

JOURNAL



Fravadin – Ardibehesht – Khordad 1380 AY (Fasli) • Avan – Adar – Dae 1380 AY (Shenshai) • Adar – Dae – Behman 1380 AY (Kadimi)

Zarathushti Philanthropy

Rustom and
Morvarid Guiv



NOROOZ PIROOZ BAD

NOROOZ MUBARAK



Also Inside:



Lions in Sight Eyeglass Donation Program



The Gram Seva Trust: In Service of Rural Poverty



2010 Excellence in Sports Scholarship



Passing the Torch for Congress 2012

Photos from the 15th North American Zarathushti Congress, Houston TX, Dec. 29-31, 2010



Editor in Chief: Dolly Dastoor
 dollydastoor@sympatico.ca
Technical Assistant: Coomi Gazdar
Assistant to Editor: Dinyar Patel
Consultant Editor: Lylah M. Alphonse,
 lmalphonse@gmail.com
Graphic & Layout: Shahrokh Khanizadeh,
 www.khanizadeh.info
Cover design: Feroza Fitch,
 ferozafitch@lexicongraphics.com
Publications Chair: Behram Pastakia
Columnists:
 H. Shroff: dunbarhoshang@gmail.com
 Shazneen Rabadi Gandhi :
 rabadis@hotmail.com
 Yezdi Godiwalla: godiwaly@uww.edu
 Behram Panthaki::behrampanthaki@hotmail.com
 Behram Pastakia: bpastakia@aol.com
 Mahrukh Motafram:
 maharukhm83@gmail.com
Copy editors: R Mehta, V Canteenwalla
Subscription Managers: Arnavaz Sethna:
 asethna@comcast.net;
 Kershaw Khumbatta j
 journalsubscription@yahoo.com

2 Editorials

Dolly Dastoor

3 Message from FEZANA President

4 FEZANA Update

6 Financial Report

11 SCHOLARSHIPS

27 15th NORTH AMERICAN CONGRESS

**Pre CTR, WZCC Houston Chapter,
Community Awards Congress Reprt**

61 COVER STORY--Philantropy

96 IN THE NEWS

100 Interfaith /Interalia

104 Personal Profiles

107 Milestones

109 Between the Covers

115 Business

Fravadin – Ardibehesht – Khordad 1380 AY (Fasli)
 Avan - Adar – Dae 1380 AY (Shenshai)
 Adar- Dae- Behman 1380 AY (Kadimi)

Opinions expressed in the FEZANA Journal do not necessarily reflect the views of FEZANA or members of this publication's editorial board.

Published at Regal Press, Mississauga, Ontario, Canada

FEZANA Journal Vol 25, No 1 ISBN 1068-2376

(USPS 021-495) published quarterly by FEZANA 5750 S. Jackson St Hinsdale IL 60521-5109. Periodical postage rate is paid at Oakbrook, IL 60523 and at additional mailing offices. Annual subscription \$25 (US) ; \$25 (Canada) and \$50 (air) for other countries; details on subscription Form. POSTMASTER: send changes to Fezana Journal, 8787 W. Airport Blvd. Houston, TX 77071



**Summer 2011
FOOD FOR BODY MIND AND SOUL
GUEST EDITORS
Sarosh and Benafsha khariwala
Arnavaz Chubb
FALL 2011
ZARATHUSHTI PHILANTROPY II**

Photo on cover:



Cover design
 Feroza Fitchof
 Lexicongraphics
 photo of Arbab and
 Morvord Guiv courtesy
 ZSO

THE ROLE AND RESPONSIBILITIES OF PHILANTHROPY

We begin the New Year 1380 with a tribute to the quality that the Zarathushti community is most famous for: Philanthropy. No other quality has brought so much fame to the Zarathushtis as their charity, for the greater society beyond their communal group. The philosophy of "*constructive philanthropy*" was formulated by Jamsetji Tata, a man of very humble beginnings who at the time of his death was the head of the largest economic empire-*The House of Tatas*

The philosophy of Sir Dorabji Tata was "*A diamond in a bank is just a diamond, but sold and its proceeds intelligently used can enrich the lives of thousands*". This was in reference to his 245 carat Jubilee Diamond twice as large as the Kohinoor!!!!.

In the Zarathushti ethos, philanthropy transcends charity and assumes the nobler goal of "love of mankind". This broader view led our ancestors to use wealth not simply to make recipients permanently dependent on charity, but to unleash the dormant human potential by making possible new opportunities with a major emphasis on education. We grow by giving to humanity and not by acquisitive greed. We are trustees of what we possess and must willingly share our gifts. Knowledge, art, wisdom, and skill are considered "*wealth*" and are to be used for universal betterment.

In this issue guest editor Dr Mehroo Patel has worked very diligently to put together articles on the philosophy and logistics of philanthropy and collected personal stories from people who are living the concept of "*Yatha ahu variyo*" in their daily lives. This subject is so vast and varied that we will cover it in two issues, Spring and Fall 2011. If you have a story to share do send it.

. As the earth rejuvenates itself with the arrival of spring, let us rejuvenate ourselves by resolving to uphold the traditions of the past, to know each other better, by respecting our differences, and celebrating our similarities. We need to present an united front to the silent and not so silent challenges on our religious doctrine

and practices by people on You tube, in blogs, in communal meetings. The importance of participating in interfaith groups cannot be emphasized enough to counteract the assault on the religion practices from outside

This is not the time to attack each other in person or in cyberspace, but a time to join forces to develop strategies. Although the community in US and Canada had begun their presence at least a century ago, it is new in dealing with these

open challenges which are often hurled at minority communities by fundamentalist of different religions. We need to develop mechanisms to respond publically to such attacks. So far we have handled these issues very tactfully by working with interfaith groups and community organizations with whom we have excellent relations.

Wishing each and every one of you all the very best in the Year 1380



**NAU ROOZ PIRUZ BAD
NAVROZE MUBARAK**

A Message from FEZANA President

Greetings!

I wish you all a very Happy and Prosperous Nou Rooz . May the New Year bring you and your dear ones good health, wealth and prosperity.

Looking back, we ended 2010 with a very successful NAZC congress and welcomed the New Year with a big bang. I thank and congratulate once again, the Zoroastrian Association of Houston for organizing a successful congress. One of the highlights of the congress was the cultural exhibition of Zarathushti artifacts viz: manuscripts, garas, musical instruments etc. organized by Meher Rustomji, Villi Bhappu and Behroze Daruwalla. It was of a national museum standard and highly appreciated by all.

On January 8-9, 2011, I had the privilege of representing FEZANA along with Dr. Behram Pastakia, at the Round Table Conference (CTR) in Mumbai. This conference was unique in that for the first time the leaders from ZTFE, BPP/FEZPAI, UAE and FEZANA had a frank discussion done in an open, accepting, and non-discriminating way. I am happy to say that this type of discussion, based on mutual respect and acceptance, helped us all to move into the new era of Hamazori. The joint press release is testimony to the free and frank discussion at the CTR meeting. With all regions working together towards the upliftment of our community, it was decided to rename CTR as the Global Working Group which will honor each region's identity and the issues faced by that region.

Some of the topics discussed at the two day meeting were on how to maintain and strengthen the Zarathushti identity, diasporas, how to revitalize our youth, global youth exchange programs, population decline, population and demographics. A Global Exchange of teenagers, young adults and young professionals is to be conducted annually, so that the Zarathushti identity can be understood by individuals from different regions

The popular *World Zoroastrian Symphony Orchestra* (WZSO), a product of a subcommittee set up by FEZANA would help discover and promote new talent in our community. WZSO would be invited to perform at various open public events in Mumbai and possibly at the 10th World Zoroastrian Congress, Mumbai in December 2013. This would not only help revitalize our identity within the community but also help to develop our image and identity in the eyes of the general public.

FEZANA has been practicing the Zarathushti Hamazori since its inception. We are inclusive of all



Zarathushtis and I hope that this legacy of Hamazori within the world federations continues in future. The next meeting of the Global Working Group is to be hosted by ZTFE in London along with their 150 years celebratory function in the summer of 2011.

A survey (also online at www.fezana.org) to understand what the North American Zarathushti community expects and wants from FEZANA was given to all attendees of the Houston Congress. Based on the feedback, the *FEZANA Strategic Planning committee* is working on the next short and long term plan.

FEZANA registered in the State of Illinois on June 2, 1987 as a non-profit, religious and charitable organization will be celebrating the *25th anniversary in 2011*. (History of FEZANA <http://fezana.org/About/History>) This will be marked by organizing **Silver Jubilee celebrations** in various cities including the XVI NAZC in New York in August, 2012.

The 2011 AGM will be hosted by the Zoroastrian Association of Quebec (ZAQ) in Montreal. April 22-24, I thank ZAQ President, Dr. Faranak Firoozi, and the ZAQ community and I hope all Associations will be represented and all Committee Chairs will attend the AGM. Hoping to see you all in Montreal, I remain,

***Yours truly,
Bomi Patel, President***



LIVE AND LET LIVE

BEHRAM PASTAKIA

The Global Working Group, (GWG) an informal loosely knit gathering of Zarathushti representatives from India, North America, Europe and the Middle East met on 8th and 9th January 2011, in Mumbai. Deeply missed were representatives from Iran, the Far East, Pakistan and Australasia; it was hoped that in future they would come to the table and share their perspectives and concerns. Dialogue deepened understanding. We started with the premise that there is good in every human being and by reaching out to that goodness it is possible to rekindle Hamazori. Scholarly and analytical presentations were made at the 15th North American Zarathushti Congress in Houston, Texas in December 2010 on community demographics, rejuvenating the Parsi /Irani identity and the history of multiple calendars followed by Zarathushtis worldwide informed the discussions in Mumbai.

How do we define Hamazori? Ervad Ramiyar Karanjia kindly submitted a working paper on an ethical code of conduct, after the Third Coming Together Roundtable held in Mumbai a few years ago, from which the following is excerpted:

“The word Hamazor means “united in spiritual energy”. In order for Hamazor to work, we need to have empathy for others, irrespective of their beliefs and leanings. The four fundamental teachings of our religion encapsulated in the **Jasa me avanghe mazda** prayer are a fitting code of civil conduct for all to lead to a state of Hamazor:

Fraspaayokhedhraam	“unity which leads to progress”
Nidhaanasnaithishem	“not using force/violence”
Khaedtvadathaam	“self-dedication – service for a cause”
Ashaonim	“truthfulness and sincerity.”

Since all of us commit mistakes it is imperative that we adopt a forgiving attitude to mistakes committed by others knowingly or unknowingly. Thus forgiveness becomes an important aspect of Hamazor.”

The seeming divide between traditionalists and reformists which drains the energies in our community can be resolved if we choose to live the meanings of the precepts from our daily kusti prayers. If we remain large hearted to allow like minded individuals to proceed in fulfilling their own vision, without interference or rancor, peace can prevail. A modest agenda of actionable items discussed at the GWG, to bring us together were to lift up the welfare of our priests, specially to encourage priestly scholars who could provide religious education to our children; to promote annual western classical music performances in India; to support the upcoming Zarathushti Olympics in Toronto and the World Zarathushti Youth Congress in Vancouver; to work for the success of the 10th World Zoroastrian Congress in Mumbai and the 150th Anniversary celebration of the founding of the Zoroastrian Trust Funds of Europe in London; to establish a consecrated place of worship in North America and to launch a worldwide youth exchange program.

Violence in words, both spoken and written is to be eschewed. This is a high standard, and being human we may fail on occasion, but with persistence and determination to rise up and travel on this journey together we shall overcome and learn to live and let live!

Hama Zor Baad, Hama Asho Baad!



Behram Pastakia, Chair of the Publications Committee, together with President Bomi Patel, represented FEZANA at the Global Working Group in Mumbai, India on 8th and 9th January 2011.

ZOROASTRIAN ASSOCIATION OF GREATER NEW YORK

IN PARTNERSHIP WITH THE
IRANIAN ZOROASTRIAN ASSOCIATION

INVITES YOU TO



XVIth North American
Zarathushti
Congress

New York
2012

THEME:
ZARATHUSHTI EXISTENCE
IN THE CONTEMPORARY WORLD

AT THE HILTON RYE TOWN, RYE BROOK NY



ARBAB RUSTAM GUIV DARBE-MEHR
106 POMONA ROAD, SUFFERN, NY 10901

WWW.ZAGNY.ORG

NORTH AMERICAN
XVI ZARATHUSHTI
CONGRESS

AUGUST
2 - 5
2012



This issue is dedicated to Philanthropy. What better time than now to consider the Zarathushti community and the growing needs within. We can always find an excuse not to give: “blame it on the economy,” “we would rather buy something for ourselves,” “we postpone donating to another day.” However, life is short and precious and we need to focus on the importance of life and helping others who are less fortunate. We need to give back to the community and share the gifts God has bestowed upon us.

I, Jerry, would like to relate to you a true story. My wife's sister and brother-in-law are a hard working and generous couple. As a young couple they struggled to make ends meet but always found a way to help those in need. After years of growing a business together, their hard work paid off and the company was very successful. They shared their good fortune with family and also donated to many good causes. However, money and wealth do not give good health. My sister-in-law was diagnosed with a rare and aggressive form of cancer at the age of 59. She is happy that she lived all her life caring and giving to others less fortunate. She has a heart of gold. She has no regrets and is ready to leave this earth and enter into eternal peace. She left us on January 17, 2011. Don't let life pass you by. Don't put off to tomorrow when you could have helped today. You never know what will come in the future, and you do not want to be left wishing you had done something of value.

The Zarathushti community is your family. Consider the needs of this great community and help in any way you can. The FEZANA committees work very hard all year round to better the North American community in all aspects: from assisting those in need, helping students with scholarships, creating the FEZANA Journal, restoring precious books, creating a Zarathushti library, working at the United Nations, working with interfaith groups, hosting congresses. These are just a few of the many projects that need to be mentioned and they need your ongoing support.

April 22-24, 2011 will be next FEZANA Annual General Meeting (AGM) in Montreal, Canada. At the AGM, all the associations will be represented along with the committee chairpersons. After long hours of discussion, the various



committees will submit their budget for the upcoming year. This will be voted on by all the associations and finally it is the associations who approve or reject the budget for the year. You, being a member of your association, are indirectly voting for this budget and the committee projects. Therefore, we need your financial support to continue the work being done by all the committees. Just to remind you, all committee members work on a volunteer basis and do not get paid for their hours of dedication.

All donations are tax deductible. Kindly make your check payable to FEZANA, indicate the fund you wish to support and mail to the Treasurer, **Ratan Mistry, 1258 Lily Way, San Jose, CA 95129.** or donate through the FEZANA website: <http://www.fezana.org/Funds>. The website accepts credit cards and is completely secure.

Thank you for your donations.

Respectfully,

FEZANA Committee for Funds and Finance

Jerry Kheradi, MD, FACG, and Rustom Kevala, PhD, co-chairs,

Ratan Mistry, FEZANA Treasurer, Celeste Kheradi, Morvarid Behziz, M. Ed., Youth Representative.



LIST OF DONATIONS FROM OCTOBER 01, 2010 TO DECEMBER 31, 2010

FEZANA GENERAL FUND

Behram K. Irani, Plano, TX	\$1,000.00
Lovji D. Cama, Tenafly, NJ	\$500.00
Farrokh F. Cooper, Fair Oaks, CA	\$200.00
Aderbad & Sanober Tamboli, Sugar Land, TX	\$200.00
Russy Sumariwalla, Medford, OR	\$100.00
Porus & Hutokshi Cooper, Cherry Hill, NJ	\$50.00
Darius K. Captain, Granite Bay, CA	\$25.00
Noshir Bhathena, Houston, TX	\$25.00
Noshir Motiwala, Nashua, NH	\$25.00
TOTAL	\$2,125.00

ZOROASTRIAN STUDIES - STANFORD UNIVERSITY

Marzban Marzbani, Farmingdale, NY	\$50.00
-----------------------------------	---------

ZOROASTRIAN SYMPHONY ORCHESTRA

Jehangir Bharucha, Redmond, WA	\$1,001.00
Sherazade Mehta, Dallas, TX	\$1,001.00
Gool D. Wadia, New Canaan, CT	\$500.00
Kersi Shroff, Rockville, MD	\$151.00
Burjor and Vira Santoke, Huntington Beach, CA	\$101.00
Jehangir Dalal, Alexandria, VA	\$101.00
Andrew Strasfogel, Washington, DC	\$50.00
TOTAL	\$2,905.00

TOTAL FEZANA GENERAL FUND

\$5,080.00

FEZANA WELFARE FUND

Aderbad & Sanober Tamboli, Sugar Land, TX	\$1,500.00
Cyrus F. Austin, Chandler, AZ	\$1,500.00
Anonymous	\$501.00
Farhad & Houtoxi Contractor, Pittsburgh, PA	\$500.00
Pervin & Adi Davar, Falls Church, VA	\$100.00
Freddy Engineer, San Jose, CA	\$50.00
Darius K. Captain, Granite Bay, CA	\$25.00
TOTAL	\$4,176.00

PAKISTAN FLOOD RELIEF

Zoroastrian Association of Florida, Inc	\$300.00
Anonymous	\$150.00
TOTAL	\$450.00

TOTAL FEZANA WELFARE FUND

\$4,626.00

FEZANA CRITICAL ASSISTANCE FUND

Kersi & Shiraz Hansotia, Mississauga, ON	\$1,000.00
Anonymous	\$501.00
Aderbad & Sanober Tamboli, Sugar Land, TX	\$300.00
Farokh & Maneck Contractor, Kenner, LA	\$251.00
Parvez Commisariat, Los Angeles, CA	\$100.00
Freddy Engineer, San Jose, CA	\$50.00
Darius K. Captain, Granite Bay, CA	\$25.00
TOTAL	\$2,227.00

FEZANA PERFORMING & CREATIVE ARTS SCHOLARSHIP FUND

Porus & Hutokshi Cooper, Cherry Hill, NJ	\$150.00
--	----------

FEZANA ACADEMIC SCHOLARSHIP FUND

Feroze & Anahita Sidhwa, Coppell, TX	\$1,001.00
Kayomarz Y. Sidhwa, Sugar Land, TX	\$1,001.00
Estate of Dr. Phiroze M. Ichhaporia, Montreal, QC	\$479.06
Adi & Pervin Davar, Falls Church, VA	\$100.00
Navaz & Rustum Bankwalla, Washington, DC	\$100.00
Darius K. Captain, Granite Bay, CA	\$25.00
TOTAL	\$2,706.06

FEZANA JOURNAL FUND

Dolly Dastoor, Brossard, Quebec	\$195.11
Roshan Bharucha, PA	\$55.00
Noshir Dutia, Randolph, NJ	\$30.00
TOTAL	\$280.11



For 90 years, ACuPowder has been delivering the finest quality powders and the most conscientious service. Our customers know that serving their needs and solving their problems is our highest priority.

Bring us your toughest assignments.

We want to earn your trust, too.

The finest powders are from ACuPowder: Copper, Tin, Bronze, Brass, Copper Infiltrant, Bronze Premixes, Antimony, Bismuth, Chromium, Manganese, MnS+, Nickel, Silicon, Graphite and P/M Lubricants.



ACuPowder International, LLC

901 Lehigh Ave, Union, NJ 07083
908-851-4500 • Fax 908-851-4597

ACuPowder TN, Inc.

6621 Hwy. 411 So., Greenback, TN 37742
865-856-3021 • Fax 865-856-3083

e-mail: acupowder@acupowder.com
web: www.acupowder.com

ISO 9001 CERTIFIED

ISO 14001 CERTIFIED



COMING EVENTS

FEBRUARY/MARCH 2011 UN COMMISSION ON THE STATUS OF WOMEN

“Access and participation of women and girls to education, training, science and technology, including for the promotion of women’s equal access to full employment and decent work” Contact FEZANA UN-NGO co-chairs
homidgandhi@gmail.com;
afreed.mistry@gmail.com and
bpastakia@aol.com

APRIL 22-24, 2011, FEZANA AGM, MONTREAL, Hotel Novatel, Montreal contact dollydastoor@sympatico.ca

APRIL 2011, WZCC ANNUAL MEETING, TEHRAN, IRAN

JULY 1-4 2011, FIFTH WORLD ZOROASTRIAN YOUTH CONGRESS, VANCOUVER, BC, Congress2011@hotmail.com
Visit
<http://www.zsbc.org/congress2011>
for more information

SEPTEMBER 2011 UNITY WALK

Unity Walk on 9/11/2011, Embassy Row, 1:00 pm to 5:00 pm
Begins at Washington Hebrew Congregation and concludes at Mahatma Gandhi Memorial, Massachusetts Ave, NW, Washington DC
www.911unitywalk.org

SEPTEMBER 2011, 64th Annual DPI/NGO Conference of the United Nations, BONN, GERMANY
“Sustainable Societies: Responsive Citizens”

AUGUST 2012, SIXTEENTH NORTH AMERICAN ZOROASTRIAN CONGRESS NEW YORK, August 1-5, 2012.
Zarathushti Existence in the Contemporary World
www.zagony.org

JULY 2012 13th ZOROASTRIAN GAMES July 4, hosted by Zoroastrian Society of Ontario.

2012 FEZANA SILVER JUBILEE

FEZANA 5WZYC 2011 SUBSIDY PROGRAM

\$5,000 has been approved by FEZANA to provide subsidies to 25 young Zarathushtis from USA & Canada at \$200 each; to attend the 5th World Zoroastrian Youth Congress. The deadline to apply for this subsidy is March 30th, 2011.

FEZANA strongly encourages all youth to take advantage of this unique experience. All applications should be sent to Firdosh Mehta (5wzycsp@fezana.org). For program details go to <http://www.fezana.org>. see page 10

FEZANA ANNUAL GENERAL MEETING

APRIL 22-24 2011, MONTREAL

HOSTED BY THE ZOROASTRIAN ASSOCIATION OF QUEBEC

AT ARTHUR SEGUIN CHALET

365 ST LOUIS, POINTE CLAIRE, QUEBEC

**FRIDAY, APRIL 22, 5.00 P.M. STRATEGIC PLANNING SESSION
PRESENT AND FUTURE LEADERS ARE ENCOURAGED TO ATTEND**

**SATURDAY 23 AND SUNDAY 24 ANNUAL GENERAL MEETING
ELECTION RESULTS, REPORTS FROM ASSOCIATIONS AND COMMITTEES
FINANCIAL STATEMENTS AND BUDGET, FUTURE PLANNING**

SUNDAY 24, 2.00 - 4.00 P.M. WZCC MEETING

HOTEL ACCOMODATIONS

NOVOTEL MONTREAL AEROPORT

2599 BOULEVARD ALFRED NOBELSAINT LAURENT, QUEBEC

FOR MORE INFORMATION ADMIN@FEZANA.ORG



FEZANA UPDATE

UNITED WE STAND *Building Bridges Across Oceans*



5TH WORLD ZOROASTRIAN YOUTH CONGRESS
Vancouver, BC

JUNE 30 - JULY 5, 2011

Held at The University of British Columbia



Join us in making it a productive and interactive learning experience about our heritage and religion.

Come stay and play for 5 all inclusive days of fun and sun.

Price : CAD \$ 640.00 * All Inclusive. * Early bird price until January 15, 2011

Includes Accomodation, Registration, Gala Dinners, Transportation, Recreation and Meals for all five days.

(Registration limited to 500 participants on first come first serve basis)

Meet new friends and re-connect with old ones.

For more information regarding this wonderful event please visit :

www.zsbc.org or email us at **congress2011@shaw.ca**



FEZANA Update

SCHEDULE OF EVENTS FOR 5TH WZYC VANCOUVER 2011

TIME	June 30 THURSDAY	July 1 FRIDAY	July 2 SATURDAY	July 3 SUNDAY	July 4 MONDAY	July 5 TUESDAY
8 – 9 AM	REGISTRATION OPENS	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST
9 – 10 AM		OPENING CEREMONY + KEYNOTE SPEAKER @ UBC CHAN CENTRE	SPEAKER/PANEL DISCUSSIONS	SPEAKER/PANEL DISCUSSIONS	SPEAKER/PANEL DISCUSSIONS	CHECK-OUT (TIME 11 AM)
10 – 11 AM			SPEAKER/PANEL DISCUSSIONS	SPEAKER/PANEL DISCUSSIONS	SPEAKER/PANEL DISCUSSIONS	
11 – 12 AM			SPEAKER/PANEL DISCUSSIONS	SPEAKER/PANEL DISCUSSIONS	SPEAKER/PANEL DISCUSSIONS	
12 – 1 PM		LUNCH	LUNCH	LUNCH	LUNCH	
1 – 2 PM		Speed Friendship	SIGHTSEEING GROUSE MOUNTAIN + SUSPENSION BRIDGE	AMAZING RACE @ UBC (Scavenger Hunt)	OPTIONAL EVENTS MUSEUM OF ANTHROPOLOGY @ UBC And / Or UBC GARDEN TOUR Open gym time	
2 – 3 PM						
3 – 4 PM						
4 – 5 PM						
5 – 6 PM		Meet and Mingle DINNER @ UBC	CANADA DAY HARBOR CRUISE	Free Night Dinner at UBC	Beach Night	CLOSING CEREMONY
6 PM ONWARDS						

Youth Congress

JUNE 30-JULY 6, 2011

By the time you read this article, the 5WZYC will be around the corner. We are thrilled to announce that the congress has almost sold out. My committee members are putting in endless hours and are doing everything possible to make this congress truly a fantastic event for all.

In the previous FEZANA issue we gave you a glimpse of all the highlights of the congress that you will enjoy. Therefore, in this issue we want to showcase our schedule of events and break downs that we have made for you. As you see each day is packed with a bit of education, entertainment and an excursion. A lot more information regarding the congress is available on our website at www.zsbc.org/congress2011. We hope to see you in beautiful British Columbia.

Best Wishes

Zain Mavalvalla, Chair 5th World Zoroastrian Youth Congress



FEZANA SCHOLARSHIPS

“Education is one of the most important predictors- in fact- the most important predictor- of many forms of social participation— from voting to association membership, to chairing a local committee to hosting a dinner party, to giving blood , in short, education is an extremely powerful predictor of civic engagement “ R. Putnam.

Education and training continue to fuel the engine of social mobility and contribute to social cohesion and integration in our more diverse societies and cultures. The benefits of education go beyond the economic returns---contributing also to better health, citizenship, lower crime rates.

Though education is a personal achievement of an individual’s desire to succeed, it requires the right opportunity and FEZANA is providing that opportunity. FEZANA, continuing in the tradition of the Zarathushti community placing great importance on education, has established scholarships, encouraged the establishment of endowed scholarships and inspired other organizations and associations in North America to develop their own scholarship programs.

Investment in our youth is the investment in the future of the Zarathushti community. The future belongs to those who give the next generation reason to hope.

Your continued financial support in this economically difficult period and your encouragement is of utmost importance to maintain this program and sustain the hope of the next generation.

Dolly Dastoor Ph.D, Chair, FEZANA Academic Scholarship Program



MEHRABAN AND MOROVORID KHERADI ENDOWED SCHOLARSHIP THE FEZANA SCHOLAR (\$5000)

DINYAR PATEL, Ph.D CANDIDATE

DEPARTMENT OF HISTORY, HARVARD UNIVERSITY, DISSERTATION ON DADABHAI NAOROJI

First of all, I would like to thank FEZANA and the Kheradi family for their generous financial support. When one studies about Zarathushti history, one encounters the long tradition of philanthropy and charity in our community. I feel honored that the community has felt me worthy of such financial support. These funds will help me carry out dissertation research in India and the United Kingdom during the 2011 calendar year.

I am a Ph.D. candidate in the Department of History at Harvard University. I am completing a Ph.D. dissertation on ***Dadabhai Naoroji, the "Grand Old Man of India,"*** and evaluating his contributions to the moderate political ideology that marked much of the Indian nationalist movement. In my four years at Harvard, I have studied and written quite a bit on Parsi history as well as, a little on the Iranian Zarathushtis. It has been a fantastic and richly rewarding experience and I strongly encourage more youth in this community to also take up study -- not necessarily through a Ph.D., of course, since there is an abundance of books and articles on our religion, culture, and history.



I have been involved in community affairs here in North America as well as in India. One thing strikes me is how unfamiliar many Zarathushtis are with major elements of our history and religion. On top of that, some of the latest scholarship on Zoroastrianism has not trickled down to the community -- we are still relying on material written over 100 years ago, material that scholars have now moved beyond. So, I would like to do two things: (1) encourage and foster more interest in our history and religion, especially amongst the youth; and (2) help update the pool of scholarly knowledge upon which our community relies.

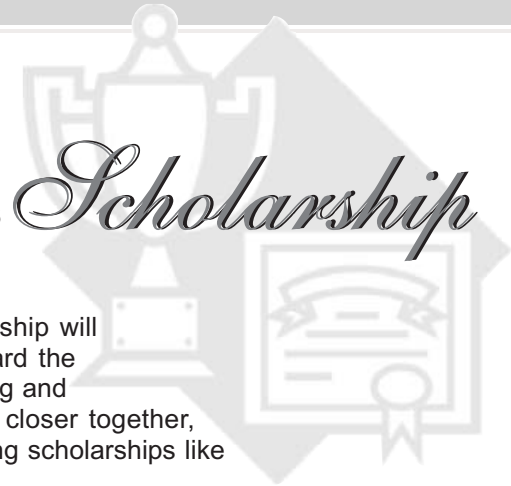


FEZANA SCHOLARSHIPS

FEZANA 20th ANNIVERSARY ENDOWED SCHOLARSHIP FOR ACADEMIC EXCELLENCE (\$4000)

NEEKAN OSHIDARY

STANFORD UNIVERSITY, DEPARTMENT OF SYMBOLIC SYSTEMS
(COGNITIVE SCIENCE), MASTER OF SCIENCE.



I am incredibly thankful for receiving this scholarship. This scholarship will enable me to work toward my higher education and devote myself toward the fields I am most passionate about: firstly, the psychology of mental training and wellness, and secondly, how technology can be used to bring humans closer together, solve world problems, and have fun in the process. If I were not receiving scholarships like this one, I would be focusing all my energy on solely working in labs that would pay for my tuition. This scholarship will enable me to continue research in emotion, neuroscience, and meditation, and also work in a peace innovation technology lab. I will also be able to graduate with less of a heavy burden of loans, so I will have more freedom when I graduate to delve into the career path I most want.



If I were to articulate my *“Vision for the Zarathushti community,”* it would be a world where people have the ability to connect to knowledge and stories of their communities and others. I did not really have a strong interest in learning about the Zarathushti religion till my college years. But I was fortunate enough that when I wanted to learn more, I could learn about the religion in the classes I took. But there’s still so much more out there... stories of older ways of life, present ways of life and a community spreading and adapting across the world, the textual components of the religion, the lived religion. I think this is all really fascinating. So a world where that learning and sharing of cultures, stories, and experiences are shared is a vision I like. I like the idea of a world where anyone interested can learn about others and their heritages: be it Cambodian Buddhist song performance, Rwandan cooking recipes, or the Zarathushti stories in the Shahnameh. If our community can grow richer with life by becoming more interconnected with the world – that’s a vision I like.

FEZANA SCHOLARS (\$2000)



ARSHAM SHAHLARI

UNIVERSITY OF TEXAS AT AUSTIN, DEPARTMENT OF PETROLEUM
ENGINEERING, MASTER OF SCIENCE.

I would like to thank the FEZANA committee for choosing me as a scholarship recipient this year. This scholarship and other scholarship programs within the Zarathushti community are very important both financially to the recipients as well as symbolically as a community. A community that values education will find its way to prosperity and happiness easier than one that doesn’t put a high value on education. As Zarathushtra says in the Gathas, all people are faced with lots of decisions throughout life, and in my opinion, generally people with higher education and training are better prepared to make better decisions than others. Studies show that within a community, funds spent on education are one of the smartest ways of investing in the community because those funds help the community grow by educating the community’s future leaders and members.

Again, I appreciate FEZANA and other Zarathushti centers, foundations, families, and individuals that generously award students with higher education scholarships.



FEZANA SCHOLARSHIPS

SHAHZNIN P. DARUWALLA, Ph.D CANDIDATE CLINICAL PSYCHOLOGY, WRIGHT STATE UNIVERSITY, SCHOOL OF PROFESSIONAL PSYCHOLOGY, Dayton, Ohio.

My thanks to the FEZANA Academic Scholarship Committee for awarding me this scholarship! This scholarship will make a significant financial contribution towards the pursuit of my academic goals. The scholarship is a symbol of the continuing support extended to me by the Zarathushti community for the fulfillment of my dreams. I am deeply honored by this award and recognition of my work by my community! Upon completion of my doctoral studies, I am interested in social outreach and would like to work with underserved populations. I am also interested in the use of mindfulness-based interventions among diverse populations and working with college students.

I hope that in the coming years, the Zarathushti community continues to prosper in today's modern world and while firmly grounded in our essential qualities represented by Asha and the Amesha Spentas. May we continue to grow in strength and sweeten all parts of the world through a multitude of contributions. Amen! Amen! Amen! All the best to FEZANA.

Prior to entering the graduate program, Ms Daruwalla received her Master of Arts degree at S.N.D.T. Women's University in Mumbai, India. and has worked as a clinical psychologist in an inpatient psychiatric ward and a child guidance clinic in India before coming to the U.S. for advanced studies. She has received numerous scholarships during her academic career, including the Lady Meherbai D. Tata Education Trust scholarship and J. N. Tata Endowment Trust scholarship.

Scholarship



JANAZ GHADIALI, COLUMBIA UNIVERSITY, PHYSICAL THERAPY

I am currently a first year graduate student at Columbia University in the program of Physical Therapy. I am greatly thankful to the FEZANA scholarship committee for awarding me this scholarship which has helped me immensely in my graduate school career. I am also thankful for the support and encouragement that I have received from the Zarathushti Community. As I graduate from this Professional school, I hope to make my family and my community proud by helping them out in the same way that they have helped me. Even in the future, I would like to see this community as close knit and supportive as it is now. I will make my strongest efforts to be an active part of this support system and give back to the community what it has given to me.



SANAIYA SARKARI, GEORGIA INSTITUTE OF TECHNOLOGY, BIOMEDICAL ENGINEERING/

I am honored to be one of the recipients of the FEZANA Scholarship and am truly touched by the generosity and support of the Zarathushti community in North America. I promise to do my best in return for the trust and aspirations bestowed upon me. This scholarship has been a blessing at a time when I needed it the most, and I hope it will always be there for the generations to come.

I am already on the path to fulfilling my lifelong dream of a degree in Biomedical Engineering by facing the challenges of a freshman at Georgia Tech with a positive attitude. I have deep interest in the Cardiovascular field and will most likely pursue research in the same line.

Despite the fast paced, western life-style, I wish to keep the Zarathushti community alive, just as our ancestors did when they migrated to India Communal unity living side by side with the ethnic diversity around us is the key to keeping the light burning for our survival and prosperity.





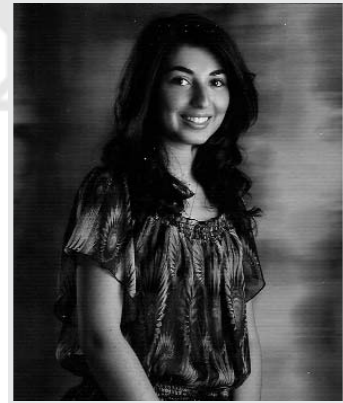
FEZANA SCHOLARSHIPS



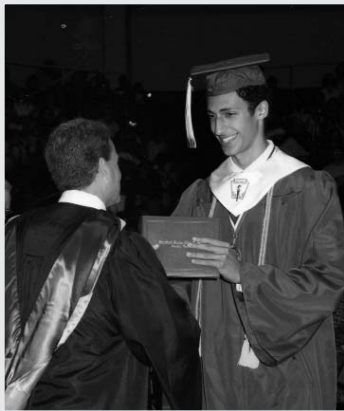
MICHELLE ROSTAMI,

UNIVERSITY OF WASHINGTON, DEPARTMENT OF ARCHITECTURE.

I am studying architecture at the University of Washington and am so thankful to have received the FEZANA Scholarship this year. The financial assistance I received from the FEZANA organization has been of great help to me in covering the costs of some of my college expenses as well as aiding me in achieving some of my educational goals and ambitions. I hope to one day give back to FEZANA and the community that has supported me so much over the years through acts of leadership and service. In the future, I would like to see a growth in the Zarathushti community here in the US and for their greater participation in contributing ideas and forging ahead in forming peaceful resolutions to conflicts around the world. I believe that through acts of community service and leadership, our Zarathushti community is capable of doing much good in the world. By upholding the three fundamental principles of Zoroastrianism, "Good Thoughts, Good Words, and Good Deeds", we as a community are capable of shedding cultural barriers, eliminating racism/bigotry in our societies, as well as forming peaceful relations and diplomatic solutions to international and cultural issues.



ERVAD BAHAROM FIROZGARY, RICE UNIVERSITY, TX, WIESS SCHOOL OF NATURAL SCIENCE



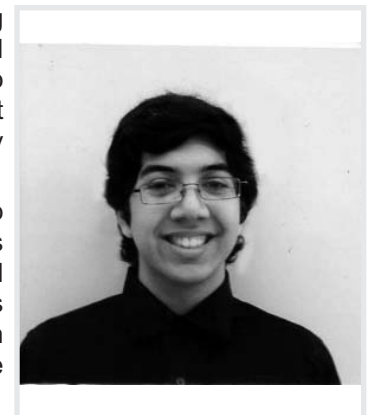
I am currently a freshman at Rice University in Houston, Texas. I am enrolled in the Wiess School of Natural Science majoring in pre-medical biochemistry and cellular biology and interested in double majoring in kinesiology. Staying on-campus to save time (and stress from sitting in dreadful Houston traffic!), this scholarship will help pay for the costly tuition and living expenses at Rice. I also bike over to the Texas Medical Center in Houston and work at the Baylor College of Medicine in the Infectious Diseases Department under Dr. Prema Robinson. I am very excited to use this scholarship to pursue my dream of becoming a doctor and hopefully motivate other Zarathushti students to work hard. Prayers are what have helped me stay strong and persevere through the rough (and very, very long) nights and tough times outside of school. I am very grateful for having such a supportive family, friend base, and Zarathushti Community because they have been progressive and positive throughout my life. Hard work really does pay off, and no matter how difficult the journey, we can pave our own pathways with Good Thoughts, Good Words, and Good Deeds.

KAPADIA ENDOWED SCHOLARSHIP FOR FINANCIAL ASSISTANCE AND ACADEMIC STANDING FOR UNDERGRADUATE STUDENT (\$1000)

ERIC COLABEWALA, FULLERTON COLLEGE, CALIFORNIA, BUINESS

I changed majors from computer programming to Business since the programming classes offered at Fullerton were severely limited. I plan on transferring over to Cal State Fullerton as soon as I complete my General Education. I'm very excited to transfer as Cal State Fullerton is both very close to my home and offers a great Business program. I plan on focusing on Human Relations in business and ideally hope to find a job in management

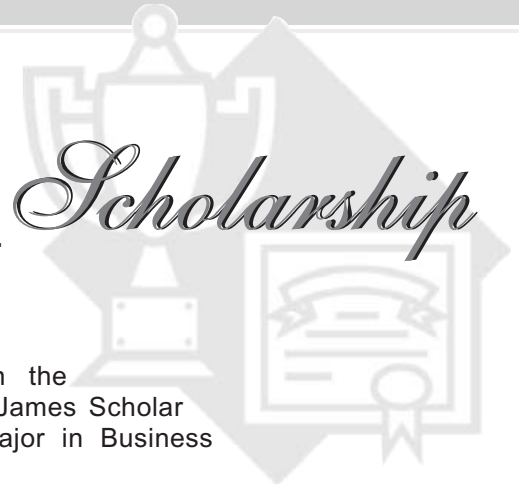
This scholarship means everything to me because without it, I wouldn't be able to afford attending college. It has covered the cost of classes, books and materials for this entire semester, and I am so grateful that in this hectic time in my family's lives, we had one less thing to worry about. My vision for the community regarding the scholarships would be that they would always be there for students who could not afford education without them. Someday I hope to give back to the community with help from the opportunities you have given me.





FEZANA SCHOLARSHIPS

PANTHAKY ENDOWED SCHOLARSHIP FOR UNDERGRADUATE ACADEMIC EXCELLENCE (\$3000)



CARMEN PRESS, UNIVERSITY OF ILLINOIS, MAJOR IN BUSINESS MANAGEMENT AND FINANCE



I am a freshman at the University of Illinois at Urbana-Champaign in the Division of General Studies in the James Scholar Honors Program and intend to major in Business Management and Finance.

I am deeply honored and touched by the magnanimous gesture of FEZANA of awarding me this scholarship. The financial support empowers me to be even more focused and motivated in succeeding academically. It inspires me to be a more productive member of society as well as a more beneficial member of the Zarathushti community.

I feel strongly that we need to carry on the torch that our parents' generation has lit for us. I have a vision of our youth following and practicing the tenets of our great religion. I always look forward to participating in and organizing the Zoroastrian Youth Camp that we have every summer at our Zoroastrian Association of Chicago. The activities that we have at our center continue to enrich our lives. Soon it will be our time to take over what our predecessors had worked so diligently to build so that we have a sense of identity. Just as our ancestors had given up their lives to save our religion, we should take it upon ourselves to ensure that our religion does not die. We shall survive as long as we have that spark within us and continue to light that spark for many generations to come.

KHUSHNUD PATEL, UNIVERSITY OF WATERLOO, BUSINESS AND LEGAL STUDIES

My name is Khushnud Patel and I am currently studying Business and Legal Studies in the University of Waterloo. Arts and Business is a great program for students who want Social Science/Humanities as their prospective major and Business courses to compliment their degree. I plan to become a corporate lawyer and this scholarship has made it possible for me to pursue my dream not only financially but it has also given me a vote of confidence that my entire community has faith in my abilities to be successful. Words can't express what this scholarship means to me and for anyone to comprehend how important this scholarship is for me, they must have experienced my life day to day. As long as I have remembered my involvement in the community has been constant. Through my experiences, my vision for the Zarathushti



community is for the Youth to be actively involved and intermingle with each other in the community. In this manner the youth will make close friends, learn more about their heritage and in this way we can be sure that being in contact with the Zarathushti community constantly will enforce our beliefs and values of our religion in the future generations. I see myself actively involved in many different ways in order to make my vision come true and to unite the Parsi community in Canada and further embrace the powers of rites and rituals.



FEZANA ACADEMIC SCHOLARSHIPS (2011-2012)

Applications are invited for the

FEZANA ACADEMIC SCHOLARSHIP

**MEHRABAN AND MORVORID KHERADI (MMK) ENDOWMENT SCHOLARSHIP
FOR ACADEMIC EXCELLENCE - THE FEZANA SCHOLAR.**

FEZANA 20th ANNIVERSARY ENDOWMENT SCHOLARSHIP

**THE KHORSHED PANTHAKY ENDOWMENT SCHOLARSHIP FOR UNDERGRADUATE
STUDIES**

BANOObAI AND MANECKSHAW KAPADIA (BMK) ENDOWMENT SCHOLARSHIP

All scholarships are open to Zarathushti applicants who have obtained admission for attendance at institutions of higher learning (accredited degree-granting colleges or universities) in USA or Canada.

Scholarships: Scholarships for the academic year 2011-2012 will be awarded in September 2011.

ELIGIBILITY:

Applicants must complete the application form and provide documentation for:

- (1) proof of USA or Canada citizenship. (For non citizens a minimum of one year or two semesters residency in USA or Canada academic institution is required)
- (2) past academic records and accomplishments (attach documentation of the past four years only)
- (3) program of study
- (4) annual financial need including assistance already pledged by other funds, charitable institutions or the institution of choice;
- (5) other financial assistance available from family and friends
- (6) community service including contributions to Zarathushti functions and organizations
- (7) three reference letters

AWARD CRITERIA: Applicants will be rated on Scholastic Achievement (40%), Financial Need (40%), Extra-curricular Activities (10%) and Community Service (10%).

The Mehraban and Morvorid Kheradi Endowment Scholarship of \$5000 and the 20th anniversary FEZANA Scholarship will be awarded to post graduate students for scholastic excellence

The Khorshed Panthaky Endowment Scholarship of \$3000 and The Banoobai and Maneckshaw Kapadia Endowment Scholarship of \$1000 will be awarded for undergraduate studies to a student with good academic standing who demonstrates financial need.

Application: Application forms are available from the FEZANA website at www.fezana.org or from Dr Dolly Dastoor academicscholarship@fezana.org

Completed application forms should be sent electronically no later than August 1, 2011 to academicscholarship@fezana.org

DOLLY DASTOOR Ph.D, Chair, FEZANA Academic Scholarship Program



PERFORMING AND CREATIVE ARTS SCHOLARSHIPS



Recipients 2010

Malcolm Cooper is a 20 year old, classically trained tenor from Cherry Hill, New Jersey, pursuing his Bachelor of Music Education at the University of Delaware. Malcolm has received many honors and awards for his talent in both choral singing and as a pianist.

Dina Marawala is 23 year old from Hayward, California is currently studying classical and jazz singing at California State University East Bay in Hayward for a Bachelor of Arts degree. After receiving her Bachelors, Dina would like to further her education to receive a doctorate in jazz studies. Her dream is to become a professor of music and a vocal ensemble director.

Vahishta Vafadari, 21 year old, pursuing an education and career in acting is studying for her Bachelor of Arts at the University of California, Berkley. Vahishta has performed in many shows and with training in acting, dance and voice, can be considered what the entertainment industry calls a "triple threat".

Delzin Choksey, 26 year old, originally from Pune, India, is pursuing her Masters of Fine Arts in Animation and Visual Effects at the Academy of Art University in San Francisco, California. She has received many honors and awards for design, photography and cartooning.

Zeena Dotiwalla is a 24 year old, contemporary dancer from Montreal, Quebec. She is furthering her dance training at LADMMI (L'ecole de danse contemporaine). Zeena has performed at many provincial and national festivals. Her long-term goals are to work under contract for a dance company and eventually start her own.

The Performing and Creative Arts Scholarship is accepting applications for the 2011 year.

This scholarship is for US and Canadian residents who are studying in the field of performing and creative arts. If you are studying to be a dancer, artist, singer, actor, etc please apply.

Applications are due by MAY 31, 2011. and are on www.fezana.org. You can also contact Sherazade Mehta, Chair of the P&CAS committee at 972-385-4847 or sherazadem@yahoo.com for further information.

SCHOLARSHIP RECIPIENT DONATES \$1001 TO THE SCHOLARSHIP FUND

KAYOMARZ SIDHWA OF HOUSTON received a FEZANA SCHOLARSHIP for \$1000 in 1992-93 for Management Studies at NOVA SOUTH EASTERN UNIVERSITY

In appreciation of the initial help he received from FEZANA for his education he has donated the full amount of \$1001 to help other students towards their education. **THANK YOU KAYOMARZ. MAY AHURA MAZDA'S blessings be with you and your family always.**



FEZANA SCHOLARSHIPS

2010 EXCELLENCE IN SPORT SCHOLARSHIP

Awtrin Dabestani, 13, of Scottsdale, Arizona, has been awarded the 2010 FEZANA Excellence in Sports Scholarship. At 13 he is already an accomplished table tennis competitor having received numerous titles and awards including a Number One rating amongst players in Arizona under 16. In addition to maintaining an A average as a full-time student, he spends nearly 30 hours per week training for Table Tennis. In future, this enthusiastic and determined athlete aspires to win the Arizona State Championship and make the Junior National team.

Awtrin writes " It is my honor to accept this scholarship from FEZANA. I have always been a proud Zarthoshti and this scholarship gives me more motivation toward reaching my goal: 2016 Olympics. It will be an honor to be the first Zarthoshti in the Olympics and I am working hard toward that. I have been practicing table tennis between 25-30 hours per week and in school I am in gifted program with grade point average A+.

Thanks again for your support and with the help of Ahura Mazda, I am sure I will get there.

Please follow my progress on my web site www.awtrin.com as my parents update it after every tournament.

A proud Zarthoshti..... Awtrin Dabestani



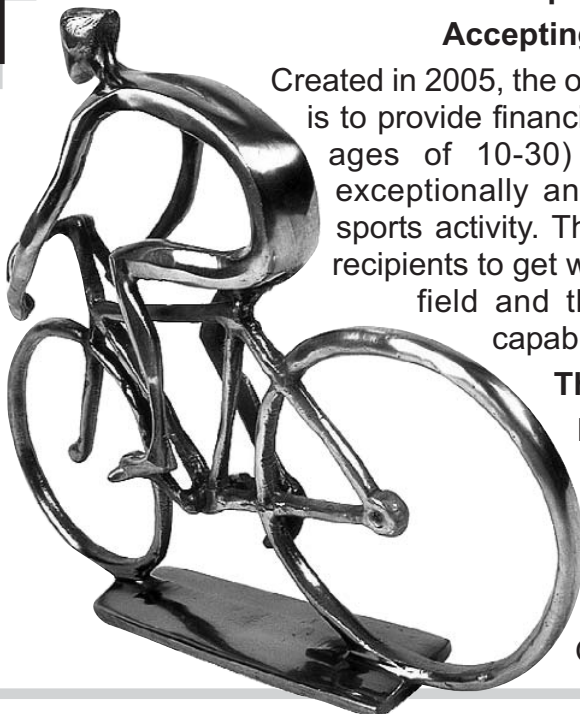
FEZANA SPORTS SCHOLARSHIP

The FEZANA Excellence In Sports Scholarship (EXISS) is now Accepting Applications for 2011.

Created in 2005, the objective of the Excellence in Sports Scholarship is to provide financial support to young Zarathushtis (between the ages of 10-30) in USA & Canada; who are performing exceptionally and at highly recognized levels in all areas of sports activity. The purpose of the scholarship is to enable the recipients to get world-class training or study with experts in their field and thus fine tune and enhance their talent and capabilities.

The deadline for applications is May 31, 2011.

If you or someone you know may benefit from this scholarship, we encourage you to apply. Please pass this announcement on to your local associations and groups. For details or more information contact Zenobia Damania at exissfund@fezana.org or call the Fezana Office at 630-468-2705





MEMBER ASSOCIATION SCHOLARSHIPS

MEHRABAN & PARIDOKHT ZARTOSHTY EDUCATION FUND SCHOLARSHIP

On October 3, 2010, after the celebration of Mehregan and the recitation of the death anniversary prayers for the late Arbab Rustam Guiv by Mobed Jamshid Jamshidi, scholarship awards under the *Mehraban & Paridokht Zartoshty Education Fund* were presented by Bella Tata and Homi Italia.

Directors of this fund are Homa Zartoshty, Kourosh Mehin, Fariborz Rahnamoon, Bella Tata and Khodadad Lohrasb. Bella Tata gave a short talk on the scholarships and encouraged students who are in the first or later years of university/college/technical institution to apply next year by visiting the web site <http://www.ancientiran.com>. Congratulations to the awardees:

Omid Bahman Kiamanesh, Anahita Afrin Rustom, Porus Patell, Shiraz Italia and Amanda Khorsandi, whose scholarship presentations were made directly to them or to their family member in the absence.



In photo from left, Amanda Khorsandi, Shiraz Italia, Bella Tata, Omid Bahman Kiamanesh and Anahita Afrin Rustom.



Committee. In photo from left, Homi Italia, Kashmira Suraliwala Nazneen Kasad

ZOROASTRIAN SOCIETY OF BRITISH COLUMBIA (ZSBC) SCHOLARSHIPS

On Sunday, October 17, 2010, prayers were recited by Mobed Adil Antia for the death anniversary of late Jamshed K. Pavri at the Arbab Rustam Guiv Darbe Mehr,.

After the prayers the annual awards were presented to ***Nazneen Kasad and Sanya Muncherji***. These awards are given annually to students who have completed Grade XII and have not only achieved good marks but also met other criteria laid down by the

THE ZOROASTRIAN ASSOCIATION OF CALIFORNIA

The Zoroastrian Association of California offers the Cyrus R Fatakia Memorial Scholarship in August of each year to deserving students. The Scholarship provides Zarathushti students with financial assistance to study at Institutions of higher learning in California and selection is based on academic achievement as well as financial need.

The 2010 recipients were

Behzad Salamat, Behnaz Colabewala and Eric Colabewala

Applications must be received no later than June 30th 2011 to be eligible for the scholarship. Please contact ZAC (vsantoke@zaca.org) for further information on how to apply for this scholarship




MEMBER ASSOCIATION SCHOLARSHIPS

SCHOLARSHIPS OFFERED BY ZOROASTRIAN ASSOCIATION OF GREATER NEW YORK (ZAGNY)

ZAGNY Scholarship of \$5,000 (\$500 as an award and \$4,500 as a loan) for 2010/2011 was awarded to

Framurz Hoshang Patel - Framurz has a Bachelors degree in Chemical Engineering from J Sanghvi College in Mumbai. He stood first in the department at Sanghvi College for 3 consecutive years. At present he is enrolled for M.S. in Operations Research (concentration Finance) at Columbia University.



MOOBED FARIDOO ZARDOSHTY RELIGIOUS EDUCATION SCHOLARSHIP

MOOBED FARIDOO ZARDOSHTY RELIGIOUS EDUCATION SCHOLARSHIP

FEZANA has established a Religious Education Scholarship fund in memory of late Moobed Faridoon Zardoshty. We are grateful for the munificence of the Zardoshty sisters, late Pari, Homayoun, Iran, Farangiz and their families for their generous donation to FEZANA in memory of their beloved father to set up this scholarship fund.

The Moobed Faridoon Zardoshty Scholarship(s) is to be awarded to selected Zarathushti individual(s) for higher studies and research in Zarathushti religion at a recognized institution of higher learning anywhere in the world. These scholarships are awarded for a period of five years. An amount has been budgeted for each academic year and may be divided between one or more selected individuals. The Religion Education Committee of FEZANA will manage the eligibility of selection of awards. Awardees will be required to allow FEZANA and/or Zarathushti community to receive the tangible benefits from their study and/or research.

All interested Zarathushti individuals can request an application for scholarship from: Lovji Cama Ph.D Chair, FEZANA Education, Scholarship and Conference Committee, 58 Leroy Street, NJ 07670, e.mail ldcama@verizon.net



congress 2000 legacy



An award program of the
Zoroastrian Association of Houston

congress 2000 legacyAward Winners

- **RECOGNIZING ACADEMIC EXCELLENCE**

The Congress 2000 Legacy Award was established as a result of the funds that resulted from the success of the World Zoroastrian Congress 2000. In its fourth year since its inception, the award recognizes two young Zarathushti students who have achieved excellence in their scholastic studies, in extra-curricular activities and who have made a contribution to the Zarathushti community. Two years back one of the award was named as "Cyrus Rohinton Desai Award" in memory of a courageous young Houstonian who lost his battle with cancer.

CONGRESS 2000 LEGACY AWARD WINNER - BAHAROM FIROZGARY (see page 14 for bio)

The CYRUS ROHINTON DESAI AWARD WINNER – ZAL BHATHENA



Zal Bhatena who graduated Summa Cum Laude in May 2010 from Langham Creek High School in Houston and was a National Merit Scholar finalist. He has an avid interest in computers and was also President of the Computer Science Club at his high school. As an Eagle Scout, Zal's service project focused on benefiting his Zarathushti community by beautifying the grounds of the ZAH Center. In his spare time, he enjoys playing Ultimate Frisbee, video and board games, running and listening to music. He is currently enrolled in the Physics and Computer Science Honors Programs at the University of Texas at Austin. In his application Zal writes about the concept of *vohu mana*, and the "*inquiring mindset for millennia, believing that we should never accept anything*

at face value. Over the next several decades Zoroastrianism's logical views will be increasingly congruous with this rational trend in society. People realize that not everything is set in stone and that humans have been given their good mind to search for what are the correct answers".



CHOTHIA SCHOLARSHIPS

**ZOROASTRIAN ASSOCIATION OF METROPOLITAN
WASHINGTON, INC.**

THE FALI CHOTHIA CHARITABLE TRUST

10300 Farnham Drive, Bethesda MD 20814

301 564-3726 / 301 774-0841

Dear fellow Zarathushtis,

Thank you for your past support of the Fali Chothia Charitable Trust. I am pleased to inform you that these eight young scholars are the recipients of our awards this year:

- **KHUSHNUMA BHESANIA** is pursuing a Master of Bioscience degree at the Kleck Graduate Institute in Claremont, Ca., with the goal of starting her own biotechnologies firm in the future. She has an impeccable academic record, and in addition to her studies, manages to work at two part-time jobs to make ends meet.

- **MALCOLM COOPER** attends the University of Delaware as a music major, and hopes to pursue a career in opera. Malcolm's performances have already taken him across the US and as far away as China. He is an ordained mobedyar, and spends much of his time volunteering with various community organizations.

- **SHEENA DRIVER** is obtaining a Masters in Business Administration at John F. Kennedy University in Pleasant Hill, Ca. She lost her father at an early age and has held jobs since she was 16. Sheena has been active in Zoroastrian community and charitable affairs in Northern California and in India.

- **DELPHINA IRANI** is pursuing an Education Specialist Degree at Eastern Washington University, in Cheney, Wa. She completed a Masters Degree at the University of Bombay, and now hopes to pursue a Ph.D. Delphina has been driven to maintain a superb grade point average in all her studies.

- **PARISSA JAVEDANI**, a three-time recipient, is in her third year in medical school at the Oregon Health and Science University School of Medicine. In addition to keeping up with a demanding curriculum, Parissa finds time to be a leader and volunteer in numerous organizations.

- **ZEYN KERMANI** is pursuing a degree in Aerospace and Mechanical Engineering at the University of Florida. He has an impressive academic record, and an even more impressive history of community service. Zeyn is a recipient of the Bright Futures scholarship, and hopes to have a career in commercial aviation.

- **NEEKAAM OSHIDARY** is pursuing a Masters degree at Stanford in Symbolic Systems—subjects related to artificial intelligence. He has an intense interest in Zoroastrianism, meditation and health, and hopes to utilize them all in a career combining religion and science for the betterment of mankind.

- **FRAMURZ PATEL** is pursuing a Master of Science in Operation Research degree at Columbia. He did undergraduate work at Sanghvi College of Engineering, where he was involved in numerous extracurricular and academic activities. He has penned two books on mathematics, and won several chess championships.

Sincerely,

Soli K. Choksi, President

Fali Chothia Charitable Trust

DONATE GENEROUSLY TO THE SCHOLARSHIP FUNDS



AHURA SCHOLARSHIPS



Ahura Scholarship

Ahura Scholarship Mission:

“To promote leadership among Zoroastrian youth in the academic, social, and artistic fields.”

Ahura Scholarship Recipients for the Academic Year 2010-2011

AHURA SCHOLARS: \$3000

DINYAR PATEL : Ph.D. CANDIDATE, History, Harvard University, Massachusetts, USA



Dinyar Patel is a Ph.D. candidate in the History Department at Harvard University. His dissertation is on Dadabhai Naoroji, the Indian Parsi leader better known as the "Grand Old Man of India," who helped found the Indian National Congress and served as the first Indian MP in the British Parliament. One of Dinyar's primary interests is Parsi history and he has written on Mahatma Gandhi's relations with the community as well as Parsi-Iranian Zoroastrian relations in the early 20th century. He has also presented talks and conference papers at the School of Oriental and African Studies in London, Cambridge University, the K.R. Cama Institute, the Nehru Centre in Mumbai, Mani Bhavan in Mumbai, and Gujarat Vidyapeeth in Ahmedabad. He is active in the Zoroastrian community: he serves as an assistant to the editor of FEZANA Journal and has given talks to the community in the US, UK, and India. He was born in Houston and grew up in Bakersfield, CA before attending Stanford University for college. His family came from Darjeeling and Calcutta and, before that, Udvada.

DINYAR IS THE FEZANA SCHOLAR FOR 2010-2011 AND THE RECIPIENT OF THE 2010 MEHRABAN AND MORVORID KHERADI ENDOWED SCHOLARSHIP

KIARASH VAKHSHOURI Ph.D. CANDIDATE, Chemical Engineering, Penn State University, Pennsylvania, USA



Kiarash Vakhshouri was born in Iran and grew up in a Zarahushti family where he had been always exposed to many scientific, engineering and social issues, which developed within him the ideas of truth, justice, moral and aesthetic values. These in turn, made him deeply interested in research, science and technology for the development, well being and happiness of mankind. In September 2002, he was accepted in Sharif University, the best engineering school in Iran. In 2006, from where he obtained his Bachelor's degree in Chemical Engineering. He was ranked second among all undergraduate students in Chemical and Petroleum Engineering Department. By "Exceptional Talents Organization" at Sharif University in September 2006 he was awarded an "Outstanding Students" admission to Master's program in Chemical Engineering. At that time, he decided to come to Canada since he had been accepted at the University of British Columbia (UBC). He finished his Master's degree in one year and during which time; he was also the vice-president of Sustainability Club at UBC. He

decided to continue his studies for his doctorate in the United States at the Pennsylvania State University, working in the area of organic electronics. His career goal is to be a professor or research professional in an academic organization and serve younger students and hopefully make a great contribution in science and technology.

*** Note: Mr. Koarash Vakhshouri has no family ties with any of the Ahura Scholarship board members.**

KIARASH WAS THE FEZANA SCHOLAR FOR 2009-2010 AND THE RECIPIENT OF THE 2009 MEHRABAN AND MORVORID KHERADI ENDOWED SCHOLARSHIP



AHURA SCHOLARSHIPS



NEEKAAN SEAN OSHIDARY,

M.S. Symbolic Systems, Stanford University, California, USA

Neekaan Oshidary was born and raised in Silicon Valley in California, to a Zarathushti family. After completing his undergraduate degree in psychology at Stanford in 2009 he spent part of that year working on an honors thesis on meditation and negative emotion. He has now started a Master's program at Stanford University in Symbolic Systems (cognitive science), which includes psychology, computer science, philosophy, and linguistics. He is most excited about the philosophy of mind to learn more about consciousness, and computer science to learn about how we can make human-centered technology for positive ends. When he thinks academically, he sees himself as a professor studying mental health and well-being, the psychology and science of religious experience and religion, and how technology influences our behaviors and social relations. (This indecision is partly why he is drawn to Symbolic Systems.) When he does not think so academically, he dreams about taking a break from school and work and just traveling and doing something involving photography and storytelling.

At Stanford, he was very lucky to be able to study the Zoroastrian religion with Professor Jenny Rose. He hopes to build on the work he has done with her and continue his interest in religious studies, if at least on the side. He also likes to run, observe things, take pictures, and spend time outdoors. His biggest influence in his life is his brother, Neema, who has been a source of inspiration in harder times and in good times.



NEEKAAN IS THE RECIPIENT OF THE 2010-2011 FEZANA 20TH ANNIVERSARY ENDOWED SCHOLARSHIP FOR ACADEMIC EXCELLENCE

RIA SHROFF, M.A. in Intercultural Service, Leadership and Management, SIT Graduate Institute, Vermont, USA



Ria Shroff a first year student in the masters program in Intercultural Service, Leadership and Management at the SIT Graduate Institute in Battleboro, Vermont, was born and raised in Mumbai, India, where she completed her secondary education. She attended The Mahindra United World College of India, an IB school, for the last two years of high school and led the Community Development organization comprising of twenty students. This organization was involved in local health work and fundraising to construct two hospitals in the nearby villages. During the summer before her last year, she was selected to be one of ten facilitators for a summer youth leadership camp in Canada and worked with other students to train Canadian and Japanese youth in leadership development programs.

Ria completed her undergraduate degree at Middlebury College where she majored in Spanish and Political Science and received honors for her senior thesis written in Spanish. She won a travel and research grant to go to Argentina to research for her thesis. At Middlebury, she served as the President of the International Students Organization and helped coordinate the International Student Orientation program during her senior year. She received two awards for her involvement in community service and in the area of youth literacy from the state and from her college. Ria also designed and implemented a youth reading and literacy program that connected college students to the local community. She was a College Scholar each year throughout graduated Magna Cum Laude.

After graduating from college, she worked as the community education and health volunteer at Finca Alta Gracia, an organic coffee farm in the Dominican Republic. She was responsible for teaching English and literacy to the young children of the community. Aside from this, she worked with the young adults of the community and encouraged them to complete their education and also designed a mini micro-finance project to provide employment and training to community members.



AHURA SCHOLARSHIPS

Ria's experiences have led her to pursue a career focusing on developing leadership and community development opportunities for youth from lesser privileged communities. She hopes to work particularly with young girls on leadership issues in the future.

Scholarship

AHURA STRIVERS: \$1000

BAHAREH ABADIAN

B.S. Psychobiology (Pre-Med) UCLA, California, USA

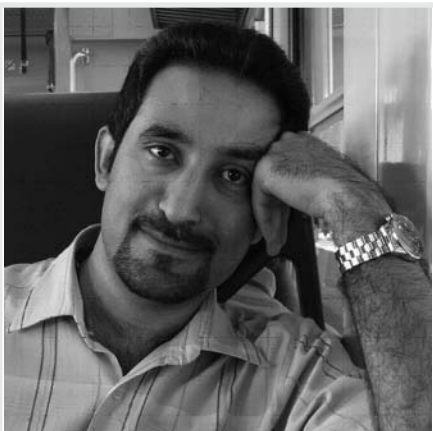
The road to Bahareh Abadian accomplishments has not been easy. Her life has been filled with unfortunate situations but she has learned to be resilient and determined. When she walked into her class on the first day of high school, the teachers, the students, the cultures, and the language were all different. It must be very hard for others to imagine how a 14 year-old immigrant teenager struggles to cope with her environment. However, she knew that she was here for a reason. The main reason for this immigration was for the improvement of her education. She lost her father after her parents got divorced and she lost her brother to a car accident.

She has been successful in not letting the complexities negatively impact her learning. She has been raised by a single mom and thus she has been responsible to accomplish numerous tasks throughout her life. Her mother showed her how to push over the brick walls and she taught her how to turn great challenges into opportunities. Bahareh's favorite aunt was a medical doctor, whose passion was to help and support her patients, from counseling pregnant teens to couples who were having difficulty conceiving, she touched the lives of the young and old, the healthy and sick. The tragic loss of her 34-year old aunt to cancer was a shock that changed her life. It is hard for her to accept that we are still unable to find a cure for cancer. Her aunt taught Bahareh that each of us makes a difference in countless others' lives. With her limited knowledge of English she tried to do her best in school. she has been challenging herself by taking rigorous honors courses, which she passed with high grades. Bahareh has learned from many tragic, unpleasant circumstances throughout her life, and she is able to move past the negative emotions on to experience the positive ones. These all contributed to making her the proud person that she is now. She decided to transfer to a four-year institution to apply the skills that she been acquiring to make a difference in the campus and the community. As a current Psychobiology major at UCLA, she has been able to approach her goals with her own personal vision and the help of others like the Ahura scholarship.



She has been successful in not letting the complexities negatively impact her learning. She has been raised by a single mom and thus she has been responsible to accomplish numerous tasks throughout her life. Her mother showed her how to push over the brick walls and she taught her how to turn great challenges into opportunities. Bahareh's favorite aunt was a medical doctor, whose passion was to help and support her patients, from counseling pregnant teens to couples who were having difficulty conceiving, she touched the lives of the young and old, the healthy and sick. The tragic loss of her 34-year old aunt to cancer was a shock that changed her life. It is hard for her to accept that we are still unable to find a cure for cancer. Her aunt taught Bahareh that each of us makes a difference in countless others' lives. With her limited knowledge of English she tried to do her best in school. she has been challenging herself by taking rigorous honors courses, which she passed with high grades. Bahareh has learned from many tragic, unpleasant circumstances throughout her life, and she is able to move past the negative emotions on to experience the positive ones. These all contributed to making her the proud person that she is now. She decided to transfer to a four-year institution to apply the skills that she been acquiring to make a difference in the campus and the community. As a current Psychobiology major at UCLA, she has been able to approach her goals with her own personal vision and the help of others like the Ahura scholarship.

Bahreh Abadian was the recipient of the 2007-2008 and 2008-2009 FEZANA Scholarships



RAMBOD HAKHAMANESHI

MBA San Jose State University, California, USA

Rambod Hakhamaneshi was born and raised in Tehran, Iran. In 1998, he ranked 72 among 300,000 students, in Iranian National undergraduate entrance exam (Konkour). He was admitted in Civil Department of Sharif University of Technology (SUT), the most competitive Engineering school in Iran and graduated in 2003. He started his M.S. Transportation Engineering program at SUT, graduating in 2005. In May 2008 Rambod presented the result of his researches at The 8th World Congress on Railway Research, in Seoul, Korea. One year later in February of 2009 he published a paper about "Maintenance Management Models" in Scientia Iranica, Journal of Civil Engineering.

At the same time Rambod worked at Atiesaz consulting company where he began as an entry-level transportation engineer and promoted to Project Manager after three months. In his last job in Iran Rambod was working in the civil department of Rah Shahr International Group. There, his colleagues and Rambod realized the need for an independent department for



AHURA SCHOLARSHIPS

transportation, and therefore, established “the transportation department” within the company. This was a great success, and increased his company's profit dramatically.

In 1998, as an active member of the Zarathushti community, Rambod attended *Kanoon-e-Daneshjooyan Zartoshti*. After 2 years of active participation in different committees, he was elected a board member. Here, they arranged a camp every summer for Zarathushti teenagers and Rambod was the president of this Camp in 2002. More than seventy young Zarathushti students from all over Iran came to Tehran to take part in educational, cultural and sporting activities during the 7-day camp.

Scholarship

Rambod immigrated to the United States in 2009. He is a first year MBA student at San Jose State University, in San Jose, CA. At the same time he is working as a civil engineer at the town of Hillsborough.

Submitted by

Koorosh Vakhshoori, Member of the Board of Directors, Ahura Scholarship

We also invite you to visit www.vakhshoori.org to view short video clips that some of the winners have provided detailing their personal views and life experiences.

Vakhshoori Foundation



Vakhshoori Foundation

The Vakhshoori Foundation invites young Zarathushtis to apply for scholarships for the academic year of 2011-2012. Formerly known as Ahura Scholarships, these awards have been renamed and considerably augmented. The Vakhshoori Humata Scholarship now totals \$10,000; the Vakhshoori Asha Scholarship totals \$2,000. There were six awards last year, and we look forward to receiving your applications this year. The Vakhshoori Scholarship mission:

To promote leadership among young Zarathushtis in the Academic, Social and Artistic spheres.

The applicant must be a young Zarathushti enrolled in or accepted to an accredited institution of higher learning at either the undergraduate or graduate level. If s/he is already enrolled, s/he must provide a tuition statement for the fall semester of 2011; if accepted but not yet enrolled, s/he must provide an acceptance letter. Candidates of diverse nationalities are welcomed to apply. All completed applications must be postmarked by May 15, 2011. For a copy of the application, visit <http://www.vakhshoori.org>. For specific questions, please contact Koorosh Vakhshoori at scholarship@vakhshoori.org.



CONGRESS HOUSTON PRE-CTR

“NORTH AMERICAN. REGIONAL COMING TOGETHER ROUNDTABLE”

(Pre-CTR Meeting to provide North American regional input to the CTR to be held in Mumbai on January 8, 2011)

Intercontinental Hotel, Houston, December 27, 2010

2:00 pm – 7:00 pm

Working Together in the Spirit of Hamazori

“CONNECT – COLLABORATE – CREATE”

MEETING SYNOPSIS

A Pre-CTR meeting was held at the Intercontinental Hotel, Houston, on December 27, 2010, just prior to the North American Congress to provide North-American regional input to the CTR - “Coming Together Roundtable” to be held in Mumbai on January 8, 2011. About 25 persons, including leadership and interested persons from FEZANA and the North American associations, attended. Dr. Homi Dhalla, who was attending the NA Congress, was also present at this meeting, and gave a short presentation on demographics in rural India to the members present.

The meeting opened at 2:15 pm, with a Benediction and singing of a Monajat by Ervad Peshotan Unwalla of Houston. Rustom Engineer of the Zoroastrian Association of Houston, the hosts of the Congress, welcomed all attendees. Minutes of the last CTR (Dubai 2009) were handed out

BACKGROUND OF CTR

Rohinton Rivetna gave a background of the CTR. He outlined the chronology (1st CTR – London 2005, 2nd – Mumbai 2007, 3rd – Mumbai 2008, 4th – Houston 2008, and 5th – Dubai 2009) and major accomplishments to date. The most significant development, a legacy of the Dubai CTR, was the transition of ownership and responsibility of the CTR from a chaordic organization led by individuals, to a forum led by elected representatives of the major world

regions. Rohinton noted that “This consensual ‘Coming Together’ of the regional leadership, elusive for decades, was a watershed moment for our world community” and urged that “Regional leaders take the CTR to a higher plane, and through dialogue and joint action strengthen the bonds between the diaspora and mother countries, and work for the perpetuation and prosperity of our worldwide “Community Without Borders.” He stressed that the principle that has impelled the CTR is “Hamazori” and a respect for diversity, and its purpose has been “Coming Together and Working Together.”

Firdosh Mehta presented the “Vision and Mission” of the CTR and some thoughts on the form and its structure. He discussed the challenges of the Diaspora variety and Coming-Together in Hamazori with harmony while respecting regional autonomy. Knowing the numerous ways of Zarathushti praxis globally, how do we form/continue an informal loose-knit organization like the CTR and still have common cause and like-mindedness for international issues/concerns that bring us close and at the same time respecting our diversity? He hoped that we can use the Chaordic model to accomplish Good for our world-wide brethren.

Global Zarathushti identity issues were touched upon. The general consensus was to actively engage in



From left Homi Dhalla, Ervad Peshotan Unwalla, Behram Pastakia, Bomi Patel, Rustom Engineer; Homi Davier; Yasmin Pavri; Sam Vesuna, Darius Bharucha, Rohinton Rivetna . Roshan Rivetna



dialogue with Zarathushtis worldwide at the forum in Mumbai in the spirit of Hamazori.

Behram Pastakia presented his thoughts on "Future Directions and Goals" for the CTR. Behram suggested that in the upcoming CTR meeting in Mumbai, we should consider finding commonalities with the worldwide Zarathushti diaspora on topics such as:



From left kayras Irani, Firdosh Mehta, Rustom Kevala, Alayar Dabestani, Ervad Kobad Zarolia; Ervad Soli Dastur, Kaiomarz Dotiwala

- Welfare of the mobeds - both in terms of finances and in promoting their religious scholarship so that religious education for our children is enhanced.
- Promoting a Zarathushti Youth Exchange program
- Look into adopting the highly successful methodology of "the Junto" promulgated by Benjamin Franklin for our own community needs to enable like minded people to come together in accomplishing shared objectives
- Seek to create models within the worldwide Zarathushti community so that like minded individuals can come together in action programs of their own without interference from those who have different beliefs or different versions of the truth.
- Seek worldwide support for establishing a consecrated place of worship in North America, preferably a LEEDS certified structure. Kaiomarz Dotiwala commented that these requirements are being considered for a Traditional Mazdayasni place of worship being planned for Houston, Texas.

FEZANA President Bomi Patel presented the objective of the meeting – to gather input for the upcoming first meeting of the transitioned CTR of world leaders, to be held in Mumbai on Jan 8, 2011 and requested input on the Mumbai meeting agenda. Bomi and Behram Pastakia would represent the North American region. Discussion Items in the categories of (1) Socio-Communal, (2) Infrastructure, (3) Spiritual/

Religious, (4) Intellectual and (5) Educational/ Cultural/ Interfaith were discussed briefly. It was suggested that all these items be on the Mumbai agenda.

Bomi mentioned his visit to the villages in Gujarat with Dinshaw Tamboli and commended WZO Trust for their excellent work in helping Zarathushtis with housing and setting up small businesses.

Dr. Homi Dhalla (founder/president World Zarathushti Cultural Foundation, Mumbai) presented some alarming demographic data on Parsi population and properties of some Indian cities from 1900 to the present. This worldwide Zarathushti demographics was of special concern to all. Dr. Dhalla has offered to donate a collection of 700-800 books (in English and Gujarati) to any interested Zarathushti organization/library. Iranian delegates were interested in following up with Dr. Dhalla about cultural research projects in Iran. It was generally felt that cultural and interfaith projects should also be on the agenda for the Mumbai meeting.

Homi Davier, co-chair of the 7th World Zoroastrian Congress (2000) and connected with the travel industry, pointed out that the proposed dates for the 10th World Zoroastrian Congress in Mumbai fall into the "peak season" costs for air travel in December 2013 and the congress should be shifted to a later date (perhaps even falling into the first part of January 2014) if robust worldwide participation is one of the objectives of the 10th WZC in India.

Alayar Dabestani respected and honorary member of the WZCC and a financial supporter of the *World Zoroastrian Congress in Dubai (2009)* and the *North American Zoroastrian Congress in Houston (2010)*, was perturbed that the tentative agenda for the meeting in Mumbai as proffered was too Parsi-centric and note should be taken of the needs, aspirations, requirements and points of view of Iranian Zarathushtis worldwide in discussions at the global level. He was assured that Zarathushti delegates from Iran had been invited to the meeting in Mumbai on 8th January 2011. Alayar gave a short summary of the work done by the *World Zoroastrian Council of Europe*

Sam Vesuna inquired of the scheme for Mobed Welfare in India which was discussed at the Toronto Congress. Soli Dastur gave an update that Jimmy Mistry through Parsi Resource Group had started the project but had to cancel it after 2 years because of very high insurance premiums.

Kobad Zarolia requested that the Mumbai CTR meeting minutes be published and made generally available to the public. After a summation by Bomi Patel, the meeting adjourned at 7:00 pm.

Report prepared by: Roshan Rivetna (with notes taken by Kayras Irani, Vancouver BC., with input from all the participants). Photos Roshan Rivetna and Soli Dastur



Houston Chapter

WORLD ZARATHUSHTI CHAMBER OF COMMERCE



THE Houston Chapter of WZCC is one of the most proactive Chapters of the WZCC GLOBAL ORGANIZATION and rightly so because it was in Houston where 10 years ago, at the 7th World Zarathushti Congress that this Chamber was jump started to enhance the economic & entrepreneurial spirit of Zarathushtis worldwide.

Houston was the center of Global attention on the 28th of December 2010 when Zarathushtis descended for a four day gathering to the North American Zarathushti Congress that was hosted by ZAH & FEZANA at the Intercontinental Hotel in Houston's electric Galleria area!



The WZCC-Houston Chapter declared 28th December 2010 as WZCC Day and had organized activities for the whole day starting with a trip to the OCEAN STAR OIL RIG MUSEUM that is a one of a kind facility located right at the port of Galveston. The Gulf of Mexico off the Texas coastline hosts hundreds of

such oil rigs that are operated day and night! The WZCC member group left in a chartered bus with 55 excited participants. After their return and before the gala one saw Meetings and networking that continued throughout the

day and was an ideal opportunity for an exchange of ideas and experience. WZCC-Houston Chapter continues to encourage and mentor the young and new entrepreneurs in our community and this was evident from the fact that about one third of the gala audience were below 35 years of age!



The 10TH ANNUAL WZCC GALA began with a meet and greet session which allowed for an exchange of cards and to get introduced to those already in business and others who desired to get into one. This was indeed a star studded event insofar as the Keynote speaker was none other than the celebrity Chef

Jehangir Mehta; (photo left column top) the celebrated Iron Chef finalist, from the exciting Food Channel's main show. *America* stood riveted for the finals since the winner would be the next Iron Chef. Unfortunately our talented chef came in second by just one point but the publicity generated by his charisma & talent made him an instant household name and his New York restaurant "*Graffiti*" was packed to capacity for months and this led to the opening of his new enterprise so rightly named "*Mehtaphor*".

The Gala was held in the Founders Banquet Hall of the prestigious Intercontinental Hotel and the Chief Guest was the *Consul General of India The Honorable Sanjiv Arora..Behroze Daruwalla,* (photo left column bottom) Houston Chair & Secretary to the WZCC BOARD began the session with a warm Texan welcome to the 10th Annual Gala dinner of WZCC Houston, and accorded a special warm welcome to Honorable Consul General of India, Sanjiv Arora, his wife Mrs. Arora and all guests !

Behroze added, "*We are also honored to have so many WZCC stalwarts with us today, including almost all of our founding members. I extend a special and warm welcome to you all and thank you for your support,*



(L to R) Sarosh Collector, Zarir Sethna, Darius Wania, Ken Bhappu, Behroze Daruwalla, Jehangir Mehta, Kershaw Khambatta, Hon. Sanjiv Arora, Bomi Patel, Dr. Raj Bhalla, Rustom Engineer & Homi Davier

guidance and encouragement that has always meant a lot to our Houston Chapter”.

“It is often said that a community can make a significant impact on society if it is economically sound and prosperous. Similarly WZCC cannot be so successful unless it’s Worldwide Chapters make a distinct contribution to elevate this organization and its members to the next level !”

“Whilst I am not qualified to speak much on the first part of the statement, I can certainly vouch for all the great contributions of the Houston chapter that commenced at the end of 2000 and within this short period has achieved the WZCC goals of entrepreneurship and professionalism”.

Behroze ended by saying that “I have always thought that Zarathushtis have four strong elements they live by....good thoughts, good words, good deeds and

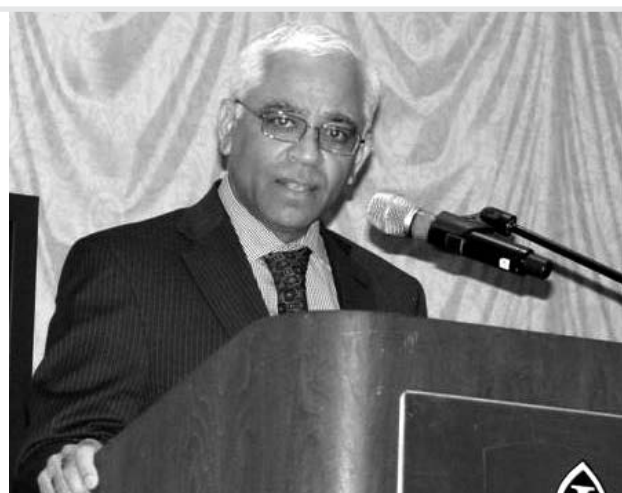
....good food !! Well that is why we were very fortunate to have our very own luminary, Chef Jehangir Mehta whose talk to us was about his experience and he so aptly named it PASSION & RISK – TWO SIDES OF THE SAME COIN”.

WZCC Global Vice President, Rustom Engineer who continuing with protocol said “Honorable Consul General of India Sanjiv Arora, Mrs. Chaya Arora, honored guests, ladies and gentlemen when you are in New York and you want to try some tasty French/American food with a fusion of Indian & Parsi masalas where would you go? Where do you find spiced lamb shank, garlic-cumin crab and shaved foie-gras with raspberry compote all under one roof?”

Rustom further added that “Chef Mehta opened his first restaurant “Graffiti” in 2007 and his second restaurant “Mehtaphor” in November, both are reviewed and received



KERSHAW KHUMBATTA INTRODUCING HONORABLE CONSUL GENERAL SANJIV ARORA



THE CONSUL GENERAL OF INDIA Mr SANJIV ARORA



CONGRESS WZCC HOUSTON CHAPTER

very well by food editors and reporters. Aapro Jehangir is famous, he is celebrated by the likes of Martha Stewart and was runner up in the second season of the The Next Iron Chef TV program”

“Just a while back in July, Jehangir was in Houston on one of his guest tours for a major food chain and we had invited him to meet our ZAH members. Even though it was at a very short notice, Jehangir did come and speak to our members in his unassuming...easy-flow style. Everybody just loved this humble gentleman. Then, once

again, after WZCC gala he spoke again the next day at one of the NAZC-2010 sessions. We are very thankful that even though it was the busy season in New York, Jehangir made time to be with us and be our Keynote speaker”.



FIRST IRANI ZARATHUSHTHI BOARD MEMBER OF WZCC WITH CONSUL GENERAL OF INDIA



CHEF MEHTA, BEHROZE DARUWALLA, DR DARIUS WANIA, HOMI DAVIER



THE ATTENDEES AT THE GALA DRESSED IN THEIR FESTIVE BEST!!!



THE WZCC HOUSTON CHAPTER MEET AT THE NAZC-2010, ON DECEMBER 28TH, 2010

The Houston chapter is blessed with a dynamic group of individuals who are committed to the economic progress of all members of our community and today's program would not have been possible without their efforts and teamwork. One of the significant outcomes of this is Houston's WZCC sponsored



ROHINTON RIVETNA & FIRDOOSH MEHTA

programs which has been to strengthen the community bond with networking at a professional business level by interacting with proven entrepreneurs, within our own community and those in mainstream USA.



RUSTOM ENGINEER, HOSHI MEHTA & FARROKH NAMDARAN

ERVAD KOBAD ZAROLIA



HOW TO REJUVENATE WZCC?

A brainstorming session on "How to Rejuvenate WZCC?" was held on Dec. 28, 2010 at the InterContinental Hotel in Houston as a part of pre-congress activity. The discussion was mainly centered around chapters in North America.

About 25 WZCC members participated in a very intense session. Many ideas were presented. **Rohinton Rivetna** emphasized that WZCC is not just for business people but also for professionals. He also suggested that under the current economic conditions we should work with placement services even if it is on a paid basis.

Firdosh Mehta suggested that we prepare a list of speakers who would be willing to travel to different chapters and speak to them whenever possible. He also advised to stop saying it can't be done and instead just do it!



Jim Engineer (photo left) elaborated on the importance of involving youth at higher levels in each chapter. Rustom Engineer agreed with Jim and recommended that the senior members should provide ample opportunities for young members to be in the limelight. Behroze Daruwalla suggested that we must reach out to other Business organizations and have joint activities.



Natali Vania (photo left) explained the working of the New York chapter and emphasized on the importance of information exchange with members and with outside world. Eric Engineer elaborated on the importance of connecting with each other using the readily available technology.



Though the time was short, the meeting was very thought provoking and hopefully the attendees will incorporate some of these ideas into the working of their chapters. A detailed discussion will follow at the next Board Meeting. It was a short meeting due to time constraints however the end result was unanimous that WZCC can thrive as a collective force ONLY if the world's Chapters unite & forge business relationships across the continents & oceans!



CONGRESS WZCC HOUSTON

“YOUTH CAREER CONNECT”

SPONSORED BY THE WORLD ZARATHUSHTI CHAMBER OF COMMERCE.

The goal of this 90-minute session was to connect and unite Zarathushti youth who share similar career goals and passions. Moderated by **WZCC Youth Director Eric Engineer**, the session was attended by nearly 150 people—mostly youth under 40. Eric began the session by providing an overview of the session’s goals and format. He also spent five minutes describing the WZCC—encouraging attendees to join their local chapter.



aspirations. Each of the twelve industry groups was seeded with community members, both youth and senior, who have deep experience in their respective fields. The groups engaged in a round of introductions and ice-breakers—followed by a structured discussion—where members could ask questions, relate experiences, provide advice, share ideas, and bond over shared passions.

During the interactive portion, attendees were grouped based on their career experience and

During the second half of the interactive session, each group was tasked with brainstorming ways that, as co-professionals, they could collectively give back to their community. At the end of the brainstorming session, each group shared their idea and action plan with the entire room. Common themes developed by the groups included: mentor and internship programs, professional online directories and networks, pro-bono services for the community, etc.



To preserve these connections after the Congress, each person provided their email address, so that they could be added to an email list, social network, and mentor program--designed specifically for their industry group. The email list of 150 youth will also be used to recruit more young members and leaders to the WZCC, as well as to launch a WZCC mentorship program across North America.

All WZCC Houston reports prepared by Homi Davier



“Good People Doing the Right Thing!”

PERSIS BEHRAMSHA
REALTOR®



4543 Post Oak Place
Houston, TX 77027

Phone: (713) 294-7747
Fax: (281) 598-5710

persis.realtor@gmail.com
www.har.com/persis



THE KHORSHED JUNGALWALA LECTURE
15th NORTH AMERICAN ZARATHUSHTI CONGRESS

IRANIAN ZARDOSHTIS: PRESERVE, PROTECT, AND TRANSFORM

Jamsheed K. Choksy
Indiana University



[The theme of this 15th North American Zarathushti Congress is **“Preserve, Protect, and Perfect.”** So I am honored and humbled to deliver the Khorshed Jungalwala Lecture in memory of the tanu or body, urvan or soul, and fravashi or immortal spirit of a noble Zardoshti who strived to accomplish the goals to which this Congress now dedicates itself. I would like as well to remember the fravashis of two other noble Zardoshtis: Purvez Rustomji whose wife Aban has played such a central role on the Houston organizing committee, despite her loss; and my uncle Khursheed Marker of Quetta whose daughter Meher represents the Parzor Foundation at this Congress despite her very recent loss. Let me also thank all the dedicated and hardworking organizers who have made this Congress possible.]



an idealized image of the Prophet Zarathushtra with a portrait of the new order’s leader Khomeini. This incident was viewed by many Zardoshtis as the beginning of religious intolerance directed by the Islamic Revolutionary Guard Corps. Indeed, those Guards repainted the Iranshahr Boys School in Kerman in the colors of the new flag of the Islamic Republic of Iran and with anti-Western slogans. That school was eventually nationalized by the Islamic Ministry of Education.

So, the beginning of the Islamic Republic of Iran witnessed a return to strict socioreligious minority status for Zardoshtis. Zardoshtis are protected, at least by words of statute and law, as minority communities under Article 13 (the section on Recognized Religious Minorities) of the 1979 (amended 1989) Constitution of the Islamic Republic of Iran: “Zardoshti, Jewish, and Christian Iranians are the only recognized religious minorities who, within the limits of the law, are free to perform their religious rites and ceremonies, and to act according to their own scriptures in matters of personal affairs and religious education.” The Zardoshti community is allocated one representative, elected every four years, among the two hundred and ninety members or national representatives of the majles or parliament (Articles 63, 64.2, 67.2). The seat for Zardoshtis in the Islamic Republic’s majles has been held, among others, by *Parvez Ravani, Dr. Khusro Dabestani, mobedyar or lay preacher Kourosh Niknam, and Dr. Esfandiar Ekhtiari.*

A recent official census of Iran indicates that Zardoshtis made up 0.05% of a population of 70,049,262 during the year 2006 – so approximately 35,000 Zardoshti men, women, and children. Though a minuscule group and no threat to Shi’ites or Iran’s politics, the Zardoshtis of Iran are experiencing much hardship.

Despite such official recognition, Zardoshti civil servants found themselves isolated by Shi’ite Muslim colleagues and, often, pressured to resign their positions within the state bureaucracy. Zardoshti women, in particular, have been singled out for reassignment to menial posts to push them into leaving the public workplace and retreating to the domestic sphere, a situation also experienced by Shi’ite women but far less forcefully. Gradually, the marginalization of Zardoshtis that began in the civil service spread throughout Iran’s economy. So unemployment is widespread among younger members of the community even those having advanced levels of education. Poverty has increased as a direct result of unemployment as have desperate attempts to emigrate to the West to avoid work-related pressures to convert to Islam, beatings, and even rape.

In 1987 Ayatollah Ruhollah Khomeini denounced the Prophet Zarathushtra as a *“fire worshipper”* and all Zardoshtis as *“worthless troublemakers.”* As a consequence, constant prejudice and occasional insults against Zardoshtis were inevitable. During the early days of the Islamic Republic, members of the revolutions militia entered the main fire temple at Tehran to replace



Not only is discrimination and violence present at work, Zardoshtis were sacrificed as members of suicide brigades during the border war between Iran and Iraq in the 1980s. Although city walls and village courtyards throughout Iran are adorned with monumental paintings of war heroes from that period, none of the public images depict a slain Zardoshti. Rather, Zardoshtis killed during

major isolationary effect on daily interactions between the Zardoshti minority and the Shi'ite majority with whom contact is essential for economic survival. Codes for dress, such as use of the veil or chador and hejab by women, and rules for socialization, especially across genders, plus public enforcement of such stipulations by the revolutionary committees, are viewed by many Zardoshtis both as restrictions of their fundamental rights and as Islamic praxes alien to them. The government of Iran, acknowledging customs different from Muslim norms, has granted Zardoshtis a degree of discretion within private settings such as weddings, communal celebrations, and family gatherings when held indoors, out of view of Muslims, and attended only by members of a single minority community. In those situations, intermingling without gender segregation and sans veiling occurs. Islamic norms also apply to Zardoshti community organizations, such as the Iranian Zardoshti Women's Organization. Established under the Pahlavi shahs to foster education and employment, it must now emphasize domestic skills and handicrafts.

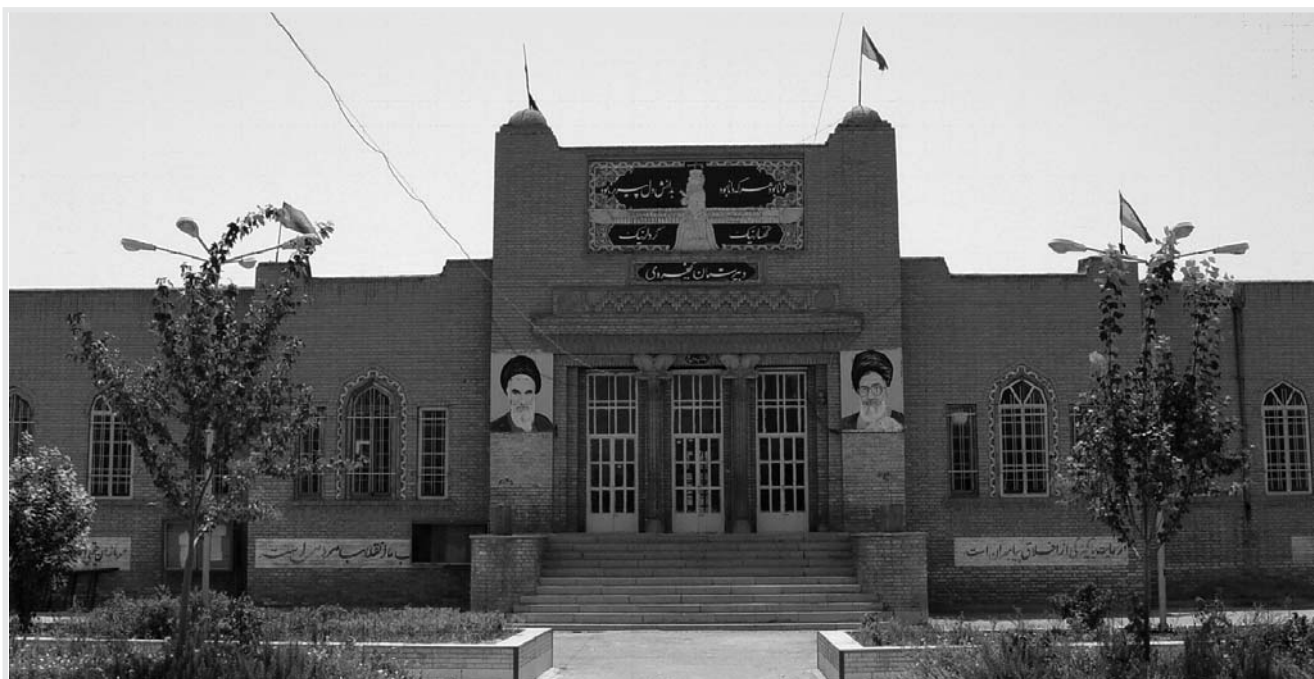
Commemorative wall, Khosravi Hall, Tehram



that bloody border war are honored by their photographs being placed on so-called "martyrs walls" or mixed in with photographs of other deceased devotees in community buildings and fire temples at the cities and villages where they had lived, including at the Anjoman or community association library in the Khosravi Hall at Tehran and the fire temple at Shiraz.

Personal liberties have been another area of infringement. Zardoshtis are considered najes or ritually unclean by Shi'ites. In theory, this designation can have

Another mechanism of enforcing Islamization is through the Ministry of Education and Training which now runs the Zardoshti community schools. That government department stipulates the admission of Muslim students into minority schools, and sets the curriculum which includes a textbook on religion filled with the regime's theological and ideological ideas. Again, a Constitutional guarantee that Iranians of minority faiths can "act according to their own canon in matters of religious education" (Article 13), carries little weight in practice. So the missions of some educational institutions have transformed – like the *Kaikhosrow Shahrokh Girls High School of Kerman* becoming a high school for boys as





part of the mollahs' drive to remove girls from public settings.

Yet, and despite official displeasure, two more schools for furthering of women's education have been established since the Islamic revolution: *The Goshtasp Girl's High School in 1994 and the Rostam Guiv Girl's*

Zarathushti wedding ceremony, Tehran



School (funded by the USA-based Rostam Guiv Foundation) in 1998, both at Tehran. Those successes are meager, however. Other Zardoshti educational institutions including the *Marker School at Yazd* have lost portions of school property through acquisition by eminent domain. And at Yazd, murals of the first supreme leader Ayatollah Khomeini and of the second, current, supreme leader Ayatollah Khamenei flank the entrances to the Kaikhosrow Boys School (photo page 35.).

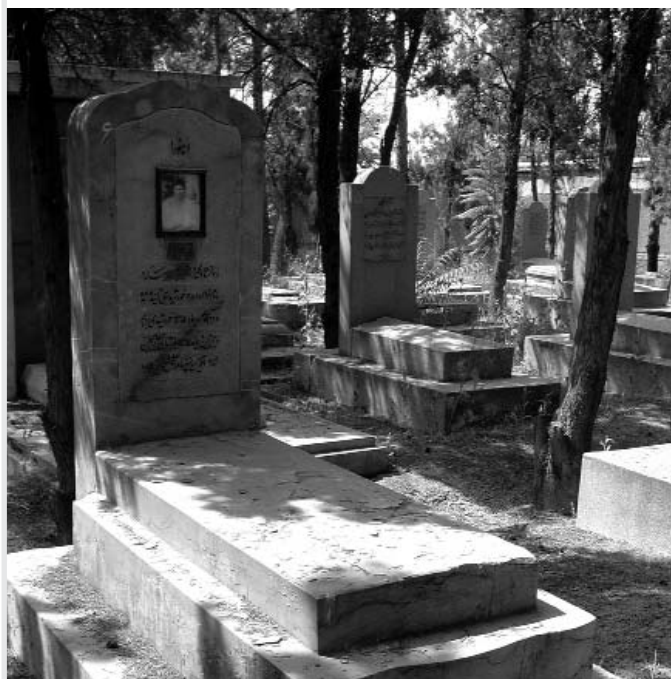
The greatest tribulations occur when forced conversion to Islam takes place. Community records, list cases of Zardoshti women being compelled to marry Muslim men in the presence of Shi'ite mollahs and to publicly adopt Islam. Such conversions cannot legally be reversed on penalty of capital punishment. Families attempt to retrieve the kidnapped woman prior to conversion and marriage, but often even their complaints to local authorities, and to the police, go unheeded. At other times, complaining about such actions results in threats and even violence against the woman's family.

Despite hardships of minority life and little empathy toward Shi'ism in post-revolutionary Islam, religious beliefs and practices continue among the Zardoshtis. So, rites of passage are practiced regularly by priests and laity. *Sudre pushi* or initiation occurs between the ages of seven and fourteen for boys and girls. The *navezut or initiation* into the priesthood, which had fallen into abeyance during the 1950s when Iranian priests were trained and initiated in India, has been revived by the *Mobed Council of Tehran*. Marriage rites are conducted in the traditional manner, but western suits and gowns are becoming popular for the bride, groom, and guests in

urban settings. Before the Islamic Revolution, funerary towers or *dakhmas* were phased out of use. Exposure was replaced by burial within cemeteries or *aramgahs*. Zardoshti funerary rites at Tehran, Ray, Yazd, Cham, Kerman, and other locales, now continue as modified during the Pahlavi regime. Interment takes place before sunset, and after the corpse has been ritually cleansed by washing, then wrapped in a white shroud. This practice is permitted by the Shi'ite authorities as following Muslim praxis.

Among the religious rituals, thanksgiving services or *Jashans* remain popular on festival occasions such as the celebration of *Sade* or the hundredth day before the New Year and *Nav Roz* or the New Year's Day itself. The six *Gahanbars* are celebrated by large gatherings. Pilgrimages to major shrines continue around Yazd in the central desert like *Pir-e Sabz* or *Chakchak*, commemorating a Sasanian princess believed to have been swallowed by a cliff and transformed into a willow tree rather than be captured by Arab Muslim soldiers during the seventh century. At such holy places, *mobeds* perform commemorative rites at the bequest of devotees (figure 5). Daily piety occurs at minor votive sites. Such popular rites, often occurring at a shared spot by Muslims and Zardoshtis alike, include wall niches in the streets and alleys of towns like *Taft*. Offerings spread upon cloth or *Sofres* have renewed popularity especially among Zardoshti women.

Aramgah or burial ground, Ray



Zardoshti ceremonies and holidays are also becoming popular among Shi'ites as a means of



FIRE AT PIR-E-SABZ



ADORAN, KERMAN



ISFAHAN, FIRE PRECINCT INSIDE FIRE TEMPLE



there by a self-professed mixture of personal piety and communal zeal. After the Islamic Revolution, access by Muslims to the religious venues of Zardoshtis, Jews, Christians, and Mandeans became unrestricted, and Muslims rarely follow requests to show deference to the tenets and customs of the minority faiths. So,

publically rejecting the mollahs and their mores, especially during festivals linked to Iran's ancient or pre-Islamic past. In March 2010, fundamentalist mullahs began denouncing the celebration of Chaharshanbeh-Suri or the last Wednesday of the Iranian year as an un-Islamic holdover from Zoroastrianism which are "contrary to the Sharia" or Islamic law. Despite the regime's

holy fires at Yazd, Shiraz, Isfahan and Kerman are housed within chambers, restricted to public access against possible defilement, to be viewed through glass windows. Older temples at Kerman and Taft still retain the traditional chahar taq or four-columned fire precinct architecture, however. The Sasanian-era regnal flame

ENTRANCE TAFT FIRE TEMPLE



FIRE TEMPLE, TAFT



threats, through intimidation and arrests, many Iranians celebrated nonetheless that festival and Nav Ruz which followed.

The major fire temples, especially those at Yazd and Sharifabad, attract devotees from across Iran drawn

Adur Anahid is placed within an inconspicuous rear chamber at Ardakan-Sharifabad that is usually locked, while a vacant pillar-style fire altar stands in the atashgah or fire precinct under a gombad or domed roof. That particular practice reflects Zardoshti fears that zealous Muslims would pollute or even extinguish that flame as



occurred with other fires in medieval and premodern times. Likewise, high walls and gated entrances protect individual fire temples as at Taft. The *koshti* and *sudre* increasingly are worn only when attending religious ceremonies or in the presence of other Zardoshtis, so as not to provide any means of visual identification that could indicate religious minority status to Muslims and thus possibly expose devotees to harassment.

During the past ten years Zardoshti websites and internet chat rooms have been established, swiftly connecting members of the community in Iran to each other and to the rest of the world. Casting an electronic spotlight upon discrimination is emerging as an effective means of publicizing and contesting social injustices. In January 2001, a leader of the Tehran Zardoshti Anjoman, *Rostam Gohari*, criticized the Iranian government for discriminating against Zardoshtis. Gohari's comments to the Islamic Republic News Agency (IRNA) were quickly transmitted globally, through posting on websites by Iranian Zardoshtis. His criticisms of the Islamic regime have been followed by similar ones usually made at meetings with governmental officials by Zardoshti community representatives utilizing the relative security provided by their official statures. A positive result of publicizing discriminations present within the Islamic Republic of Iran has been a partial modification of law by the sixth Consultative Assembly via a decree in January 2002 to the benefit of religious minorities "to ensure the rights of religious minorities in all areas including employment and engagement in various professions." Then in February 2002, under additional pressure from the Zardoshti community, Article 30 of the Criminal Code dealing with homicide and involuntary manslaughter was modified to place Zardoshtis on par with Muslims. *Ravani, Gohari, and Dabestani* and others campaigned within the Iranian majles and in meetings with influential Muslim clerical politicians for those legal changes. So did Zardoshti Iranian exiles in the United States of America and the European Union, including *Dr. Farhang Mehr*.

The public approach is not without hesitancy and backlash, however. In November 2005, *Ayatollah Ahmed Jannati*, secretary of the Council of Guardians or *Shura-ye Negahban* of the Iranian Islamic Constitution, a close aide to the supreme leader *Khamenei*, and a mentor of the current Iranian president *Ahmedinejad*, compared non-Muslims to: "Animals who roam the Earth and engage in corruption" Jannati's bigotry garnered a sharp response from the Zardoshti community's representative *Niknam*. That elected parliamentarian reprimanded Jannati for the "unprecedented slur against religious minorities," adding "non-Muslims not only are not beasts, but if Iran has a glorious past and civilization to be proud of it owes this to those who lived in the country before he advent of Islam." *Niknam* added: "Those who sully the Earth are humans who do not show respect for the other

creatures of God" In a warning to members of religious minorities not to question the state's fundamentalist Shi'ite leaders and their views, *Niknam* was summoned before a tribunal of the Revolutionary Courts to answer charges that he had displayed lack of respect for Iran's Muslim leaders.

As the aforementioned incidents indicate, recent hard-line political developments in Iran seem to mark a return to greater intolerance by the state towards its religious minorities. Zardoshtis are pawns in Iran's foreign affairs too. When President *Ahmedinejad* addressed the U.N. General Assembly in September 2009, he forcibly brought Iran's religious minority parliamentarians with him as stage props. One Iranian Zardoshti observed that "*Ahmedinejad is using this matter to boost his credibility and, regrettably, the religious minorities are under pressure to agree.*"

In conclusion, it should be noted that Article 14 of Iran's 1979 Constitution concludes by restricting the rights of members of the recognized religious minorities to individuals "who refrain from engaging in conspiracy or activity against Islam and the Islamic Republic of Iran." Given the broad interpretive range possible for that passage in the Constitution, it is not surprising Zardoshtis in Iran are extremely wary of such allegations against them. Ultimately, challenging the Islamic status quo for the sake of genuine tolerance and religious plurality is still not tolerated in Iran.

Honorable Dr Jamsheed Choksy is a Professor of Central Eurasian Studies, Professor of History, Professor of India Studies Program, Adjunct Professor of Religious Studies, and an Affiliated Faculty member in the Ancient Studies Program at Indiana University. He is the author of three books: "Evil, Good and Gender: Facets of the Feminine in Zoroastrian Religious History", "Conflict and Co-operation: Zoroastrian Sub-alterns and Muslim Elites in Medieval Iranian Society" and "Purity and Pollution in Zoroastrianism: Triumph over Evil". He has won several awards including a nomination by the President of the United States to an appointment on the USA National Council on the Humanities



FEZANA COMMUNITY AWARDS

North American Zarathushti Community Awards are presented biennially at each North American Zoroastrian Congress since 1988.



Under the leadership of the first chair Mr Dinshaw Joshi, the Awards Committee developed a standard nomination procedure, and established the Terms of Reference for the awards process. Six award categories were formulated along with their definitions and criteria, and an impartial judging process was

created. Independent panels of respected North American Zarathushtis judge the nominees for each award. The Awards Committee coordinates the

leadership and service, to further the cause of Zarathushtis in North America and internationally

ERVAD (Dr) SOLI P.DASTUR

Ervad (Dr.) Soli Dastur is a graduate of Bombay University and Northwestern University in chemical engineering. Soli worked in various senior-level and executive positions at Proctor & Gamble for 30 years. Now retired he performs various community services including navjotes, weddings, jashans, Muktd prayers, and obsequies, lectures extensively on the Zarathushti religion and scriptures, and is working to preserve Zarathushti literary resources in both printed and audio-visual formats. Soli serves on the board of the Zoroastrian Association of Florida, and is active within various religious and community organizations including FEZANA, the North American Mobed Council (NAMC), and Coming Together Roundtables. He travels all over North America and internationally in his desire to share his religious knowledge.

When it comes to religious education, Soli is a much sought after speaker and teacher with adults and youth alike. His unique style of using technology, highly interactive sessions, and easy-to-understand language, draws his audience into his presentations. His presentation at the NAMC seminar *"Journey Through Our Scriptures"* and a book of *Hama Anjuman* prayers that he created and distributed in North America and India are some examples. Soli has also made our ancient Avestan texts and prayers more accessible by scanning books such as *Ervad Kangaji's Khordeh Avesta Ba Maeni* (with a word-by-word translation in Gujarati and English) and *Sanjana's Pahlavi Grammar*, and placed them on *Avesta.org*. His tremendous appetite to learn and share his knowledge with the community continues to endear him to all.

In his acceptance speech he referred to the theme of the 5th World Youth Zoroastrian Congress **"United We Stand: Building Bridges Across Oceans"** and drew the analogy of the Barsom representing the Unity of our Humdins and which represents the first part of the WZYC theme: **"United we stand"!**

The two tripod like stands called **"Maah Ruy" (moon faced)** with crescent shaped open tops, used as bridges to support the Barsom can be used to represent the second part of the WZYC theme: **"Building Bridges Across Oceans"!**

Stretching the meaning of the four words in our **Jasa Me Awanghe Mazda** prayers we can profess to be



Photo above from left Navroz Gandhi, Co-Chair Awards Committee, Farrokh Namdaran, Humanitarian Service Award, Bomi Patel, President, FEZANA, Ervad Dr Soli P. Dastur, Outstanding Zarathushti Award; Dinyar Patel, Outstanding Student Award, Kayhan Irani, Excellence in Performing Arts Award; Dr Noshir Langrana, Excellence in Business or Profession Award

evaluation process, tabulates the results, and determines the winner based solely on the judges' evaluations. The co-chairs of the Awards Committee for this biennium are Mrs Shehernaz Joshi Verahrami and Mr Navroz Gandhi

Many outstanding persons were nominated in each category and FEZANA salutes and recognizes all who allowed themselves to be nominated. The winners in each category are

Rohinton Rivetna Outstanding Zarathushti Award

This award recognizes a Zarathushti who has made outstanding and well-recognized contributions, through



Maazdayasni Zarathushtis, who remove quarrels between two parties by building bridges, are peace makers, self confident and righteous! He summed up by saying

Fraspaayao-khedhraam – Bridge Builders,

Nidhaasnai-thîshem – Peace Makers,

Khaetva-dathaam – Self confident,

Ashaonîm - Righteous!

JAMSHED PAVRI HUMANITARIAN SERVICE AWARD

This award recognizes a Zarathushti who has made significant contributions in advancing social and humanitarian causes in general and for the Zarathushti community in particular, and whose humanitarian service achievements have been acknowledged in his/her local community, in North America and internationally.

FARROKH NAMDARAN

Originally from Tehran, Iran, Farrokh Namdaran has a long-standing commitment to charitable activities. Before emigrating to Canada in 1978, he, along with his family, played an active role in both Zarathushti and non-Zarathushti charitable activities in the Greater Tehran Regional District. Subsequent to his arrival in Vancouver, he has continued this commitment of service. Farrokh has played a significant role in every major undertaking by the **Zoroastrian Society of British Columbia (ZSBC) while serving for 26 years as a Board Member**, and has committed his time and financial resources to other charitable organizations including the **Vancouver Food Bank, the Canadian National Institute for the Blind, the British Columbia Children's Hospital and Operation Eyesight Universal**. Together with other ZSBC members, Farrokh has helped many elderly Zarathushtis and non-Zarathushtis in the Vancouver area to ensure that they have sufficient clothing, food and clean shelter.

Farrokh has also been the primary benefactor and organizer of a humanitarian fund under the auspices of the ZSBC which has contributed substantial sums of money to charities worldwide. One such charity is **The Pouchista Foundation located in Yazd, Iran**, which helps provide Zarathushti girls driven to prostitution and drugs by local mullahs with food, accommodation, and training in handicrafts. Other beneficiaries of this fund have been the **B. D. Petit Parsee General Hospital and victims of the earthquake in Iran and floods in Pakistan**. But, despite all these accomplishments, in the end, it is Farrokh's ability to motivate others to help those in need that is the best testament to his humanitarian qualities.

In accepting "**Jamshed Pavri Humanitarian Service Award**", Farrokh Namdaran remembered and

thanked two men who were the guiding force for all the humanitarian service he provides to others today, **his father, his mentor in Tehran**, who dedicated his life and wealth to help other needy human beings of all race and creed and the **late Mr Jamshed Pavri of Vancouver**, who was well known to all. The secret to his success Farrokh concluded is and was to follow the steps of these two dedicated men and the guidelines they placed before him to follow.

JAMSHED AND SHIRIN GUZDAR EXCELLENCE IN BUSINESS OR PROFESSION AWARD

This award recognizes a Zarathushti who has reached the pinnacle of prominence in his/her profession or business, and whose achievements have been recognized in both North America and internationally.

DR. NOSHIR A. LANGRANA

Originally from Mumbai, India, Dr. Noshir Langrana is the Chair of the Department of Biomedical Engineering at Rutgers University and an adjunct faculty member of the Department of Orthopedics at the University of Medicine & Dentistry of New Jersey. A graduate of **Victoria Jubilee Technical Institute and Cornell University**, Noshir joined Rutgers in 1976, and has steadily climbed to the top of his profession over the past four decades. His research interests include spinal column injury and recovery, for which Noshir holds 3 patents related to the design of a spine disc prosthesis that removes lower-back pain associated with a degenerated and painful lumbar disc.

Noshir is internationally recognized as an authority in biomechanics related to the lumbar area of the spine. He has conducted numerous experiments and investigations into spinal implants, has published extensively, and has received many awards for his accomplishments. In 2001, Noshir was invested by Rutgers as the first recipient of the **Mary W. Raisler Distinguished Teaching Chair in Mechanical Engineering**, and in 2008 he earned university-wide recognition with his receipt of **Rutgers' Teacher-Scholar Award**. Furthermore, in 2008, **the American Society of Mechanical Engineers (ASME) awarded Noshir with one of its highest honors – the H.R. Lissner Medal for outstanding accomplishments in bioengineering**.

In his acceptance speech Noshir Langrana thanked his sponsor **Framroze Patel**, his parents, his older brother for their unconditional financial support when family finances were non-existent, **Adi Sarkary of BPP** for helping him with his undergraduate studies, **Mr Antia of the RD Sethna Trust** for helping him come to the US, his wife **Dinaz** who supported him as a graduate student, to the **Whitaker Foundation** who funded his first research project and the **Rutgers University** where he started his



career as an Assistant Professor and is now the Chair of Biomedical Engineering Department. Finally he thanked his wife and daughters for teaching him that there is more to life than engineering.

DINSHAW FRAMROZE JOSHI EXCELLENCE IN PERFORMING ARTS, LITERATURE OR PAINTING AWARD

This award recognizes a Zarathushti who has excelled in the performing arts (dance, music and drama), painting or literature, and whose achievements have been recognized by peers within his/her country of residence and internationally.

KAYHAN N. IRANI

A native of New York, Kayhan Irani is an award-winning writer and "activist" dedicated to using theater to activate audiences and transform society. Since graduating summa cum laude from the CUNY Baccalaureate Program, Kayhan has performed at a variety of venues including *Lincoln Center, The Public Theater, Chashama Theater, The Lower East Side Tenement Museum, Off-Broadway, and various universities and colleges around the United States*. Most recently, Kayhan returned from an assignment in Kabul, Afghanistan, where she was a *Participatory Theater Trainer under the aegis of the BBC World Service*.

Kayhan currently works for the *New York Office of Adult Education and the City University of New York* as a writer and director of training and outreach. She is the producer of the television series *We Are New York*, a show designed to help immigrant adults learn English and important city services, for which the National Academy of Television Arts and Sciences awarded her the **2010 New York Emmy Award**. Kayhan has also been profiled in the *Washington Post, New York Times, and several other newspapers and magazines* for her work, including her emotional one-woman show *We've Come Undone* – a series of monologues inspired by stories from the Arab, Muslim, American and South Asian communities.

In her acceptance speech Kayhan quoted Ralph Waldo Emerson:

"The glory of friendship is not the outstretched hand, nor the kindly smile nor the joy of companionship; it is the spiritual inspiration that comes to one when [she] discovers that someone else believes in [her] and is willing to trust [her]."

SHIRIN NARIMAN DASTOOR OUTSTANDING

ZARATHUSHTI STUDENT AWARD

This award recognizes a young Zarathushti student who is studying at the university level, has achieved academic excellence in his/her scholastic studies and extracurricular activities, and has made substantial contributions to the community affairs of his/her local Zarathushti community.

DINYAR P. PATEL

Born in Houston, Texas, Dinyar Patel is a graduate of Stanford University, and is currently a doctoral candidate in the Department of Modern Indian History at Harvard University. His doctoral dissertation on Dadabhai Naoroji has, according to Dr. Vevaina, a Fellow at Harvard University, *"the potential to revitalize the ways in which we understand the most salient issues of minority rights and participation in colonial and contemporary South Asian political discourse."* With his research, recent publications in scholarly journals, and studies such as Zoroastrianism in Qajar, Iran, Dinyar is fast-becoming one of the more sought after lecturers in his field.

Dinyar has been the recipient of numerous awards during his academic career. Some noteworthy ones include the **Firestone Medal for Excellence in Undergraduate Research, the Derek Bok Center Certification of Distinction in Teaching, the Harvard South Asian Initiative Study Grant, and the Harvard Tata Grant**. Additionally, Dinyar was named a **FEZANA Scholar for 2010** and was awarded the *Mehraban and Morvorid Kheradi Scholarship for Academic Excellence*.

In his acceptance speech Dinyar Patel attributed apathy, ignorance, and disinterest amongst our co-religionists when it comes to community matters, with people taking little interest and have little to no involvement with the community. This is a huge mystery as we have an absolutely fascinating and engaging story, and I strongly encourage all of you to make your own explorations into our history and heritage and to encourage you to re-engage those individuals who feel themselves cut off or at the margins of the community. Fostering and encouraging interest in our culture, heritage, and history is one of the reasons why Dinyar decided to do a Ph.D. on a topic related to the community. He thanked FEZANA for this great honor and hoped that it will encourage other youth in the community to also dive into studying elements of our heritage.



FIFTEENTH NORTH AMERICAN ZARATHUSHTI CONGRESS DECEMBER 29 – 31, 2010

PRESERVE! PROTECT! PERFECT!

“Preserve the Past, Protect the Present, and Perfect the Future”

Kaikobad. With a cast of 56 adults and children, the Silk Road showcased the dominant role played by the Parthian and Sassanian dynasties of ancient Iran in shaping a unique network of trade routes.

In her opening speech, **Co-chair Roshan Sethna** stated: “We are at the threshold of a momentous time in our history whereby our very survival is at stake. We must seize this opportunity to bind the ties that once united us. Combine the old with the new and come up with ideas that allow us to co-exist”. The



The 15th North American Zarathushti Congress was held from December 29 – 31, 2010 in Houston, TX. Over 550 delegates from the US and Canada attended the three day event. The theme of the Congress was “Preserve the Past, Protect the Present, and Perfect the Future.” In the words of NAZC 2010 **Co-Chair, Jasmine Mistry**: “With a diverse group of speakers, performers, and participants between the ages of two and eighty-five, we were certainly able to convey this theme via a grand opening ceremony, a Jashan conducted by nineteen priests, informative and well-balanced sessions, and a wide range of entertainment for all ages”.

The opening ceremony captivated the audience with a performance of **The Silk Road**, conceived by **Vehishta**

program that followed complimented this statement by showcasing many young speakers and included a track for the youth (and the youthful) each day. One of the highlights of this Congress was the addition of a “mini-Congress” run by Vehishta Kaikobad for children ages 5 to 12. We hope this introduction to a North American Congress will persuade our youngest attendees to attend future Congresses and become active members of their communities.



Our sponsors who funded this Congress deserve a big round of applause: **Our Platinum sponsors: MKM Engineers Inc. and PIKA Inc., Gold Sponsors: Babbages Inc., Tata Sons, and the Zoroastrian Charity Funds of Hong Kong, Canton & Macao, Silver sponsors: CDA Advisors Inc. and Kershaw K. Khumbatta PC.**



A pre-Congress social for the youth on December 28 was held at the trendy **Signature Lounge** nightclub of **Aaresh Jamshedji**. It was a well-attended function, allowing Zarathushti youth the opportunity to make new friendships, and renew existing ones.

We start with a brief synopsis of each session and follow it up with a description of the entertainment provided by members of the *Zoroastrian Association of Houston*.

DECEMBER 29, 2010

The Congress started with a Jashan performed by mobeds from all over North America. This was followed by the Opening Ceremony and the keynote address.

Dr. NIAZ KASRAVI (KEY NOTE SPEAKER) ZOROASTRIANISM OF THE FUTURE: PRESERVE, PROTECT, PERFECT, AND PROGRESS



Dr. Niaz Kasravi serves as the Senior Manager for Law Enforcement Accountability at the **National Association for the Advancement of Colored People (NAACP)**. A National Science Foundation grant allowed her to travel to Iran to work with Shirin Ebadi, the Nobel Peace Prize recipient of 2003, on human rights in Iran and the role of Iranian women in the reform movement.

In her keynote address, Dr. Kasravi said that we all agree that our religion must be preserved and protected; and perfection is a goal we must all strive for. To reach that goal, we must overcome the internal challenges that we face by moving beyond intolerance, closing the lingering divides, and involving the younger generation. We must work outside our community towards ensuring the greater good for others because our philosophy, our faith, and our forefathers mandate which demand it. If we do this, we will be true Zarathushtis because being a Zarathushti is defined not by how and where and with whom we pray or congregate. It is defined by how we choose to live our lives and by the choices we make.

Dr. NILOUFER ICHAPORIA KING, INTERVIEWED BY NERINA RUSTOMJI PARSIS AND FOOD: AN ENDURING CONNECTION

Niloufer Ichaporia King was born in Bombay. She has an M.A. in Design and a Ph.D. in cultural anthropology from the University of California at Berkeley. She is the author of the James Beard award winning *“My Bombay Kitchen”* featuring traditional and modern Parsi home cooking.

Niloufer Ichaporia King developed her strong Parsi identity growing up in India, absorbing the traditional culture all through her formative years. When she moved



to the US in 1971, she faced a challenge finding the fresh ingredients needed to create her favorite dishes. This drew her to farmers markets, which fortuitously have blossomed all across the country since then, and into the world of fresh food cooking. She feels Parsi cuisine is extremely open to innovation (using tilapia and cod instead of pomfret) and that taste is a matter of personal interpretation. Her personal favorite dish, though, is the simple and traditional **“mori dar with chawal”**.

JEHANGIR MEHTA PAST INFLUENCING THE FUTURE

Chef Jehangir Mehta is the owner of *Graffiti and Mehtaphor* restaurants in New York City, and previously worked as a pastry chef at many fine restaurants. In August 2009, Jehangir appeared on *“Iron Chef America”* on Food Network, and was the runner-up on the second season of *“The Next Iron Chef”*.

Modern cuisines are the result of continuous evolution as we have incorporated new and exotic ingredients, recipes and technology into our everyday foods. The advent of refrigeration, canning, chemical preservatives and fast, efficient, long distance transport have given those of us living in the economically prosperous countries



choices that our forefathers could never have imagined. Modern technology has given us plentiful food supply, and many people have fallen into extremely wasteful habits. We need to relearn the virtues (indeed the necessity) of living in balance and harmony with nature.

DANIEL SHEFFIELD

CONTESTING CALENDARS, CONNECTING COMMUNITIES: COLLECTIVE MEMORY IN EARLY MODERN ZOROASTRIANISM



Daniel Sheffield is a Ph.D. candidate in Iranian and Persian Studies at Harvard University. He has published three books.

For Zarathushtis, the religious calendar determines when important festivals and ceremonies should occur. Originally, intercalation of leap year in the Zarathushti calendar required adding one month (30 days) in 120 years. Due to missed intercalations after the Parsis moved to India, we now have three calendars: Fasli, Kadmi and Shahenshahi. Modern Zarathushtis must investigate the causes of the controversy, understand why the controversy is continuing, and comprehend the process to resolve the controversy. As the Zarathushti calendar is associated with the solar system, let the process of intercalation evolve with all individuals committing themselves to a single calendar beginning with the vernal equinox.

ERIC ENGINEER

YOUTH CAREER CONNECT

Eric Engineer is a Senior Associate at *Sevin Rosen Funds*, a Dallas based Venture Capital firm. Eric serves as *Youth Director on the Global Board of the World Zarathushti Chamber of Commerce, (WZCC)* and is *Chair*

of its Dallas Chapter. Through the **Youth Leadership Enhancement Program**, Eric successfully ran the **Zoroastrian Stimulus Plan** which aimed to help over 100 unemployed Zarathushtis find jobs and connect with mentors.(see page 33)

This session was designed to be a networking opportunity for the 'under 40 youth', with a focus on sharing personal passions and career concerns. The working sessions resulted in five recommendations to build virtual communities to enhance career prospects and social cohesion.

Mentorship program, possibly through the World Zarathushti Chamber of Commerce

Online networking, by professions (e.g. medical, legal, financial, technical, creative arts)

Pro-bono legal services

Electronic library of Sunday-school resources for educating children in our faith and culture

An online recipe book featuring healthy Irani/Indian/Parsi dishes

DECEMBER 30, 2010

Dr. JAMSHEED CHOKSY (KHORSHEED JUNGALWALA LECTURE SERIES SPEAKER)

ZOROASTRIANS IN PRESENT DAY IRAN

Honorable Dr. Jamsheed Choksy is a Professor of Central Eurasian Studies, Professor of History; Professor in the India Studies Program, Adjunct Professor of Religious Studies, and an Affiliated Faculty Member in the Ancient Studies Program at Indiana University. Dr. Choksy has a Ph.D. from Harvard University in History and Religions of the Near East and Inner Asia, with a major field of Iranian Studies and additional fields of Archeology and Islamic Studies.

Dr. Choksy reviewed the political, legal, economic, religious, educational and social conditions of Zoroastrians in modern Iran, and identified trends in their quality of life under the present theocratic regime that came into power after overthrowing the former Shah. The prospects appear ominous for those who remain there, despite valiant efforts by eminent Zarathushtis such as Dr. Farhang Mehr, now living in the west to alleviate their suffering.(See pages 34-38)

JIM ENGINEER

INTER-GENERATIONAL DIALOGUE

Jim Engineer is an independent public relations consultant and the founder of *e-Rainmaker Public Relations*. Jim is one of five directors of *NextGenNow*, and co-chair of the World Zarathushti Chamber of Commerce, Chicago Chapter.



Among FEZANA's many mandates, is a calling from the broader north American community for proactive engagement and communication with the next generation, and leadership around a short and a long term vision for the future. The subject matter of the session focused on religious education, increased interfaith and intra faith dialogue and understanding, standardizing religious education curriculum, generating harmony and unity over divisiveness and squabbling, the open acceptance and



inclusiveness of Zarathushtis who choose to marry outside the Zarathushti faith, and the always intriguing exchange of views and ideas between the generations. This panel was very well received, with 150 to 200 attendees of varying ages.

MEHER MARKER NOSHIRWANI
PARZOR PROJECT: TRADITION AND TRANSMISSION

Meher Marker Noshirwani has an M.A. in Sociology from the University of Essex U.K. She has worked in the field of women, development, and environment since 1985. She is currently working independently as a *Consultant on Gender and Development issues*, and is doing Social Research for the Parzor Foundation.

The *Parzor Project*, sponsored in part by UNESCO, is dedicated to the preservation and promotion of Parsi Zoroastrian culture and heritage. The central premise of the program is that Parsi culture has suffered due to a paucity of written historical records. Ms. Noshirwani's presentation described Parzor's vision and plans to record the oral history of the Parsis in India and Pakistan and to document their culture in terms of dress, household decoration, social structures, religious practices, and cultural heritage. The goal is to create permanent archives in the form of books, photographs, and electronic records.

Dr. HOMI DHALLA
MY CONTRIBUTION TO ZARATHUSHTI CULTURE AND INTERFAITH MOVEMENT

Dr. Homi Dhalla is the *Founder-President of the World Zarathushti Cultural Foundation*. He has been very

active in the Interfaith movement for the last 25 years and received the *Mother Teresa National Award for Interfaith Harmony in 2007*.

Dr. Dhalla said that the year 2000 was significant for the Parsi community as three important projects were launched: *Sanjan excavations, conservation of Bahrot caves, installation of solar concentrators at the Towers of Silence in Mumbai*. Other projects include setting up of the *Zoroastrian information Center at Udvada (2007) and the Sir Jamsetjee Jejeebhoy Memorial Museum at Navsari (2008)*. Future planned projects include films on prominent Zarathushtis and on Zarathushti culture. To overcome the challenge of teaching Gujarati to our children, Dr. Dhalla suggested that we must talk to children in Gujarati at home and make it a rule for the family to talk in Gujarati.

BOMI PATEL
FEZANA Session

Bomi Patel (with microphone in background) is the current president of the *Federation of Zoroastrian*



Associations of North America (FEZANA). He gave an overview of *FEZANA*, explaining the conceptual framework of the organization. *FEZANA* serves as the umbrella organization for 26 member associations and scattered small groups of Zarathushtis in the USA and Canada. Members make the decisions and the elected officers are responsible for carrying out those decisions. There are nine standing committees. Additional ad hoc committees are appointed as needed. The *FEZANA* office is located in Burr Ridge, IL. *FEZANA* is a NGO in the United Nations Department of Public Transformation and recently made a presentation in Melbourne Australia. Determination of a new policy for the *FEZANA Journal* should be completed soon for online publication. *FEZANA* needs more manpower and technology.

Dr. NERINA RUSTOMJI
HOW TO BE A FAMILY HISTORIAN



Dr. Nerina Rustomji is an Assistant Professor in the Department of History at St. John's University, New York. She has a Ph.D. in History from Columbia University.

Nerina's compelling presentation was on the dire need of a historian in each family. *"We often understand our past as a story of ancient dynasties but we forget it is personal histories that bring meaning to the way we live our lives"*. Using her family pictures Rustomji presented a methodological template for historical research of texts, images and objects to demonstrate the importance of developing a virtual Zarathushti historical archive.

FARIBORZ SHAHZADI

THE IRANI-ZARATHUSHTI IDENTITY IN THE WESTERN WORLD

Mobed Shazadi was born to Irani-Zarathushti parents in India, but returned to Iran in the 1970s during the reign of the Shah. Just prior to Khomeini's Islamic revolution, he and his family emigrated to California, where he continues his religious work.

Mobed Shazadi defined three components of identity - *cultural, religious, and ethnic* - and proposed a 36-point plan to preserve, protect, and strengthen the first two. Highlights of his plan include cultural programs at community centers, religious education camps, moral/ethics training, conferences, journals and newsletters, medical care programs, Zoroastrian Olympics, and environmental cleanup projects.

SAROSH MANEKSHAW

PARSI IDENTITY LOST?

Sarosh Manekshaw has conducted religious education classes in Houston and is a member of the ZAH Library Committee, working to build a leading research library on Zarathushti issues.

In his paper Sarosh outlined the development of the Parsi identity from the arrival of Zarathushtis in Gujarat,

the ups and downs of the Bombay Parsi Panchayet, their special relationship with the British, and the recent migration to the West. He lamented that Parsi identity is now lost in North America due to radical changes -- acceptance of conversion, calendar controversies, etc.



DINYAR PATEL

JAAGO/BIDAARI - PRESERVING OUR HERITAGE & COMMUNITY

Dinyar Patel is a PhD candidate in the History Department of Harvard University. One of his primary interests is Parsi history. Born in Houston, he has traveled to India to conduct his research.

Dinyar's paper addressed the controversial topic of a rapidly dwindling Zarathushti population not just in India, but in the Diaspora as well. Starting with the most recent estimate of worldwide population, the paper explored the root causes for this situation including the alarming drop in fertility rates, (caused by late marriage, non-marriage, and limited family size), and a rise in inter marriages. He suggested some questions that we should ask ourselves.

Is the decline in fertility rates caused by increased education (and delay in marriage) by women? Yes

Is inbreeding among Parsi a cause for low fertility rates? No

If all we are interested in is increasing our numbers, why don't we adopt thousands of orphans from Africa?

What's next? How do we make something happen?

Dr. SAROJA VORUGANTI

GENETIC STUDIES ON TEXAS PARSIS

Dr. Saroja Voruganti is a staff scientist in the Department of Genetics at the Southwest Foundation for Biomedical Research. Her current research is focused on



identifying the effect of the interaction between genetic and environmental factor on complex diseases.

Saroja presented the results of recent studies of the ethnic Parsi community in India, which show increased incidence of diabetes, strokes, hypertension, and cardiac problems. She is conducting research to determine if these patterns also occur among the Parsi population in Texas. So far, only 100 volunteers have participated in the study. An additional 200, preferably younger, people are needed to reach a statistically significant sample size. The ultimate goal is to extend the study to all Parsis in North America and to include blood DNA tests.

Dr. SHIRIN ABADI
CANCER AND YOU

Dr. Shirin Abadi is a pharmacotherapeutic specialist working at the British Columbia Cancer Agency, and teaches medicine at the University of British Columbia in Vancouver.

Dr. Abadi's presentation was designed to increase awareness about cancer in North America. Statistics show that 40% of women and 45% of men are affected by cancer. Major risk factors are smoking, excessive alcohol consumption, mental stress, inadequate exercise, obesity, poor diets, genetics, and failure to take medical tests in a timely manner. Early detection of cancerous growths and prompt treatment has been one of the most effective strategies for the reduction of death rates from cancer.

DECEMBER 31, 2010

RASHNA WRITER

ZOROASTRIANS IN THE DIASPORA: THE CHALLENGE TO REMAIN DISTINGUISHABLE, BE IT IN LYDIA, INDIA, OR USA

Dr. Rashna Writer is Senior Teaching Fellow in the *Department of Study of Religions, School of Oriental and*

African Studies (SOAS), London University, where she lectures on Zoroastrianism in Ancient and Modern Worlds. Dr Writer holds a doctorate from the London School of Economics in International Relations.

Rashna provided a brief history of the diaspora and said that as members of the second diaspora we need to be aware of our role. Her emphasis was on the terms "distinct" and "distinguishable" and that the community should remain "well defined". She suggested a blueprint of our community needs



Square the Parsi/Iranian Zoroastrian conundrum Learn, absorb, and pass on to our children and grandchildren knowledge of the Zoroastrian religion and its immense historical legacy

Establish community institutions (in keeping with the laws of their land) to help preserve community identity

Establish a representative body that speaks to, and on behalf of, Zarathushtis the world over

Dr. PALLAN ICHAPORIA
ZOROASTRIAN TREASURES AND DIASPORA IN ANCIENT CHINA

Dr. Pallan Rustomji Ichaporja has studied Avesta, Pahlavi and Iranian Languages and has researched the Zamayad Yasht for his thesis. He has written several books. His passion is anthropological research into Zarathushti archeological sites.

Dr. Ichaporja presented information about recently discovered pre-Islamic Zarathushti archeological sites along ancient trading routes from the Central Asian republics to Northeastern China. After the fall of the Sassanian Empire, thousands of Zarathushtis migrated



eastward into China. There were major Zarathushti settlements dating back to the 7th-9th centuries CE. However, all traces of continued Zarathushti influence disappeared around 1280 CE. These findings may hold lessons for the future survival of our faith. The fact that Zarathushtis disappeared from the Chinese landscape after flourishing as a distinct community for almost 800 years holds some cautionary lessons of what can happen through assimilation in a hospitable host society like North



America, or extermination in an inhospitable one such as modern-day Islamic countries.

TOWERS OF SUCCESS PANEL DISCUSSION

This session featured four young achievers who told their life stories and shared their experiences about how they got to where they are. (in photo above from left Cyrus Mistry, Dr Abadi, Zal Billimoria, Nina Godiwalla)

Nina Godiwalla is the founder and CEO of Mindworks, which trains business professionals in stress management. She is also the author of *“Suits: A Woman on Wall Street”*, based on her investment banking experience at Morgan Stanley and other Fortune 500 corporations.

Cyrus Mistry is a Lead Product Manager at Google HQ in California, currently in charge of the Chrome Operating System, after successfully managing Google’s Calendar and Enterprise Search businesses.

Zal Bilimoria is the founder and CEO of Sniply, an early stage web startup based in San Francisco. Before that he worked for both Microsoft and Google as a Product Manager.

Dr. Shirin Abadi (with microphone) is a pharmacotherapeutic specialist working at the *British Columbia Cancer Agency*, and teaches medicine at the University of British Columbia in Vancouver.

The panelists spoke about motivating factors such as a burning desire to succeed. They discussed how their upbringing under the Zoroastrian values helped them steer an ethical path through the corporate jungle, and what led them to select their chosen careers.

Dr. FARROKH MISTREE



CONFERENCE SUMMARY AND RESOLUTIONS

Dr. Farrokh Mistree is the Director of the School of Aerospace and Mechanical Engineering at the University of Oklahoma in Norman. Dr. Mistree has played a leadership role in local Zoroastrian organizations as well as FEZANA, and is dedicated to fostering the cohesiveness and prosperity of Zarathushti communities worldwide.

Farrokh recapped what all the speakers had said and asked for some resolutions to move the debate forward.

A key issue that came up repeatedly was the long term survival of the community as a distinctly identifiable group. The general prognosis based on recent trends (past 50 years) was somewhat pessimistic, but tinged with optimism if corrective measures are taken promptly and in earnest. What factors constitute an Identity? There can be multiple components of identity: ethnicity (what about children of mixed marriages?), culture (rituals, language, calendar, food, music, etc.), religion (central doctrine), nationality, etc. If we have multiple identities, how can we develop a shared common identity that is uniquely distinguishable?

The Zoroastrians of North America face two critical challenges

The goal of increasing our numbers (and politico-economic power) is in direct conflict with the concept of *“ethnic purity”*. This issue must be addressed head-on, in developing the definition of identity.

Develop a core philosophy and doctrine, which is sufficiently inclusive to allow diversity of practice.

RESOLUTIONS (Non-Binding)

NAZC 2012 to build on the present theme

Work on defining the Zoroastrian identity for North America

Develop a vision for the 21st Century

One of the highlights of the congress was the Exhibit room, put together by *Meher Rustomji, Villi Bhappu, and Behroze Daruwalla*. The exhibit displayed the traditional



“gara embroidery stitch” of such complexity that, according to legend, its execution can make the practitioner go blind! Exhibits included “jablas” (blouses) worn in another time and decade. Displays of other old Zarathushti heritage shed light into Zarathushti culture and heritage.

Young **Mitra Khambatta** was the winner of the ZAH Shahnameh essay contest and talked about how the text, the Epic of Kings, took Firdausi years to write. She spoke about the lessons she learnt from this magnificent text, and the need to continue to educate Zarathushti youth on this epic text. (see FJ Vol 24, No 4 pages 48-49)

choreography by Arzan Gonda and Revati Puranik, visual effects and video productions by Aderbad Tamboli, costumes by Lyla Daroga and Farzana Sidhwa. A frenzied



pace was set by **Arzan Gonda**, co-chair of the **Entertainment sub committee** and owner of Rhythm India dance studio, presenting several performances with



Kamalrukh Gandhi, Co-Chair of the Entertainment sub committee says, “The entertainment line up for the NAZC 2010 was a labor of love where the whole Houston Zoroastrian community came together as one - a very big thank you to all cast members and crew who made this event a success. We could have not done it without your commitment.”

The creative talents of the following local Houstonians made the entertainment the successful event that it was.

ZAH CHOIR (photo above) - Created by **Lyla Daroga** with music selection by Kamalrukh Gandhi, “Zarathustis’ of Texas” written by **Vehishta Kaikobad**, conducted by **Nozer Buchia**



The Silk Road - Created and produced by Vehishta Kaikobad with a cast of 56+ performers and backstage crew who brought Vehishta’s vision to life. All the gorgeous

a mixture of old and young dancers. *Generation I*, a local Zarathushti band of seven Zarathushtis (photo left below **Aspy Jamshedji** - Bass Guitar, **Eddie Behrana** – Vocals, **Farrokh Firozgary** – Keyboards, **Jamshed Dubash** – Drums, **Rustum Challa** - Rhythm & Lead Guitar, **Sonia Behrana** – Vocals, **Ziba Colah** - Rhythm Guitar & Vocals, **Guest Singers** - **Farzana Sidhwa** and **Kaemerz Dotiwalla**) from the Houston Metropolitan area, played old and new favorites that gave attendees of all ages a chance to listen and dance to their favorite tunes past midnight.



costumes were made by members of ZAH. *Those Were The Days* - Produced by Kamalrukh Gandhi,

To entertain the audience, an enactment of the traditional parsi “natak”(play), “**Vari Baanna Paachhal Thi**”, written by **Nozer Buchia** was met with thunderous applause. In photo above middle from left **Peshotan Unwala**, **Shernaz Boomla**, **Ronnie Sarkari**, **Kamalrukh**



Gandhi, Nozer Buchia, Persis Buchia, Kyrus Buchia, and Percy Katrak.) The music of Dr. Adi Tamboli. (photo pg 49 bottom)) enthralled the audience.

Piano prodigy **Neville Bharucha** from Bangalore enthralled the audience at the keyboard with his own composition, “**Christmas Bells**” and Armaity Minwalla sang a heart rending version of the “Star Spangled Banner”. Duelling Drums was a piece presented by ZAH’s very own young drummers, *Viraf Nariman and Darius Tamboli.* (photo page 49 left top) Special acknowledgement to Nozer Buchia, the MC for the event, who delighted the audience with his interesting comments and jokes!



Farobag Homi Cooper conducted the *World Zarathushti Symphony Orchestra*, which included several local musicians, as well as Zarathushti members, starting with a stirring rendition of the US National Anthem. A special treat was the original composition of a Zarathushti Yasna set to music that ended with the audience proudly singing “Chaiye Hame Zarathushti”. Farobag extolled the audience to have CPR for their art – **Courage, Passion and Resilience.**

The three-day Congress culminated with the New Year’s Eve Ball.

EDITOR’S NOTE : HOUSTON YOU DID US PROUD. HATS OFF TO YOU!!

Extensive publicity before and after the congress appeared in *Indo American News December 31, January 7, 13 ; Times of India January 12, MSN January 12 (web-based news agencies) Zee News January 12; India Report January 12; Indo American on line January 7 India Herald November 24, January 15; Voice of Asia, December 17, 31, January 7. MSNBC web based news agencies connected to NBC network*

About Zoroastrian Association of Houston: The Zoroastrian Association of Houston was incorporated in the year 1976 as a non-profit organization. Numerous volunteers at ZAH strive to provide many functions, social and literary events, plays and games which collectively allow the community to make better use of the Zoroastrian Heritage and Cultural Center and its infrastructure. The community is excited and eager to do more. At the same time, the Zarathushti community in Houston is very sensitive to the fact that they, as Zarathushtis, need to work towards the preservation of their centuries old rich history and traditions through the Sunday schools, youth

sessions, library functions, and social events. Members of the Zoroastrian Association of Houston (ZAH) include Irani Zarathushtis and Parsis from India, Pakistan, and Iran, and ZAH’s membership continues to grow at a rapid pace **Report prepared by Mani Surkari Office Administrator at the NGO, Pratham, based in Houston. Photo credit Percy Katrak, Sheroy Haveliwala and Yezdi Engineer**



PHOTO DOCUMENTARY OF THE 15th NORTH AMERICAN ZARATHUSHTI CONGRESS



**CO-CHAIRS, ROSHAN SETHNA , JASMINE MISTRY, SECRETARY ARNAVAZ
SETHNA , TREASURER, SAROSH COLLECTOR**



THE ORGANIZING COMMITTEE



THE SILK ROAD JOURNEY AT THE OPENING CEREMONY



THE LOCAL HOUSTON TALENT OF THE SILK ROAD WITH CHOREOGRAPHER MRS VEHISHTA KAIKOBAD IN FRONT WITH BLACK EMBROIDERED TOP



MINI-CONGRESS WITH CHILDREN CO-ORDINATED BY VEHISTA KAIKOBAD



EXHIBITS “WHAT THE ZARATHUSHTI DIASPORA CAN SHOW IN THE WEST”



**CO-ORDINATORS
BEHROZE DARUWALLA, MEHER RUSTONJI AND VILLI BHAPPU**



PASSING THE TORCH TO GEV NENTIN, PRESIDENT OF ZAGNY FOR NYZC2012 (Photo right)

THREE BEAUTIFUL ZAH ANGELS: ALYSSA TAMBOLI WITH CANDLE FOLLOWED BY FREYA DAROGA (left inside) and FRIYANA SIDHWA (to her right).(Photo above left)



Wishing everyone a
Very Happy and Healthy NouRooz!

AVA MARIE

I was just born on 1-4-2011
My mommy is Delara, my daddy is Matthew
and my big brother is James
My grandparents are Jerry and Celeste Kheradi





NEVILLE BHARUCHA SPARKLES WITH THE WZSO

Farobag Homi Cooper

Neville Bharucha, the young eighteen-year old pianist from Bangalore, came to my attention just a few months ago and performed the *Grieg Piano Concerto* with the World Zarathushti Symphony Orchestra (WZSO) on opening night at the North American Zarathushti Congress in Houston, Texas on December 29, 2010.

Residing on the subcontinent where there is little access to Western classical music for either study or performance, the fact that this young lad took a bold step and seized the opportunity to make his *début* and perform

showcase for introducing talented Zarathushti musicians to the community, but is also a springboard for gaining the added confidence requisite for success.

Though delighted that Neville made such a spectacular splash with his performance, the WZSO does not set its sights on producing professional musicians. Yet, the Orchestra certainly embraces the ideals that contribute towards excellence – and not just success – which can be ever so fleeting. Music – alongside medicine, law, and theology – is one of the cornerstones of the Western intellectual tradition. Exposure to music



with a largely professional orchestra (drawn for this performance from members of the Houston Symphony and the Houston Grand Opera Orchestra) speaks volumes about Neville's character, motivation, and passion.

Not only did Neville do exceedingly well by maintaining par with the standards of a professional ensemble with minimally allotted rehearsal time but he also exhibited a keen awareness -- rarely seen amongst younger musicians -- that sheer technique, though necessary, is not a sufficient condition for virtuosity. During both rehearsal and performance Neville manifested his musicality to a high degree.

Few aspiring musicians of any religious affiliation have the privilege to be accompanied by a professional symphony orchestra. The WZSO not only serves as a

builds strength, discipline, perseverance, and ultimately creativity, which is the hallmark of excellence. These attributes are the building blocks of character. It is our character, individually and collectively, which will help define our heritage towards its rightful place in society.

Neville's performance at Houston may be seen on YouTube under Neville Bharucha and the Grieg Piano Concerto. It is recommended viewing.

Farobag Homi Cooper is Music Director of the WZSO and also serves as Music Director of the Chicago Philharmonia Orchestra and Artistic Director of the Chicago Performing Artists Series.



REFRESHED, REJUVENATED AND REDIRECTED

Hovi Shroff

I met a young man at the 15th North American Zarathushti Congress held in Houston in December 2010. In conversation at one of the sessions that I attended he said something that struck a chord. Before this conversation I had no expectations. All I had was a need to learn more about our religion and a hope. A hope based on the theme of the Congress. The theme being *Preserve the Past, Protect the Present and Perfect the Future!* It sounds simple enough, doesn't it?

But speaking for myself and only for myself, I feel that as an individual, a parent, and a Zarathushti I have done myself, my family and my community a huge disservice thus far. Is it enough for me to wear my sudreh and kusthi to call myself a Zarathushti? Is it enough for me to know the Gathas and be able to recite the 101 names of Ahura Mazda? Is it acceptable that I have an overview of the teachings in the Vendidad and is it enough for me to know and recognize some of the customs and rituals that I was raised with? Is this the definition of a true Zarathushti? And if all of these parts do not comprise a whole then what is it that makes someone, anyone a true Zarathushti? The exploration of these questions brought about feelings and therein came about a certain revelation that led to the opening of the proverbial Pandora's Box based on my own thoughts, emotions and teachings of our beloved Mazdayasni religion. So for me in a nutshell the trip to Houston and the attendance at the Congress brought about a commitment to change, for me it was a cathartic experience that led me to become *refreshed, rejuvenated and redirected*.

The Congress from December 29 through December 31, 2010 was conducted and choreographed like a finely oiled piece of machinery. The planning that had been undertaken by the various committees, dedicated singular individuals both old and young, spearheaded by the Zoroastrian Association of Houston, was evident every step of the way. The opening ceremony that started off with a Jashan set the stage for the change that I am referring to. The Jashan was officiated by eighteen Dasturs from all walks of life, from all over North America, whose ages ranged from pre-teen to 'saged' retirement. All I can say is that you had to be there to witness this awe-inspiring moment. The aroma of incense, the chanting of our prayers in unison and the veneration that went into the ceremony was so moving that it brought tears to my eyes! Everything that followed thereafter nurtured optimism and furthermore solidified my hope. The keynote speaker, **Niaz Kasravi**, was a thought provoking, young and up-coming beacon of the Zarathushti community, This poised, intelligent and ardent individual addressed "**Zoroastrianism of the**

Future- Preserve, Protect, Perfect and Progress".

All three days started off with breakout sessions geared towards all ages focusing on the one common theme the preservation, the protection and the progress of our religion and ended with social and cultural gatherings every evening.

It was at one of these breakout sessions that the commitment to change for me happened. The session was entitled quite simply "**Inter-Generational Dialogue**". It was conducted by a group of young individuals called NextGenNow. The mission of NextGenNow is to strengthen and unify Zarathushti communities worldwide, through leadership development, inter-generational dialogue, and action-oriented initiatives. They are an incubator for innovative idea generation, leadership cultivation and action-oriented initiatives (NextGenNow Mission statement).

The panelists comprised of some youth of our community along with some note worthy stalwarts like Lovji Cama, Hosi Mehta and Rustom Kevala. It was here that the voices of our youth and our future rang loud, rang true and rang steadfast. **Zeeba Kayani, Jim Engineer, Eric Engineer, Kayhan Irani, Jimmy Antia, Niaz Kasravi, and Cyrus Rivetna** are some of the names that we will be hearing in the years to come. I am delighted to report that these accomplished, persevering and pains taking individuals are making a change. They are taking the time to learn about our ancient religion, they are taking the time to preserve and take from the past and they are taking the time to play it forward by creating awareness about our religion within the North American community. They are doing this by educating and involving other young people all over North America.

With knowledge and understanding comes the power to preserve and uphold. Only if we acknowledge and understand and educate ourselves with the understanding of what it is to be a true Zarathushti, can we confidently lead our future generations to be true believers and followers of the Zarathushti faith.

The session was educational because it was well researched, and it was result oriented. Questions were asked, and guess what; if you listened they had the answers. Each of the panelists was asked to share their individual viewpoints and field of expertise and every panelist was effervescent, enthusiastic, optimistic and positive about grave topics such as our dwindling numbers and interfaith marriages. Interestingly, for me personally this session was probably one of the most thought provoking, controversial, intellectual and stimulating sessions.

We are all triggered by various instances or flashpoints in life and for me it was the Houston



Congress. This was where I realized that in **Jim Engineer's** words, "all it takes is a little effort to stand up for what you believe in." It helped me understand that the road ahead is arduous but it can be done. It made me realize that I will cross paths with many a naysayer but that should not stop me because as someone once said, "The quality of one's life is measured by the contributions he makes to improve the life of others" and in my heart I believe that this is what the Zarathushti religion is all about. I'm not saying that by attending the Houston Congress I found the answers and I am certainly not saying that the panelists and the experts have all the answers. What I am saying is that instead of asking the questions- So what now? What happens next? I now have a Choice. If I choose I can do nothing

at all and choose not to care. I also have the choice to hope that others around me will do the job right and I can passively leave it up to them. Or I have the ultimate Choice to become proactive and voice and share my feelings, my thoughts and my emotions. So the Choice that made the most sense to me and the choice that I have made for myself is to be available to hope, to change, and to have open, intellectual dialogues and communications with my friends, my family, and my community. I also know that in making this choice, I have the Choice to eventually enable, facilitate and commit to change one individual at a time to become **Refreshed, Rejuvenated and Redirected!**

Hovi is married to Dr Burjis Shroff, has two sons Dustyn and Kevyn and resides in Boca Raton, Florida for over 23 years. She has a Masters degree in Clinical Psychology and Mental Health and currently works at a Mental Health Clinic and treats patients with psychological/mental disorders. Hovi's hobbies include music, singing, reading and writing prose and poetry.



ZOROASTRIAN ASSOCIATION
OF GREATER NEW YORK

WISHES YOU A

**HAPPY
NAVROZE**



ARBAB RUSTAM GUIV DARBE-MEHR
106 POMONA ROAD SUFFERN, NY 10901

WWW.ZAGNY.ORG



**HOTEL
CONNECTIONS**
Instant Hotel Reservations

HOLIDAYS & PACKAGE TOURS

- Hotel Reservations & Package Tours at Budget, Economy & Deluxe Hotels, all over India & Nepal.
- Sightseeing Arrangements.
- Car & Bus Bookings / Domestic Air Ticketing.

PERSONALIZED SERVICES RENDERED
(Ask for testimonials from satisfied customers from U.S.A.)

CONTACT: ASHDIN H. DODHY
Dadar, Mumbai, India
Tel : 91-22- 6505 3796 / 91-9773986619
E-Mail : hotelcon@hotelconnections.net
Visit us at : www.hotelconnections.net



ZARTHOSHTI ANJUMAN *of*
NORTHERN CALIFORNIA



NauRooz Mubarak

zanc.org



The Zoroastrian Association of Alberta

Greetings to fellow Zarathushties worldwide :

May we prosper and flourish

and work in peace and harmony with each other

with the grace of Ahura Mazda!





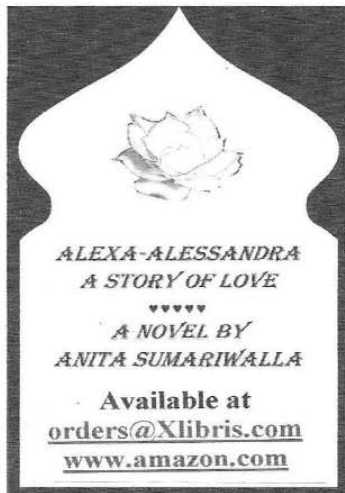
Best Wishes from The Fali Chothia Charitable Trust

The Fali Chothia Charitable Trust was established in 1988 to help provide scholarships and interest-free loans to needy Zarathushti students. Awards are based on financial need, educational achievement, and community service. The trust is established under the Zoroastrian Association of Metropolitan Washington Inc. (ZAMWI), and awards scholarships to students from all parts of the US and Canada.

To demonstrate solidarity and trust between organizations while serving community causes, the US Chapter of the World Zoroastrian Organization joins the Fali Chothia Trust's Scholarship Program by adding up to fifty percent to every scholarship we give from our Trust's resources. This partnership enables us to significantly increase the amount of our scholarships.

All donations made to the trust are tax exempt, and go directly toward the corpus of the fund. Individual members of the Board of Trustees absorb all administrative, mailing, and other fund-raising costs.

Your continued financial support remains of utmost importance. Your help is essential in assisting our deserving youth to attain the level of education they are capable of achieving. We rely on your donations. Checks payable to "ZAMWI/Fali Chothia Charitable Trust" may be sent to 10300 Farnham Drive, Bethesda, MD 20814.



NooRooz Greetings for

Zarathushtis Everywhere

☐ Good Health ☐ Peace ☐ Prosperity

Anita & Russy Sumariwalla

www.anita-alex.com



NouRooz Greetings

To Zarathushtis around the world.
May our community prosper and
flourish.

**ZOROASTRIAN ASSOCIATION OF
NORTH TEXAS**

**NouRooz Mubarak and best
wishes for a happy and
prosperous year.**

**ZOROASTRIAN ASSOCIATION OF
CALIFORNIA**

**The Zoroastrian Association of
Quebec wishes the Zarathushtis
of the world Peace and
Harmony throughout the year**

NouRooz Greetings

To
Zarathushtis around the world
May our community prosper and
flourish!

From
*The Zoroastrian Association of Florida
(ZAF)*



NOUROOZ MUBARAK TO OUR ZARATHUSHTI BRETHERN

MAY HAPPINESS BE YOURS THIS DAY AND ALWAYS

ZOROASTRIAN ASSOCIATION OF VICTORIA-MELBOURNE-AUSTRALIA



ADVENTURES IN PHILANTROPY,

Mehroo M. Patel – Guest Editor

Innate desire to share with love (phila=love) by giving to another in need is a benevolent attribute all men and women are endowed with, not just humans, even animals display this behavior as well plants if we can understand them and recognize it. The only return one gets is the feeling of well-being, an euphoria, or ultimate satisfaction for having done so, for having made that difference. Zarathustra's teaching ' *Ushta ahmai, yah ahmai, ushta kamai chit*' translated as happiness to him who makes others happy acknowledge this ethos.

When does one give? Any time, and now is the best time. There is happiness on the giver's face, always. Infants when given a smile return the smile; a chuckle begets a chuckle and so does a kiss or a hug. In the pages that follow the reader will find school girls sharing their school lunch, and the lady who had very little, baking cookies and selling them in the street to make money for building the Dar-e-mehr. Such is the giver's heart and reach. Elsewhere in the "Golden age of Philanthropy" one is treated to a dozen reasons why people give – from pure altruism and religious obligations to tax deductibility incentive. Pure altruism is the attribute, an ethos – a deep-rooted sentiment and in its pure form is the basis of giving as we read in in "Give as you leave" and a "Gift of Sight".

Motivation driven by such sentiments is influenced by other coexisting circumstances at different times, even in one's own life and thus creating different philanthropic journeys. The reader is treated to some of them in the following pages. Read about the boy growing up in a village without a decent water supply and the difference it made t the right opportunity, and about the doctors giving up lucrative businesses in quest for that fulfillment in life. Growing up in the household where parents always gave, prompted another giver to work through his Lions Club as you read in the article 'Lions in Sight' and experience the euphoria the daughter expresses as she makes the passionate plea for eye donation; the eye-donations of both her parents helped others to see. Other donors have expressed their motivation as 'giving back' a desire coming from living in charity housing, education in charity schools and worshiping in Agiary built by philanthropists. Some are moved to give to their church 'God will be angry with me if I do not' (a fear factor), yet another states "our Zoroastrian faith demands very little from us". We are treated to Culture of Giving in Iran, and much more.

Tax deductibility incentive, I hope, is just that, an incentive and not the motivation to give. In giving, when such facility exists, and if takes into consideration enhanced giving, is appropriate and recommended .

Who to give to and why? In some of the readings we find a direct link to the causes people are led to give to. Doctors espouse health and wellness and educators promote education. It just depends upon the giver's choice. Others with similar inclinations link up with them by giving to those causes. This, then is the basis of the three charitable foundations in the pages that follow, as well as seventeen different charities FEZANA carries. The pathway followed by many is to give to them according to their desire and leave it to them to choose the recipients. *Golden Age of Philanthropy* mentions several of these while expressing words of caution – issues of good governance, accountability and transparency versus blind faith or trust.

HOW DID I GET INVOLVED ?

I came upon a one page advertisement in one of the past issues of FEZANA Journal with the following plea:

"FEZANA needs your help. Give generously to the following 17 FEZANA Funds ... FEZANA Programs depend upon you. Send donations..."

It sounded like arm twisting. If people do not want or care to send donations, why bother, why panhandle, why twist arms, and why run programs and funds? I penned a critique (published in March 2010). This critique set into motion a dialogue between the editor-in-chief of the FEZANA Journal and me, and then a request to co-edit a future issue. Therefore beware of being a critique.

AN AWARD AND A GIFT

This was an award to me, a gift for being a critique. I thought a bit and then talked with my family. They agreed that I pick up the challenge and also agreed to give me a helping hand. Now I thought, is FEZANA Journal looking for philanthropy from me, or rather is this the philanthropy of FEZANA Journal to me? Looking at it both ways: the glass is full!

I accepted my award and started working at my new job. Words of Ralph Waldo Emerson echoed: "the reward of a thing well done is to have done it". I hope I have done it well.



Philanthropy...



My grateful appreciation to:

1 The editor-in-chief of the FEZANA Journal for awarding me the challenge to do the job.

2 To the contributors who shared their experiences on various topics of interest for educating us all. I salute them with thanks for sharing their experiences of the fine work they do. I hope you enjoyed your chore as much as I did.

3. To my helpers, one at home my husband Minu, who did almost everything else other than what I did, i.e. sit and write on all scraps of paper I could lay my hands on, tear some, save some, to copy from and craft into production (Mehru and Minu Patel on left)

4. To another helper in New York who picked up any overflow, because overflow it did and went there as

emailed manuscript. My handwriting is not clean or neat and to decipher it is no small task. Another one in Gilbert Arizona, who rendered eleventh hour help.

5. To each and every one of you, the readers, for picking up the journal – your philanthropy - and reading all the articles, including this one. Do share your critique – it may germinate into something bigger and better for you.

REFERENCES:

1. Wealth & Philanthropy in the Diaspora *FEZANA JOURNAL Summer/June 2010. Pages 57-58.*
2. Healthcare Around the World. *FEZANA JOURNAL Fall/September 2010 Pages 80-81*

MEHROO M. PATEL M.D., M.S., F.R.C.S. (Ed), F.A.A.F.P. is a Family Practice Physician in Chicago graduating with an M.B.B.S. from Mumbai University, and then obtained a Master of Surgery and an F.R.C.S. (Ed). In Bombay she trained under Bomi R. Billimoria F.R.C.S. specializing in Thoracic and Cardiovascular Surgery. Mehroo was twice nominated as the Illinois Family Physician of the year.

Married to Minu in 1967, Mehroo moved to Chicago and certified with American Board of Family Practice, becoming Fellow of American Academy of Family Physicians.

MINU, a biostatistician, retired in 2002, as a Professor Emeritus (Honorary) at UIC-CON. Both have published extensively in scientific journals and books.

Minu & Mehroo are passionately involved with the Zarathushti community of Chicago. Believing in Asha through Education, they established in 1983 at ZAC, North America's (possibly) first Zoroastrian Center Library named Nania Kanga Patel Library/Learning Center, (see page 82)

Mehroo has promoted Parsi Cuisine and Culture at Ethnic Events, edited Two Parsee Cook-Books, and contributed in Parsiana and FEZANA journals including chapters on "Healthy Living".



TURNING TRASH INTO TREASURE (see page 73)
Belair Library



A NEW GOLDEN AGE OF PHILANTHROPY

A Portrait of Philanthropy and Nonprofits in the United States

Russy D. Sumariwalla

In this brief article I shall try to sketch a portrait of philanthropy and the nonprofit sector in America . While most of us know what philanthropy means, the term "the nonprofit sector" is known by different names in different contexts: Charitable, Not-for-Profit, Third, Independent, Voluntary, Eleemosynary, and now increasingly outside the U.S., the Civil Society sector. For the purposes of this article we shall stick with the term nonprofit [NP], inclusive of all of the above terms.

SIZE, SCOPE AND DIMENSIONS OF THE SECTOR

America's NP sector is simply gargantuan – perhaps the largest, most organized, most diverse and complex in the world. The diversity inherent in the NP sector is so vast that it is difficult to imagine what is excluded. Practically every aspect of our contemporary life is covered. Google any topic and I am sure you will find one or more NPs related to that subject or cause. The Internal Revenue Service [IRS] uses the National Taxonomy of Exempt Entities [NTEE] to classify over 1.7 million tax-exempt organizations. For examples: Metropolitan Museum of New York. Harvard University, Natural Resources Defense Council, World Wildlife Fund, Massachusetts General Hospital, National Council on Crime and Delinquency, AFL-CIO, Food Banks, Housing CO-Ops, NFL, Boy Scouts of America, Salvation Army, CARE, Human Rights Watch, United Way, Council on Foundations – all part and parcel of America's NP sector.

In this article we shall attempt to cover: who gives to whom, why, and what types of NPs benefit from the giving. But first, let us look at the sector's size and scope.

The following Table provides a picture of what the IRS regards as tax-exempt organizations registered with them and thus part of the larger NP sector.

*All Section 501(c)(3) organizations are not included because certain organizations (such as churches, integrated auxiliaries, subordinate units, and conventions or associations of churches) need not apply for recognition of tax exemption unless they desire a ruling.

NUMBER OF TAX-EXEMPT ENTITIES REGISTERED WITH THE IRS: 2008

	Type of Entity	Number
501© (1):	Corporations organized under act of Congress	142
(2):	Titleholding corporations	7,131
501© (3):	Religious, Charitable, etc.	1,186,915
(4):	Social Welfare organizations	135,494
(5):	Labor, agricultural organizations	60,291
(6):	Business leagues	89,409
(7):	Social and recreational clubs	73,173
(8):	Fraternal beneficiary societies	63,194
(9):	Voluntary employee beneficiary societies	11,996
(10):	Domestic fraternal beneficiary societies	20,964
(12):	Benevolent life-insurance associations	6,836
(13):	Cemetery companies	11,401
(14):	State chartered credit unions	3,532
(15):	Mutual insurance companies	2,005
(17):	Supplemental unemployment-benefit trusts	434
(19):	War veterans organizations	36,306
(25):	Holding companies for pensions, etc	1,239
Other 501© subsections105		
TOTAL		1,710,567



Two important points must be made about the above data. First, in addition to the IRS registered organizations there are about six to seven million [my guesstimate] small, mostly all-volunteer NP organizations which are not registered with the IRS. Second, not all tax-exempt organizations are also tax-deductible. That is, generally speaking, only Section 501(c) (3) organizations are both tax-exempt and contributions to them are tax deductible – the focus of this article.

The sheer size of these 1.7 million registered NPs is an eye-opener. They accounted for \$1.4 trillion in revenue in 2007 – an increase of five percent over 2006 – over two-thirds of which came from program service fees. This can be explained by the fact that the aggregate data are tilted in favor of large health and educational institutions which derive most of their income from fees for service or reimbursements. Thus, in the aggregate, charitable contributions/philanthropy play a relatively small but quite important role in income generation. Smaller NPs rely to a larger extent on donations for income.

WHO GIVES? WHERE IS THE MONEY COMING FROM?

According to Giving USA 2010, total estimated contributions reached \$303.75 billion in 2009, as follows:

Living individuals gave \$227.41 billion	75% of the total
Foundations gave \$38.44 billion	13% of the total
Bequests accounted for \$23.80 billion	8% of the total, and
Corporations gave \$14.10 billion	4% of the total

SO WHAT HAPPENED TO \$303.75 BILLION IN CONTRIBUTIONS ?

WHO GOT IT?

Religious institutions received by far the lion's share of contributions -- \$100.95 billion or 33% of the total	
Grant-making Foundations received \$31 billion	10% of total
Educational institutions received \$40.01 billion	13% of total
Human Services organizations received \$27.08 billion	9% of total
Public-society benefit organizations got \$22.77 billion	8% of total
Health organizations got \$22.46 billion	7% of total
Arts, Culture and Humanities organizations received \$12.34 billion	4% of total
International affairs organizations received \$8.89 billion	3% of total
Environment/animal-related organizations got \$6.15 billion	2% of total
Foundation grants to individuals accounted for \$3.51 billion	1% of total and;
Giving USA did not allocate \$29.59 billion	10% of total

Overall, charitable contributions fell 3.6 percent in 2009. Among the donors, all categories except corporations showed declines from 2008. As for the recipient categories, the following groups showed declines in contribution receipts: education, foundations, public-society benefit, arts, culture and humanities, and individuals. Giving to health, human services, environment/animal-related and international affairs showed increases from 2008.

It is noteworthy to observe that the vast majority of contributions come from individual givers and bequests – 83 percent of the total. Also, contrary to popular belief, corporate giving accounted for only four percent of the \$303 billion contributed in 2008. This is consistent with previous years – corporate giving has stayed in the four-five percent range.

FOUNDATIONS: As Americans we are blessed with 75,187 grant-making foundations [2007 data]. Their total assets reached \$682 billion and foundations distributed \$44.4 billion to a variety of causes and organizations.



The question arises: **WHY PEOPLE GIVE?**

There are a number of theories and studies on the subject. Suffice it to say that there is no single answer. People give for a variety of reasons: a friend or a neighbor asked; deep belief in an organization or cause; direct mail appeal; telephone solicitation; tax deductibility incentive; pure altruism; involvement with an organization; someone in family benefited directly from help received from an organization; religious obligations; natural and human-made catastrophes; and philosophical belief in individual initiative to address social needs and problems.

GIVING BY THE ULTRA WEALTHY OR SUPER RICH

The reader will have noticed the title of this article as “A New Golden Age of Philanthropy”; why “new”? This leads me to say something about the relatively recent phenomenon of giving by the ultra wealthy or super-rich.

In my view, the “golden age” of philanthropy began in the late twentieth century which witnessed exponential growth in the number of NPs and also in contributions. But more importantly, the sector was recognized by the media and opinion-makers, including The White House as vital to the continuing well-being of our people. The sector representatives increasingly sat at the table where major decisions were discussed. Also, during this period both corporations and governments recognized the important role played by the NP sector.

The “new golden age of philanthropy” is probably a 21st century phenomenon and I believe we have to thank the ultra rich billionaire-class donors to launch the second golden age. It probably began with the Bill and Melinda Gates Foundation creating the largest foundation of its kind in the U.S. and perhaps the world by shifting billions in personal wealth to their foundation. In the past we did have millionaires giving huge amounts of money to various NPs. However, the sheer size and scope of the Gates’ action set a new standard for the ultra rich. Not only did Bill and Melinda personally take over the reins of their foundation but also Bill Gates stepped down from the helm of Microsoft and devoted full time to his role as the co-trustee of the foundation. Hence, the Gates’ became a model for others.

Before long, Warren Buffett pledged more than \$30 billion to the Gates Foundation with the confidence that the Gates Foundation knew better how to use the funds to promote human and planetary well-being. At a special gathering organized by the Gates in August 2010, 40 billionaire families pledged to donate at least one-half of their fortunes to charity. And more recently, on December 9, 2010, seventeen additional wealthy individuals and families joined this exclusive club and pledged to give away half of their wealth. These 17 new donors are reported to have a combined net worth of \$39 billion.

The Chronicle of Philanthropy [12.2.10] reported that 41 percent of America’s millionaires consider charity one of their three top priorities according to a survey of 2000 millionaires by Barclays Wealth. But the “giving fever” is surely spreading overseas. Recently, according to news reports Ratan Tata gave a \$50 million gift to Harvard University. And, Ajit Premji, Chairman of Wipro Limited will move \$1.95 billion worth of shares in his software company into a trust. Further, *India Abroad* [12.3.10] reports that Monte Ahuja made a personal donation of \$30 million to the University Hospital Medical Center in Beachwood, near Cleveland. This does not even touch the big topic of intergenerational wealth transfer which according to one scholar is estimated at \$41 trillion in assets being passed down to the next generation.

CONCLUDING THOUGHTS

In writing about the new golden age of philanthropy, I certainly did not intend to convey that everything was wonderful about America’s NP sector. The new golden age poses its own challenges to the sector. Many issues bedevil the sector at this time. There are those who periodically challenge the tax deductibility of sector organizations which is estimated to cost the Treasury about \$50 billion annually. Elimination or substantial reduction of charitable contribution deduction is included among many proposals for deficit reduction in the U.S. Then there are issues of good governance, accountability, transparency, efficiency and effectiveness of nonprofits which need to be addressed. The question is: is this sector better off with self-regulation or with a stricter, more vigilant governmental oversight of tax-exempt, tax-deductible organizations?

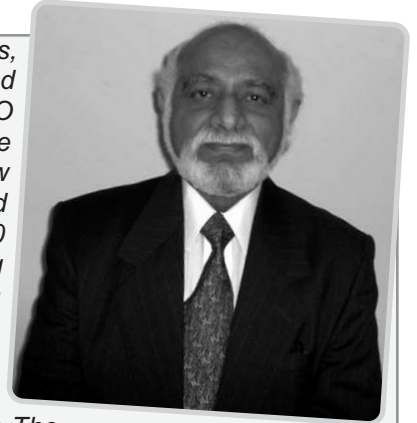
There are those in this country who say “let charities do the work” currently done by government. But the NP sector, howsoever well-endowed and flush with cash, can never provide the essential services to people that can only



be funded by tax revenues. In the final analysis, what's needed is a three-sector polity – corporate, government, and the nonprofits – working collaboratively to advance the greatest good of the greatest number of people.

Russy Sumariwalla has pursued the study of the UN and international organizations, philanthropy, voluntarism, and nonprofit organizations at local, national and international levels for almost 50 years. Prior to his retirement as president and CEO of United Way International [now part of United Way Worldwide] he was senior vice president for research, development, and program evaluation and senior fellow United Way Strategic Institute at United Way of America. Russy has consulted and lectured extensively in the US and in over 30 countries and is the author of over 200 papers, reports, studies, articles and books on nonprofit management, accounting and budgeting, planning, evaluation, needs assessment, and services identification and classification. He is the Founder-President Global Philanthropy and Nonprofits.

Russy Sumariwalla holds a B.A., M.A., and LL.B. from the University of Bombay; LL.M. from the University of Virginia, School of Law, Charlottesville, VA.; and M.A. from University of Massachusetts, Amherst. Additional post-graduate studies at: The Hague Academy of International Law, The Hague, Netherlands; Institute of World Affairs, Twin Lakes, CONN.; Institut International de Recherche et de Formation en vue du Developpement Harmonise, Paris, France; The Salzburg Seminar; and Harvard University, School of Business, Executive Management Program. Born in 1934 in Mumbai [formerly Bombay], India in a Zoroastrian family, Russy is married to former Anita Hurlimann of Basel, Switzerland. russanita@charter.net 541.857.6606



GIVING IN CHARITY AND THE ZARATHUSHTI CULTURE

Boozarjomehr Parkhide

The benefits of bestowing in charity are spontaneous which result in mental and spiritual satisfaction. Zartoshtis have inherited the art of giving in charity, as a part of their religious and cultural values. The last para of one of the most frequently recited verse of our daily prayer the *Yaëa Ahu Vairyo* lays down the high Ahuraic rewards that are promised for those who help the needy. One of the best remembered and frequently quoted Stanza of Zarathushtra's *Gaëa* is *ušta ahmai yahmai ušta kahmaicit* meaning "Happiness comes to one who makes others happy".

Such frequented Holy Verses, spread all over our Scriptures, and the resulting humanitarian culture that evolved from our religious teachings have encouraged our community with an urge to be charitable, everyone in his / her small way.

The *Gahanbars*, seasonal or otherwise, (*Tuji*), are the basis of charity. The "*Afringan i Gahanbar*" prayers urge every Zartoshti to give, within their means into every *Gahanbar* pool and, also, to consider it as a religious duty to attend and partake of the *Gahanbar* offerings. In this way the donor gives into a pool and the partaker takes out of a pool, neither one obliging or being obliged.

Another mode, in Iran, of making sure that their property is used up in charity has been in entrusting them to Charity Trusts called *Vaghf*. By this means our ancestors ensured their charitable intentions while avoiding any chances of unauthorized confiscation or misuse of their property. (In Islam *Vaghfs* are to be used up according to the wish of the donor and never otherwise, whoever the Donor).

Prof *Tooraj Daryae*, an expert in the Sassanian era history, has written about several, 7th Century, Scribed Clay items which reveal the practice that the priestly class were in charge of huge funds that were meant to be spent on the welfare and daily needs of the needy. He goes further on to quote several verses from the *Gathas*, like the *Yasna Ha 34 Para 5, Y 53 P9, Y 57 P10* where helping the less fortunate are always stressed.

The Iranian Zartoshtis, of pre 19th Century, had been less fortunate. As an outcast community they were oppressed and forced to live in poverty and were devoid of any freedom to follow their cultural instincts; but our Parsi brethren have been more fortunate in that they prospered materially, markedly after the 16th Century CE, and were absolutely free to display their charitable intentions openly and as they wished. The result has been a historical long list of world renowned Public



Service facilities and a whole string of Anjumans and Trust Funds that has catered to nearly every need of the community. In 1854, however, the Parsis came to the help of their Iranian brethren, with the establishment of the Iranian Anjuman, under the Leadership of Baronet Dinshaw Irani Solicitor, and the great leadership and sacrifice shown by saviors like Manekji Limji Hataria and his followers brought about a series of relief and good fortune for the Iranian Zartoshtis. The result, eventually, was the emerging of the string of Iranian Zartoshti donors and entrepreneurs. The list of Parsi and Irani persons of great magnanimity and charitable dispositions is so vast and broad based that it would fill volumes of writings. What appears below are one or two examples. The outstanding characteristics of these examples are that the donors paid into Anjuman Funds while using their political/social status to provide for the needed communal facilities. As such the end facilities have not been named after the benefactors but for exceptional cases (The philosophy of Gahanbars).

THE TEHRAN ADORAN COMPLEX

In 1906, *Arbab Kaikhosrow Shahrokh* initiated the idea about the founding of the first Adoran, in Tehran. Besides his substantial monetary contributions and managements throughout the establishment of this, much needed facility, the following were encouraged to help:

- 1 - *Behramji Bikabai*, of India, funded a plot of mountain resort land and garden (The Osoon resorts), the income from this was to be spent for the sandalwood (sukhad) and daily maintenance of the Fire Temple.
- 2 - *Mirza Jamshid M Kermany* funded the building of the halls of the Eastern and Western wings for the use of community and religious ceremonies.
- 3 - *Mr. Fereidoon Farahmand* funded the entire cost of stone/marble requirements.
- 4 *Mr. Bahram M Khodavandi* funded the addition of a well equipped kitchen and attached hall for food serving.

The *Tehran Adoran Complex* includes the *Firuzbahram Boy's High School*, mainly funded by *Mr. Behramji Bhikabai* named after his son Firuz who had died at a young age, the *Ardeshir Yeganegi Libraries and Medical Centre*, *The Iraj and Khosravi Halls* for large Community celebrations, a three story building housing the *Tehran Z Anjoman (TZA) offices* as well as scores of shops and business facilities under the TZA Trust.

THE TEHRAN ARAMGAH (CEMETRY GROUNDS)

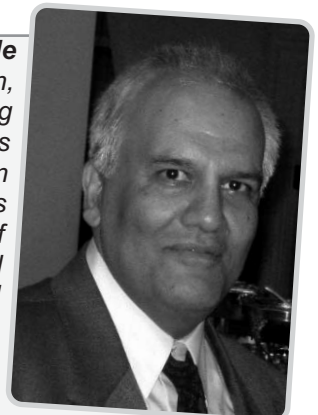
The dire needs of the community for replacing the dilapidated and often encroached upon *Tehran Dakhme* facilities was tackled by *Arbab Kaikhosrow Shahrokh*, who used his influence with the Royal ministries and Reza Shah, himself, in buying over a multi acre plot of plateau land, which housed an unused royal summer resort and was parallel to the royal hunting grounds. This land deal was transferred to the TZA Funds and the following were encouraged to contribute to the Aramgah:

- 1 - *Mirza Ardeshir K Zare* took over and carried out the needs for ground leveling, cemetery planning and tree plantings.
- 2 - *Arbab Rostam Shapoor and Arbab Rostam B Abadian* built the buildings and facilities needed for corpse placements and ritual washing.
- 3 - *Arbab Khodadad Sirousi* built a spacious assembly hall for the pre burial ceremonies. Also a second assembly hall for rituals and assembly for the mourners.
- 4 - *Arbab Mehraban J Parsayee* built the underground water storage facilities and an assembly hall over it.

The above are but two examples of the scores of community based services initiated by *Arbab Kaikhosrow Shahrokh*. A whole book is written about his great and beneficial deeds for the public and community, hardly any registered under his own name. The statue of *Arbab Kaikhosrow Shahrokh* was publicly installed, in Kerman, recently.

Boozarjomehr Parkhide

was born April 1955, in Tehran, and has been publishing since 1973. Initially his articles and interviews appeared in TZA's Mahname. Later he was appointed Editor-in-chief of Vohuman, a community journal dealing with history and culture, he has published a book on Zarathushtra. He was the leader of the history section of the Amordad publications and at present he is consultant and co-editor of the Amordad publications. He taught Modern Day History to persons of our Community through the Anjoman Mobedan Religion Classes.





CHARITY AND PHILANTROPY THROUGH THE AGES

CHARITY AS A RELIGIOUS OBLIGATION

Rustom Kevala

Since ancient times, charity has been considered as a religious duty, an act of kindness to the poor, a door to heaven. A charitable act is thus seen as benefiting of the donor and does not necessarily improve the quality of life for the recipient. Of course, if someone is starving or homeless or cannot afford medications, charity will certainly give relief.

In ancient Iran, all families were required to provide their sons for the army and pay taxes to the Royal treasury. This was not considered as charity, but it provided protection from enemy raids and enabled the rulers and murzbans to build roads, public water supplies, and dadgahs. Endowments were created to consecrate various fires for worship by the public and provide incomes for the mobeds and scribes. This practice was later adopted by the Muslim rulers of Iran and India. Since non-Muslims were not required to provide their sons to the army or support the Mullahs, they had to pay an extra tax called Jaziya.

Until the 18th century, the best form of charity by a wealthy Zarathushti in India was to build a dadgah or dokhma. When the Parsis of Bombay learnt of the plight of their co-religionists in Iran, they sent emissaries to help them. Again, their first acts were to build dadgahs and dakhmas in Iranian cities. But they also started schools to educate the Zarthushti boys and girls and in time, that helped uplift the Zarathushti population in Iran.

Hindu kings built a temple or donated looted treasures to the temple after every conquest. In Hinduism and Jainism, the best form of charity is still to build a temple for public use. Today, lavish temples are being built with extensive grounds, exhibits for tourists, dioramas and gift shops. The idols are encrusted with jewels donated by rich merchants. Next best charity for a Hindu or Jain is to feed Brahmins and holy men and women.

Buddhists built stupas to preserve relics of Buddha or one of his teachers. Today, they build monasteries for monks where they also teach meditation to the public for a fee. Sikh temples are called gurudwaras where they feed hundreds of poor every day as an act of charity.

Christian monarchs built rich cathedrals from the wealth they acquired from their conquests of the native populations in the New World. The idea of helping the poor seems to have started with Jesuit monks in Europe. Today, churches are built from contributions from the Church denomination and members of the congregation. For upkeep and ministers' salaries, annual tithes are in the neighborhood of 2 to 5% of net income from each family.

Religious Jews pay a fairly large annual pledge to their synagogues. For Jews, charity, *zedakah*, is seen as a religious obligation, which must be performed regardless of financial standing, and must even be performed by poor people. *Zedakah* is considered to be one of the three main acts that can annul a less than favorable heavenly decree. The Talmud says that charities of life are more important than ceremonies.

In Islam, most of the Masjids are built by the local ruler or government. A form of charity called *Zakat* is compulsory for all adult Muslims who possess a certain minimal amount of wealth; it is one of the five pillars of Islam and is considered as an act of worship, not a tax. The Quran says that: "*Prayer carries us halfway to God, fasting brings us to the door of his palace, and alms-giving procures us admission.*" *Sadaqah* is an Islamic term that means "*voluntary charity*". Today *sadaqah* is being solicited by large Muslim foundations for specific programs such as "*Red Crescent*," "*No orphan without education*" and "*One Million Meals*."

Fortunately for the Parsis of India, most dadgahs have endowments for their maintenance. For most Parsis today, charity means buying sandalwood for the dadgah and making a token contribution in front of the consecrated fire. The professional mobeds have to rely on their incomes from performing religious ceremonies.

PHILANTHROPY AND HUMANITARIAN GIFTS

Philanthropy is defined as "*private initiatives for public good, focusing on quality of life.*" Secular private initiatives save the government from spending funds for public works such as building schools and hospitals and hence the philanthropist is rewarded by titles and honors or allowed to pay lower taxes. Thus philanthropy is good for the giver as well as the receiver.

After some Parsis prospered in the China trade, they built educational institutions, hospitals, sanitariums, widow homes, etc. These wealthy merchants were held in high regard by the Parsi community and the first trustees of the Bombay Parsi Punchayet (BPP) were from their ranks. Later, as the value of education became apparent, student scholarship funds were endowed. The upliftment of poor Zarathushtis in Gujarat villages is another cause that has received much attention recently.

Many of these philanthropists went beyond helping just the Parsi community. Today, Indian millionaires are regularly donating millions to their alma maters and universities all over the world. Non-profit organizations have sprung up in North America to help remove poverty, bring literacy, eradicate major diseases, and build housing in developing countries like India. They are able



Philanthropy...



to find luminaries to champion their causes, which enables them to raise funds.

For Zarathushtis in North America, FEZANA is helping to keep philanthropy alive. FEZANA provides funds for welfare, critical assistance, scholarships, religious education. Several endowment funds have also been created. FEZANA has raised and sent funds for relief of earthquake and tsunami victims. Donations to FEZANA are tax-deductible for US tax purposes. For Canadians who do not have any US income to deduct from, donations can be sent to ZSO, marked for FEZANA. Visit www.fezana.org for more information.

In India, there are a number of charitable trusts set up for the benefit of Parsi Zarathushtis in need. The Bombay Parsi Punchayet (BPP) acts as a Trustee for several places of worship, dokhmas and other charities set up for specific purposes. WZO Trust in Mumbai acts as FEZANA's agent to distribute donations to Indian charities.

***Rustom Kevala** is a past-president of FEZANA and has also served as FEZANA treasurer and chaired several committees. As president, his main focus was on building a united Zarathushti community with viable infrastructure and a firm footing in North America. Under his leadership, the FEZANA office was opened in Chicago to provide administrative liaison with member associations as well as the general public. The FEZANA Information Research & Education Systems (FIRES) was established in Houston to serve as the central location for the collection of Zarathushti literature and artifacts, promote Zarathushti education and research, and disseminate relevant information to the public. As treasurer of FEZANA, he started fundraising campaigns and established endowment funds for welfare, critical assistance and academic scholarships.*

MY PHILANTHROPIC JOURNEY

What began as an interesting newspaper article almost 20 years ago, has evolved into a long term relationship with a nonprofit humanitarian organization that supports needy hospitals in developing countries by sending them much needed medical supplies and equipment and also providing health education to improve community health. This is the story of my philanthropic journey with this organization.

The newspaper article was about a local nonprofit organization named *Medisend International*, www.medisend.org headquartered in Dallas, with a very simple mission. "Collect surplus medical supplies and equipment from hospitals and manufacturers in the US and distribute them free, to needy hospitals in developing countries". The article stated that every year in the US, over 5 billion dollars worth of surplus medical supplies and equipment were thrown away in landfills. The concept was simple yet very powerful. Material that would ordinarily go to landfills now went to needy hospitals to save lives. This article truly got my attention. It seemed very logical and convincing and connected with me.

I contacted the Director of Medisend International to learn more about the organization with the idea of sponsoring a shipment of medical supplies and equipment to needy hospitals in India. In the process, I was so taken by the organization, its people and mission that I became actively involved with it and that involvement continues to this day. Having served as its past chairman and one of its

Behram Irani

longest serving active board members, I have seen Medisend evolve from a small organization with a modest budget, shipping a few 40 foot containers a year to a few countries, into a global organization with large global partners and sponsors, shipping containers of life saving medical supplies and biomedical equipment in long term partnerships to over 90 countries all across the globe, and with a world class biomedical equipment repair, training and technical support program.

It is truly amazing how far we have come, and this is especially gratifying because we are now able to reach so many more needy people all over the world. In the early days we depended on donated office and warehouse space, and spent most of our time raising funds to pay bills, pay our staff and ship a few containers a year. We now have our own fully funded facility with over 20,000 square feet of office space and over 60,000 square feet of warehouse space. We have an amazing CEO who was the change agent and catalyst for this incredible transformation, a team of full time experienced staff, and over 1,500 active volunteers. We have partners such as *Mercy Ships, Hope Exchange, Baylor Health Care System, Phillips Medical System, Rosetta Foundation* and sponsors such as *Exxon Mobil, Marathon Oil Company and ESI Corporation* to name a few.

Medisend's health education program offers a six month diploma course in biomedical equipment repair training in collaboration with Baylor Health Care System,



Philanthropy...



American Red Cross, American Heart and Fluke Biomedical. We have a state of the art fully equipped biomedical equipment repair lab, training and research facility and class rooms for our students, experienced trainers, lab technicians and professors. Every year we graduate 24 students who return to their respective countries, with the skills, knowledge and training to repair, operate and maintain biomedical equipment in their hospitals. This program has been a great success and continues to be fully subscribed.

In addition to providing long term sustainable health care assistance and training, Medisend also sends emergency relief supplies to countries during calamities, such as the earthquake in Pakistan, Tsunami in Indonesia, and the recent floods in Haiti. Medisend has shipped containers of much needed medical supplies to war torn Iraq and Afghanistan and also started an Africa initiative funded by Exxon Mobil, setting up clinics and medical training centers in several African countries, and the list goes on.

When I first got involved with Medisend, I never imagined this little organization would reach such heights. It is very satisfying to see people helping people to make a difference in their lives. One of the more satisfying aspects of this work is the opportunity to interact with wonderful, kind, caring and giving people in all walks of life. **On one side you see all the pain and suffering in our world but you also get to see the power of the spirit of man and the realization that you can indeed make a difference.** You see amazing people and organizations who keep on giving selflessly without fanfare, Their only reward is the satisfaction of seeing a smile on a child's face and easing the pain and suffering of a fellow human being. Medisend's mission is "Sending Hope and Saving Lives" and I feel fortunate and blessed to be a part of it.

My message to those who want to help others is simple. Find something you like that can help others. The choices are infinite. It does not matter if it is big or small, local, national or international, find something, anything that is of interest to you, and connects with you, and get involved. The important thing is to take the first step and get involved. The next important thing is to remain committed. Do not get discouraged and give up, if things are slow and it feels like you are not getting anywhere. Stay with it and success will eventually come your way. It is amazing how with time and persistence, doors open and assistance comes from people and sources you would have never imagined. No matter how much time, effort, energy and resources you put in it, the returns of your philanthropic work are always greater, and you will be better for it.

Behram Irani is president and CEO of iStore, an energy industry software company. Behram is currently on the boards of SB International, RETC and Medisend International. He is a graduate in Petroleum Engineering from OU and HBS Program for Management Development. Behram and his wife Farieda live in Dallas and have 2 sons Cyrus and Neville. Older son Cyrus is married and lives with his wife Lillian in Manhattan. Neville also lives in Manhattan.



Zarathushti Cricketer in Canada Team of World Cup 2011

Zubin (Zoob) Eruch Sarkari, 31, of Toronto, Ontario, a stylish, top-order right-handed batsman, and a right-arm medium bowler, was in the Canadian Cricket Team of World Cup 2011. He has played for Canada Under-19s and then represented the Americas in the 1999 U-19 World Cup, by which time he had already made his senior debut for his country. A regular in the side, he was out of the game for almost two years from 2005 because of a debilitating disease of the auto-immune system. Despite that, he was appointed captain in 2008 as part of the board's policy of promoting Canadian-born players.

Congratulations Zubin



THE GIFT OF SIGHT

Feeruz Bisney Shah

My Papa passed away on July 26, 1995. My son, daughter, and I were visiting Secunderabad, India from my home in Kansas, USA. He died less than a week after we reached India.

As he just died we were approached by a Parsi gentleman who had been associated with eye donation. After he explained to us briefly, we agreed to donate my Papa's eye. We thereafter got a call from the Ramayamma International Eye Bank, member of the Eye Bank Association of India and a unit of L.V. Prasad Eye Institute, Hyderabad, India. Fifteen years ago, organ and eye donation, especially in India, were not very common. We had a few simple questions, especially about how Papa's eye would look after the cornea was removed. They explained that the eye ball remained intact and the eye lid would be closed. We ended up donating both of Papa's corneas to the Eye Bank. We were later informed that two individuals got sight through our Papa's eyes.

My Mom passed away on September 02, 2010. For over forty years, due to a failed cataract surgery and complications thereafter in one eye, she had eyesight only in one eye. No one approached us this time regarding donating our Mom's eye. My brother and I had already decided that we would donate Mummy's eye. We called the same Eye Bank and they came within 45 minutes of her death to the location where my Mom's body was kept and took the cornea from both her eyes.

Within days my brother, Jehangir, got a certificate and thank you letters from the Eye Bank stating that, "You have given the precious gift of sight to two blind individuals by donating the eyes of your beloved mother". They went on to add that, "One cannot think of any greater living memorial of your loved one than the gift of sight, which you have given." Much to our surprise, the thank you note thanked us not only for the donation of one cornea as we had originally thought, given that she had no sight in her bad eye, but for two corneas. Thus, this led to the gift of sight to two, not one, individuals.

During my three hour drive home from the airport to Dodge City, KS, where we live, I spoke to my brother who told me the great news -- two individuals were now seeing through our Mom's eyes!

Knowing that individuals are looking through the eyes of one's loved one is indescribable. We are all extremely proud and happy that even in death, my parents were able to help those in need.

Undoubtedly, those individuals and their own families and loved ones are forever changed by Papa's and Mummy's generous gifts to them.

Our only wish is to encourage more people to donate organs and eyes of loved ones. We understand that while it is difficult during a time of grieving to contemplate such decisions, the joy you feel knowing that your loved one had one last chance to give back to the world is beyond words.

We were at the hospital with our Mom for over two weeks. While there, we were mindful of several deaths in the hospital, but it was apparent that many families were simply not aware of the possibility of donating organs and the life-changing impact it can have on other individuals in our world.

I understand the difficulty of making these decisions, and yet I want to encourage folks to consider a "living will" that would include the wishes of your loved ones on life-sustaining treatment and organ donation. The joy you feel, knowing that your loved one has for one last time given back to the world, is beyond words.

In Loving Memory of Papa and Mummy, (Khorshed and Rustom Bisney Photo below)

Feeruz Bisney Shah

Papa, Mummy, you both will always be in our hearts – Feeruz Bisney Shah; Jehangir Bisney; Alok Shah, MD; Anosh Shah; Friyana Shah; Hoofrish Hozdar Bisney; Arnaz Bisney; Shayan Bisney

(Editor's note: A young man is now able to see through the eyes donated by my Masi Sheroo Kolsawala, in Mumbai in year 2000)

*President of the Great American Business called 'Home', **Feeruz Bisney Shah** is the traditional mom and wife in Dodge City, Kansas. She volunteers at Make-a-Wish Foundation in Kansas as an active Board Member, and substitutes at the local elementary schools. Daughter of Khorshed and Rustom Bisney, Feeruz was born in Bombay (Mumbai) and grew up in Bombay and Secunderabad ,A.P. She met and married Alok Shah in Bombay and moved to U.K where their son Anosh was born. Their daughter Friyana was born in Delaware when they immigrated to USA. . Sixteen years ago, they settled in Dodge City ,Kansas where Alok is an active Orthopedic Surgeon.*





LIONS IN SIGHT

Khush Bodhan



I then decided to join the Lions In Sight of California and Nevada program, of which I am the current 1st Vice President. We have a mission that is very simple - we recognize that millions of the poor cannot see, not because they have a serious eye disease but because they cannot afford a pair of eyeglasses. We collect used eyeglasses from various sources and then these are stored in a warehouse in California (we currently have about 750,000 pairs in this warehouse). The eyeglasses are tabulated and then we go to poor countries with Optometrists and distribute them to the poor. I led a team to India in 2007 with 10,000 pairs of eyeglasses and American doctors. I am proud to say that 4,000 Indians can now see because of our efforts.

I was brought up in Jamshedpur, India, a city that is located about 150 miles from Kolkata. My dad had passed away and upon coming back from Jamshedpur my wife Nancy brought to my attention that the Oakland Blind Center in California (which was run by the Lions) was going to close down. This was on TV and the newspapers were covering this story. I had joined the Castro Valley Lions Club about a few months ago and decided to do something about this. To make long story short, three of us ran the center in our spare time and managed to curtail costs and keep the center open. For this effort I was

In less than a month I leave again for Jamshedpur to set up a permanent clinic. Anyone can drop by, get a free eye exam and a free pair of eyeglasses. My good friend and college buddy, Mr Hemendra Kothari of Mumbai gave us the bulk of the funds to set up this clinic.

Please visit our website www.lionsinsight to get more information.

MEHROO M. PATEL writes:



awarded the Melvin Jones Award which is the highest award given to a member of the Lions clubs.

The decision to do this comes from both my parents who spent endless hours helping the poor. Mother Teresa was a regular visitor to our home and my parents and she spent many hours helping the poor in Jamshedpur. Among other charitable organizations, my Dad ran the Blind Center and hence the connection to the Lions and the Blind Center in Oakland.

After forwarding the above, Khush Bodhan is in Jamshedpur India with his five colleagues making a difference in the lives of those visually handicapped. They piggybacked upon Ophthalmology Conference "JHOSCON 2010" where world ophthalmologists gathered to address latest developments in their specialty. Some 15000 (fifteen thousand) eyeglasses and expensive equipment from donations were taken on this trip.



The American Lions collaborating with the Lions of Jamshedpur have started the First In Sight Center and held Optometric Training Camp. We wish them well deserved success.

Eye banks exist at many centers in India and eye-donations at death are on the rise. These donations facilitate cornea transplantation for those who have lost vision through scarring of cornea, the outer transparent membrane in the dark portion of the eye. The eye care center is up and running in Jamshedpur; the training program held over a four day period was successful in meeting planned objectives. There are now requests from Kolkatta, New Delhi and Mumbai to set up similar centers in collaboration with the Lions clubs in those areas.



Turning Trash into Treasure

By Minu K. Patel

Every year publishers forward new publications to faculty of all colleges and universities with request to consider recommending one over the other for their respective courses. One or two get recommendations the rest are trashed. It pained my heart to see brand new books and educational treasures trashed year after year. I had no resources to save and collect them for another use.

After Mehroo & I both officially retired from “chasing the Almighty Dollar” we had turned our attention to humanitarian activity. Our focus is on health and education. In January 2004 we visited Bel-Air Hospital in Panchgani, hoping that since it is HIV/AIDS specialty Center in India we may be able to help out there. Bel-Air Sanatorium started by Dr. Rustomji B. Billimoria, had just celebrated its 90th Anniversary under Maharashtra Branch of Indian Red Cross Society, being led by Hon. Secretary Homai Modi and Fr. Tomy Karyilakulam its administrator then, now the director. At this visit we were moved by the work being done and asked Fr. Tomy how we could assist them meaningfully. His request for a *College of Nursing* appealed to us. This led to a collaboration with *University of Illinois at Chicago, College of Nursing* and the new College of Nursing at Bel-Air. Its new building started in 2006 simultaneously with the enrollment of its first class of students. The new college needed books in its new library

As Bel Air College of Nursing loomed on the horizon it dawned on me that if only I could collect, pack and ship them to Bel Air as economically as possible we could salvage this treasure. We asked Fr. Tomy, who welcomed the suggestion and even offered to pay through his own resources.

Our first consignment of a few boxes were packed and shipped via USPS by *Porus Dadabhoy* in 2006. When they arrived at Bel Air they were worshipped. Their new library was four empty walls and a few empty racks. Though a fraction of the cost of new books, it still seemed too expensive. Next, Sr. Martha and Sr. (Dr.) Rosily (Bel Air College principal and medical director of the hospital) came to UIC College of Nursing and carried back about a dozen books with their luggage. Word traveled fast; more and more books were left at my door steps. Fr. Tomy had his relatives ship them through shipping agents. Two consignments of 12 to 20 boxes were thus shipped in 2007. *Porus Dadabhoy* paid for one of them. Then one day Mehroo saw a truck pass by and committed the phone number to memory. *Porus* pursued that and we found a shipping agent in Des Plaines Illinois who was a little less expensive. Each consignment gets bigger and bigger as more and more books are coming in from other

Chicago area Universities – *DePaul, Loyola, Rush, as well as from Peoria, Rockford* and the quad cities. The students and staff at UIC College of Nursing help with packing as do *Porus Dadabhoy and Viraf Darukhanawalla*. Our last shipment was of 44 boxes. As the shipments get bigger, the cost per book is less expensive. We load them in our cars to drop off at the shippers dock. Maharashtra branch of the India Red Cross picks them up at the Mumbai docks. The cost to them is zero and the cost to us is about \$500 per shipment, which is paid by **Bel-Air Benefit Foundation (BABF)***, courtesy of BABF donors and with blessings received from Bel Air College of Nursing students. They worship these treasures, without which they would be deprived. They also share them with other nursing colleges in Maharashtra. We have lost count, but so far about 8 shipments have gone through.

We believe it is meaningful to give what is needed, asked for and can be used, than to give something more modern, exotic or technologically advanced which may just sit around and collect dust.

Commitment to advance the education of those who need and value it and then move forward to help improve the health of their country men, women and children, is our pleasure and joy as we attempt to give back to the world that has given us so much – a life of fulfillment.

*Bel-Air Benefit Foundation (BABF) is Not For Profit (NFP) organization set-up in 2007 to facilitate Bel-Air Hospital & College of Nursing programs, to support and advance them. It functions under United States Internal Revenue Code 501(c)(3) and thus renders all monetary contributions tax exempt. BABF incurs no administrative, or management expense, no advertising or fund raising costs. Contributions are made by those who come to know of Bel-Air and its impact upon the society. All directors are volunteers who absorb any expense they make. By rendering 100% of contributions tax-exempt charitable expense BABF assists the donors in their charitable mission. BABF is located at: 11106 Lancaster Street Westchester IL 60154-4914



PHYSICIANS FIND FULFILLMENT IN THE SERVICE OF RURAL POVERTY

Mehroo M. Patel

Abstracted from: Annual Report 2008-2009 Gram Seva Trust

Popular belief is that wealth, power and social status draw young men and women to brave grueling medical curriculum, to become physicians. This is not always so. Very often we come across individuals who will trade their life of luxury as well-respected physicians and find fulfillment in the service of the poor and marginalized people of the society.

THE GRAM SEVA TRUST FOUNDERS:

A physician couple in Gujarat, India, gave up their lucrative practice and comforts of city life, and embarked upon a journey. They found a 30-bed dilapidated Hospital in the village of Kharel, located in Navsari District of South Gujarat and turned it around. Thus began their mission of bringing health care, education, vocational guidance etc. to the surrounding rural communities of tribal landless laborers, called *Halpatis*. They are doctors Ashwin and Harsha Shah. This was in 1994.

Across the oceans in North America, one successful pediatrician was also troubled by thoughts of how to help these village tribals. A thriving professional surrounded by a loving family of three children, also young professionals, a husband, who is a cardiovascular surgeon, but she felt her life was not fulfilled. Dr. Roda K. Patel, in search of this challenge, came upon the Shah couple. Roda was born in Navrasi, so this was like a home coming for her. They joined hands in the service of the rural needy children, she as their pediatrician.

Should she have to give up her family, husband and children, in the service of children of deprivation? No, Roda shared her life in Kharel, with her life in America with the support of her family. After the initial nine months of setting up, she started spending 4 to 5 months each year in Kharel. Her husband joined her in Kharel, some of the time, and assisted in all ways that he could. Their children, and grand-children, friends, acquaintances, and even strangers, caught the Gram Seva fever and contributed their support with cash and kind. *Gram Seva means – rural community service.*

GRAM SEVA TRUST:

Browsing through “Gram Seva’s 15-year “--the journey so far”, brochure and annual report 2008-9, the rural project which started 15 years ago looks almost urban, with the implementation of modern technologies, and electronics. All this with the assistance of organizations as diverse as *Ronald McDonald House Charities, the Lions Club and Rotary Clubs in India and abroad, The Bai Alamai & Seth Ardeshir Talati & Seth Modi Charity Trust, K. D. Doctor Trust, Sir Ratan Tata*



Trust and a large number of individual donors from India & abroad. Donations poured in. Eventually, the government of Gujarat followed with a 61 lac Rupee grant. Starting as a 30-bed Hospital, with general medical, obstetrics, and pediatric services, their programs have grown many times over. They welcome visitors and treat them well. Minu and I have visited three times, and each time we are amazed at the progress made. The hospital has grown into many departments, intensive care units, specialties, and sub-specialties, and added investigative modalities, social welfare, preventive health, hygiene,



nutrition, physiotherapy, and more. Educational activities are undertaken, along with other community services, and outreach programs. The Children’s Project encompasses the entire spectrum from conception through adolescence. Physician count is 28, 16 of them are visiting specialists.



LATEST ADDITIONS /ADVANCES:

Their latest addition is a Shelter Home (Bal Awas) for severely deprived and abused children. It started with 9 boys and 13 girls, in a small rented facility. They are now filled beyond capacity with 30 children. However, land has been donated by their generous Trustee to build a new facility and a wonderful architect has chalked out a beautiful plan to accommodate 100 children.

AWARDS:

- 1) *Gram Seva Trust* was recognized as service NGO (Non Governmental Organization) under Reproductive Child Health (RCH) program by the Central Government of India.
- 2) *Gram Seva Trust* received best NGO award in July 2009 from the Gujarat State Health and Welfare Department.
- 3) Award for maximum number of deliveries under *Cheeranjeevi Yojana* in Surat, Gujarat was received in May 2009.

GRAM SEVA FOUNDATION USA

A not-for-profit charitable foundation was started in USA, under the Department of Treasury (DOT)/Internal Revenue Service (IRS) charter 501(c) (3). The foundation helps donors derive the benefit of tax-exemption for charitable donation. The address of the foundation is:

Gram Seva Foundation

C/o Dr. Roda K. Patel, 2030 Post Road, Northbrook, IL 60062-6204, USA

Phone: 847-564-2030

Email: rodak@aol.com

Web: <http://www.gramseva.org>

Roda K. Patel and Gram Seva Trust were featured in: Hamazor - Issue 3, 2005, FEZANA Journal, Vol 22 No1 Spring 2008 and additional publications

KERSHAW K. KHUMBATTA, P.C.
 Certified Public Accountants

Business and Individual Tax Planning,
 Accounting and Tax Preparations,
 Federal and State Payroll Processing & Tax Audits,

Kershaw K. Khumbatta, CPA
 Nazneen K. Khumbatta, Office Manager.

1455 HIGHWAY 6 SOUTH
 Sugar Land, Texas 77478

Tel: 281-313-8006
 Fax: 281-313-8036

cpa@khumbattapc.com



Philanthropy...



SOME UNSUNG PHILANTROPISTS

Mehroo M. Patel

Our society bestows awards and accolades upon those who give and bequeath large sums of money to institutions and foundations, to universities and schools. Named scholarships, fellowships, and chairs of learning abound. But philanthropy is not limited to the rich and famous. Philanthropy exists all around us if we dare to recognize and acknowledge it. Those among us who are or have been recipients of other's giving, indulge in our own giving and sharing – big and small, significant or otherwise. Children share among themselves as also the homeless and panhandlers.

My schooling was during the World War II years. Times were tough and my mother was not able to send lunch with the Dabbawallas, (tiffin carriers, unique to Mumbai) so I carried a wrapped sandwich of bread and butter spread sometimes or a thin layer of scrambled egg (saved from breakfast). One friend started sharing a morsel or two from her own lunch with me. Soon after, her dabba had extras to share with me and then also an extra plate and spoon. We also shared learning with each other. We parted ways after school years, and met sometimes to exchange diaries. She was not rich. Her father had died before I knew her. She was raised by a single mom who supported four children preparing "alaaat" (religious implements) for priestly tasks, which her son performed. Last year I met her nephew at a religious education class he conducted and sent her my greetings with him. My two sisters had similar experiences. Later, as a medical student I found another such philanthropic lunch-mate raised by a single mom whose son now honors her memory through Baimai Surti Charitable Trust. (see page 77)

In Chicago I came across a lady who was raised in an orphanage and came to the US as a Tata Scholar in Social Sciences. After her MS degree, she became

disabled due to a bus accident and could not be employed for the rest of her life. She lived a very frugal single life in one room, but donated every month to the Zoroastrian Association of Chicago (ZAC). She baked and sold cookies on Chicago street corners to collect funds for the construction of ZAC's Dar-e-Meher. During the last six years of her life, her savings dried up and she received public aid. Since she was under custodial care at the nursing home, she received \$30 for monthly expense. Every month she sent 25%-30% and sometimes more, as charity to ZAC. Just before her own funds exhausted, she bought a life membership in ZAC for a one-time payment of \$1500, fearful of risking loss of her "paid member" status. The life-membership served her for nine years. Her money did not amount to much but her heart and her head deserve our accolade, - she remains unsung. May we bestow upon her FEZANA Humanitarian Award, posthumously?.

Children in Chicago contributed their dimes and quarters and more towards the construction of the Dar-e-meher, while their parents stained doors and windows, painted walls, and performed such other tasks. Many volunteered their time and talent during the construction of the Dar-e-mehr. Some of them are recognized on posters, collages and plaques on the walls and some remain unsung.

Another lady, also in Chicago started making and teaching how to make Dar-ni-pori, (snacks baked with lentils) which grew into an annual event and raises funds for ZAC. After her passing her family has continued celebrating this annual event, as Dar-ni-pori Bake-a-thon now named in her memory.

Dear readers, everyone has such stories of unsung philanthropists in their life. Won't you share them through future editions of the FEZANA Journal?

xpert tours

let's make a deal call us at 281-491-4000

• air fares • cruises • packages •

in travel business for 30 years!



ZARATHUSHTRA'S EDICT-ZOROASTRIAN TENET OF CHARITY

In 1988, 'Baimai Surti Foundation' (BSF) was Registered in Canada by Mr. Dhunjishaw Surti as a Charitable Trust Fund, with the express purpose of helping the needy & dispossessed members of our community with assistance, which would allow the person or families to get their life under control by being productive members of the society, thus creating financial stability in their lives. (Photo right Baimai Surti)



With this concept firmly entrenched in the Charter of the Foundation, all contributions received by the Trust Fund are 100% applied towards relieving poverty through small business start-up funds, medical & poverty assistance for the needy, education grants for promising students and for disaster relief programs.

All those who are associated with the Fund's operation and administration, provide their services without any financial compensation or gain, to achieve these objectives.

'No overhead expenses are deducted from the contributions received by the Fund.'

The Trust strives to help people by financing their entrepreneurial endeavors to become self-supporting units in society. It provides financial support to children for continuing education, food and medical assistance to the aged & disabled, provides men and women with training and tools to start small business units and work projects to become self-sufficient individuals. Since its inception, the B.S.F. Trust has helped hundreds of needy individuals in the above sectors.

ETHOS:

The Trustees are moved to empower the poor and needy through self-help and self employment:

'Give a man some fish, and you feed him for a day. Teach him how to fish, and you feed him for a life-time.'

" Kshathrem-cha Ahurai a yim drigubyo dadat vastarem" Yasna 27.13

Edul J. Kanga & Dhunjishaw Surti

ZARATHUSHTI PHILANTHROPY: In the 'Ahuna Vairya' (Yatha-Ahu-Vairyo) prayer, known as "The Will of the Lord" – great prominence is given to the service & aid to the poor.

CHARITY IS AN EXALTED VIRTUE practiced even till today by the handful of followers of Zarathushtra. It is not for a Parsi to talk about it, but representatives of every community they have come into contact with, have borne testimony to it. Just one quotation will do, for it comes from one to whom millions of all classes of Indians, as well as the world, has looked up to as the Prophet of New India – Mahatma Gandhi. . . . who uttered these words in the heart of London:(1)

'I am proud of my country India, for having produced the splendid Zoroastrian stock; in numbers beneath contempt, but in charity and philanthropy, perhaps unequalled, certainly unsurpassed.'

VARIOUS MEANINGS OF CHARITY—"The word charity has many shades of meaning, for it has undergone multiple changes through the ages. In its original, pure meaning it embraces goodwill towards others, a generosity with one's possessions or talents, a sense of brotherhood with all mankind. One of the dictionary definitions of charity is '*liberality to the poor,*' but this definition tends to obscure the real meaning of charity, which is closer to the Latin word *caritas* from which the word charity derives and connotes simply: '*Loving others for the sake of God*' and the truest charity is that which comes from the heart as bounteously as from the hand." (2)

ZOROASTRIAN TEACHING ON CHARITY—is best expressed in the 3rd & 4th line of the 'Ahuna Vairya' or 'Yatha Ahu Vairyo' prayer that Zarathushtis consider as one of the corner-stone of their Faith.

THE THIRD PRINCIPLE OF LIFE –TO SERVE.

" Kshathrem-cha Ahurai a yim drigubyo dadat vastarem." Yasna 27.13

(and) the Strength of Ahura is given unto him who unto his poorer brother giveth help.(3)



Philanthropy...



We may renounce from within in charity to others. We may earn righteously more & more. But we must also give generously from what we earn.(4)

BSF – REPORT- 2009:

Review of this report indicates that during the last 10 years of its operation the foundation has disbursed to individuals in the areas of

(1) Self-employment (2) Education (3) Medical and (4) Poverty Relief a total of INR 6838084 which approximates to US \$170,952.

The fund has also disbursed to six emergency relief projects in India a total of INR 643600 i.e. US\$16,090 and CAN \$ 34,500

The report states that the Trustees welcome donations from those not connected otherwise with the foundation and assure they are tax exempt in Canada.

YOUR CONTRIBUTIONS TO THIS CHARITABLE FUND WILL BE GREATLY APPRECIATED.

Cheques payable to: -

'Baimai Surti Foundation / General Account'

Mail to: Baimai Surti Foundation, 2205 - 390 Dixon Road, Toronto, ON. M9R 1T4 CANADA.

1. Prof. A. R. Wadia. "Life and Teachings of Zoroaster"
2. 'Life' –Dec. 21, 1959. Issue.
3. Late Dr. I. J. S. Taraporewala.
4. N.K.D.Naigamwalla. 'Zarathushtras- Glorious Faith'

EDITODIAL COMMENT:

Baimai Surti was a young widowed mother raising four teen agers. Working at various feminine tasks, she provided college education to all four children. Then she encouraged them towards still higher education in U.K. Later she settled with them in U.K. to care for the grand children. As stated in "Some Unsung Philanthropists", I had sampled her cuisine with her youngest daughter, when she was a co-medical student with me. As stated in the preamble of Baimai Surti Foundation, her son was motivated by her example of improving one's life through gainful self employment. For more information on Baimai Surti Foundation email- surti@esuite.ca or surti1928@gmail.com

Gandevia's swept away hut



Gandevia's hut rebuild with the help of Baimai Surti Foundation



Sugarcane press supplied by Baimai Surti Foundation



Baimai Surti Foundation supplied funds for five Rickshaws



Selling Sugarcane juice



Dhunjishaw (Don) Surti wins the Mary Ellen Glover Award.

This award named after a renowned advocate for senior's issues is presented annually to a resident volunteer who provides support and advocates on behalf of residents, in one of Toronto's 10 long term care homes, Dhunjishaw, nominated by the Staff of Cummer Lodge has been the President of the Residents' Council, works with other residents on the Council to address issues relating to meals, nursing services and housekeeping issues. He has worked to improve the functioning of the Resident's Council

The award will be presented by the Mayor of Toronto in the City Hall on April 11, 2011



GIVE AS YOU LEAVE

Zarrir Bhandara

ORGAN DONOR

One person's simple choice of becoming an organ donor can determine the life or death of another human being. Up to 75 lives can be saved by one organ donor. Let us examine this benevolent act of ultimate charity from our religious perspective. This is relatively a new concept for our community but not very new, as we know that we have been donating and receiving eyes and blood from other human beings. Donating eyes after death has been around for the last 75 years or more and this practice of donating one's eyes after death, though not very common yet, has been accepted by our religious leaders as an act of great merit. As Parsees say "*Koi ney roshni aapvi to bahu poon nu kam kevai*", which means '*to give someone eyesight is a very noble deed*'.

Here we are talking of donating our organs after we die, when we do not require those healthy organs anymore. In this case we need to examine: would it be religious to destroy/waste those healthy organs with the rest of our body with whatever mode of disposal i.e. Dokhmenashini, Cremation or Burial? Or would it be religious to donate these same organs and give a gift of life to someone's dying mother, father, daughter, son, brother, sister, relative, or friend and still continue with the available modes of disposal of your remaining dead body?

Speaking about religious perspective, we have so many different schools of thought so, who do we listen to? What should we believe in and based on what judgments should we make our decisions?

Let us examine some of the common opinions on this matter:

If you donate any of your organs, you may not have those organs in your next life or in the spirit world. In my opinion, even if this belief was to be true, I would still donate any and every organ of my body. By donating the same organs I can save not just one life but up to 75 lives, instead of destroying them. It would be too selfish if I lost this God given opportunity of saving some one's life.

The other opinions are that all the atoms of the body should remain composite and shouldn't be scattered. The entire body should go through the last rites. If you donate your organs and if the recipient of your organs sins, then you will be responsible for his sins and would have to wait for salvation till the recipient of your organs completes his Karmic cycle.

So what should we do? Well, we are made in Ahura Mazda's image, we are the co-creators/workers, and we are the saviors. So then let's also examine the qualities of Ahura Mazda and His antagonist namely Ahriman:

Ahura Mazda's qualities are: Wisdom, Knowledge, Righteousness, Order, Moral Strength, Perfection.

CHARITY AND LIFE.

Ahriman's qualities are: Lack of Wisdom, Stupidity, Ignorance, Wickedness, Disorder, Dishonesty, Imperfection, Greed and Death.

Hence, **life is synonymous with the giver of life - Ahura Mazda, and death is synonymous with the snatcher of life Ahriman.**

When we adopt the qualities of Ameha Spentas, "*The Bounteous Immortals*" the deed is perfect and becomes immortal. A deed is a truly good deed when it is carried out as described (not prescribed): the intention behind the deed has to be based on God's Will.

Spenta Mainyu shows us, God's Will through innate wisdom and provides the right motivation to carry out God's Will.

Vohu Manah the good mind through intellect recognizes God's will and puts it into action in accordance with

Asha Vahishta –Righteousness that is carrying out the deed in an orderly, righteous manner.

Khshathra Vairya provides moral strength to carry out the deed for the sake of righteousness helping one to overcome any obstacles.

Spenta Armaiti is manifested through the devotion and love one applies to the job in hand and helps one to be receptive to those wiser than one and also being receptive to God's Will.

Haurvatat is seen through the work being done to the best of one's ability to bring about perfection and completion.

An assignment completed in this manner really becomes a good deed which is eternal, everlasting and thus

Ameretat (Immortal) as it transforms evil into good and is a step towards a time when the world will be completely perfect and peaceful –**Frashokereti**.

In all certainty, saving somebody's life would be in accordance with God's will, which will be further recognized by the intellect, would be carried out in an orderly righteous way, would overcome any obstacles with love and compassion to save a life/lives. Moreover, it is a righteous deed which will live on.

This act of giving life is also in accordance with our oldest and most popular prayers of our religion namely, the "*Ashem Vohu*" and "*Yatha Ahu Vairyo*" prayers. As



Philanthropy...



The 12 words of "Ashem Vohu" says "Doing a righteous deed for the sake of righteousness, brings true happiness" and the third line of Yatha Ahu Vairyo says "The kingdom of Mazda [heaven] is for the one who gives to the person in need"

Also, "Ushtaa Ahamai Yahmaai Ushta kahmaicheet"-*Ushtavaiti Gatha, Yasna 43.1* means great happiness will be bestowed upon the person who makes others happy.

Thus, I completely approve, support and encourage organ donation. It does not interfere at all with last rites of Zarathushtis. In fact, to save someone's life is considered to be the most meritorious act that one can perform when parting the physical tenement of this body. Especially, since the donor never knows who the beneficiary will be, making it a humble and noble act of charity.

Furthermore, during your life time I encourage you to donate blood, blood platelets, red cells, plasma and bone marrow. According to Red Cross, each time someone donates blood, platelets or plasma one to three lives can be saved. **You are endowed with the power to save up to 3 lives every time you donate when you are alive, and as you are leaving, you can save as many as 75 lives. Isn't that incredible? Frashokereti- the time of complete peace-can be brought about by us becoming mini 'saoushyants' Messiahs or saviors. This kind of deed fulfills our duty as Zarathushtis. It is the best way; one can apply the principles of our religion and prayers and put them into practice.**

We make a Living by what we get. We make a Life here & hereafter by what we give.

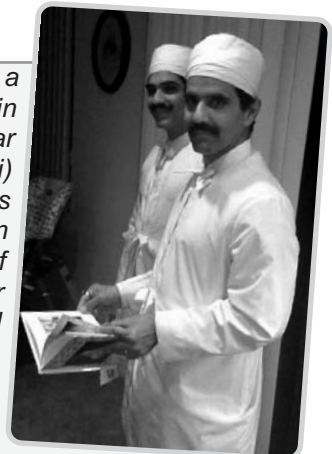
ADDENDUM Mehroo M. Patel, Guest Editor

Ervad Zarrir Bhandara has simplified and explained with great clarity the Ultimate Act of Giving and it's rational convergence upon the teachings of Zarathustra. You and I, we all have our freedom of choice. I have made my choice and (after reading this) I hope, you have too. I have registered myself as the *Living Organ Donor* at the Secretary of State's office in my Illinois State and beyond that made a declaration of Anatomical Remains Donor.

Let me explain what this means. Upon accepting what organs and tissues are acceptable as living donations the Donor Acceptance/Organ procurement team returns the remaining body to the family in the same state as it was received. In fact, to an untrained eye it looks no different than what they had got. Then it is up to the family to arrange for the final disposition, funeral, prayers, ceremonies etc. All this happens within the first

24 hours. You may use Burial, Cremation or Dokhmeneshin as you please, and timings of Paiydst (Sezdo), Sarosh, Uthamna and Charum need not be disturbed. I have chosen that the remains be forwarded to receiving organization for Anatomical Donations in our area after the Paiydst Ceremony instead of being disposed of in any other manner. Therefore, there is nothing disposed of. The whole body – soul having left it, is recycled thus. Anatomical donations serve the purpose of education and advances in science in disciplines as diverse as Health and Medicine, Anthropology and Zoology. Those who study and work with them do so with appropriate reverence and respect. The long looming debate on methods of disposal is over and body lives on.

Zarrir Bhandara is a practicing priest in California (ordained Navar & Maratab in Mumbai) and has completed his Post graduate studies in comparative studies of world religions and four years of Advanced Priestly Training Course through Athravan Educational Trust. He is the Recipient of the 'Best Student' Award for four years of Advanced Priestly Training Course by the Vice Chancellor of Mumbai University, Dr. Mehroo Bengalee. He has represented Zoroastrian Religion at various World Religions' Conferences, where his message "Love unites all" was televised nationally on CBS, FOX & KCAL Networks. He also holds a Fourth Degree Karate Black Belt. Pioneer and founder member of World Zoroastrian Youth Congress. and recently felicitated by U.S. Congress representative Ms. Linda Sanchez and Red Cross Society of U.S.A. for saving more than 300 lives by donating his own blood, and blood products. (photo Zarrir Bhandara with son Zarir.





MY MAMAJI – MY ROLE MODEL

Mehroo M. Patel



On one hot and humid summer's afternoon in 1947 in Mumbai, my cousin came to our Chira Bazaar residence to tell us Rustom Mamaji (mother's brother) has come from Secunderabad. (photo left). He is leaving tomorrow morning, so grandma wants you in Khushrow Baug. This really is an emergency. No one has seen Mamaji for seven or eight years. He lives alone and is a beloved

doctor in Secunderabad. But his nieces and nephews hardly know him. We, three sisters went to Khushrow Baug with our mother and father.

He was sitting on the side of his elder brother's bed, leaning against its foot board, Grandma by his side. "Mehroo how old are you? What are you doing?...school...prematric... What will you do after matric?" In subdued tone I said I want to go to college. My mother intervened, No, no college. She will go for shorthand typing for six months and then work. Grandma took my side negotiating with mom, as Mamaji addressed my dad, assuring him that he (Mamaji) will shoulder the costs. Then he turned to me, "yes you go to college, what will you study? science is what I like yes take science and then become a doctor". This was my D day. (D=determining)

The next two years, walking to St. Xavier's College from Chira Bazaar I prayed daily (except on days when I was not allowed to enter for religious reasons) at the Wadiaji's Atashbehrum that I should not let Mamaji down. I then made it to GS Medical College, all seven years through Mamaji's gracious gift. My two sisters and three cousins followed – all our college educations were taken care of by my Mamaji.

HIS LIFE:

Rustom, born in 1903, was the youngest of five children of Edulji and Dhunmai Nania. Edulji, a railway station master at Navsari, died when Rustom was a toddler – not quite two. My mother, the eldest of the siblings was barely nine when Dhunmai moved to Surat with five children in tow, to live near her parents. She earned their living preparing "alaat" (religious implements) for the behdins, while a priest (male) offered the rituals. My mother had to quit school after four years of vernacular to help her mother. Rustom was his siblings' pet and boisterous. After matriculation he did his first year of Science in Surat and then went to Mumbai for Inter Science and then MBBS at Grant Medical College. He

then got an assistant doctor position with *Dr. Vicaji Meherji*, who also owned the Agiary in Secunderabad. At the Agiary, Rustom's sister's husband, *Hormasji Turel*, was Panthaky. Rustom thrived in Secunderabad. Not married, his brother and sisters' families were like his own - and his responsibility. He provided all the support needed for a comfortable, though not lavish, life to the four families, which included 14 nephews and nieces. His giving was equivalent to all, as how and when needed for healthcare, education, housing, nutrition and whatever: - needs based, but luxury limited.

MY V DAY (V= Victorious)

In February 1967, Minu and I were celebrating our engagement dinner with the families, when the phone rang. It was Mamaji on the line. I do not ever remember him calling us on the phone. He congratulated me and said, *now you have lost your independence*. "Yes, true, Mamaji, but we have gained interdependence". Then he congratulated Minu. On the last day of March 1967, Minu, my Dad (83 years old) and I relocated in Chicago.

MAMAJI'S BEQUEST:

In December 1969, we visited Bombay – prince Cyrus (our son) was just 16 months old. Mamaji talked with us on the phone and urged us to visit him in Secunderabad. His friend, an Indian railways officer, arranged for the travel – First Class Coupe with an attendant. We visited Mamaji for a brief 12 hours. I noticed from his walk and facial weakness that he had suffered a stroke. During this encounter he told us that having taken care of his extended family he was leaving us no *Varso* (assets) except to his two unmarried nieces – enough for their life-time support. He bequeathed his estate to the "*Poor of Secunderabad, Rickshawallas for their children's education.*" We assured him that was his privilege and we were happy to abide by his wishes.

INDEPENDENT RUSTOM – HIS LEGACY

Mamaji died in May 1972 after two more episodes of stroke. The last one would have left him bedbound and care dependent, robbing him of his independence. Abiding by his will, the executor of his Will established a trust, naming it the Dr. Rustom E. Nania Educational Trust. He managed it with four trustees he co-opted. The trust has ploughed in his real-estate to generate income out of which they educated poor children of Secunderabad. In 2005 we visited with the Trustees. They were supporting the education of 750 or so poor



children that year. Over thirty plus years they had educated several thousands of needy children. Some have become professionals, doctors, lawyers, and businessmen. A couple of children and parents met with us. The executor-trustee was a good friend we meet with every time we go to Mumbai, but he never mentioned this trust to us during the intervening years. He has since died.

ROLE OF THE FEZANA JOURNAL:

In 2004 my the daughter of my mother’s cousin who was visiting her daughter in Kansas, was reading the FEZANA Journal. She came upon my photo and told her daughter, this is Dinamai’s daughter Mehroo. We knew each other in Mumbai as school girls. She requested the journal’s editor, R Rivetna, for my phone number. We talked, she visited Chicago. She had been living in Secunderabad for some years and mentioned to me about the Dr. Rustom E. Nania Educational Trust and some of its work. During our next visit to Mumbai we went to Secunderabad. We visited with the Trustees and other friends . Mamaji’s home serves as the Trust office – we recalled from our 1969 visit. His clinic serves as an ophthalmologist’s office and the front access houses the optometric business of the eye doctor’s brother. . At the shop they repaired Minu’s glasses. Mamaji had given use of his clinic to an eye doctor, who perished along with his wife, in an air crash over Pune while his children were still teenagers. We met one of his sons –the eye doctor now. These trustees helped and supported the three boys in their growing years. Now they are paying rent to the Trust for the premises they use.

NANIA KANGA PATEL LIBRARY AND LEARNING CENTER AT THE ZOROASTRIAN CENTER OF CHICAGO:

During the planning and negotiating phases of the Zoroastrian Center of Chicago we recognized the importance of a *Center for Learning* alongside the Darbe Meher and provided funding for the construction and perpetuation of the *Nania Kanga Patel Library and Learning Center*. Thus in 1983 was built the first (probably) Zoroastrian Learning Center and Library. of North America. It is dedicated to Rustom Mamaji, my parents and deceased sister and Minu’s father – all of whom had played some pivotal part in shaping us and our



lives. At your next visit to Chicago, dear reader, visit this Center of Learning (photo above) along with your visit to the Darbe Meher. Reflect upon the toddler, nurtured and raised by a widowed single mom and his life -Healer, Educator, Inspiring Philanthropist and a Role Model whose legacy lives on in North America as well.

Teaching Dance to the differently abled children

Kainaaz Mistry teaches dance to those who are differently-able, underprivileged and physically disabled. She shared her experience of teaching dance to these children while she was a part of the Victory Arts Foundation, (VAF) a non-profit organization founded by Shiamak Davar, who wanted to reach out to everyone and spread the spirit of dancing, whether or not someone had the ability to do so. In 2000, Shiamak started a programme called the Dancing Feet, and throughn this programme he catered to the underprivileged and those who were HIV affected. There are various schools and NGOs that cater to those who are differently-abled and the VAF instructors go to these NGOs and schools and teach them dancing depending upon their capability. Not only does this promote the spirit of dance and help the children emotionally, but it also works on their muscles and body to loosen up and improve their physical agility! Kainaz has worked with several students' whose physical ability has improved tremendously after dancing. Before teaching the children, the instructors are taught on how to train them by a dance therapist.

For Kainaz this has been a most satisfying experience.



SCHOOL FEES AND POOR FUND

Dinaz Kutar Rogers

One of the most attractive aspects of the teachings of our Zarathushti din is moderation. Taking extreme views on any outlook of life was not ever taught to us. Instead we were taught to choose wisely and then blend the spiritual with the material, to enjoy life to its fullest potential without forgetting where it all came from.

One of the oft quoted expressions in our household was, "pehle pate noo pachi sethnu." Roughly translated, from Gujerati, "take care of your own before you take care of others", or "charity begins at home." I remember well the words of one of my aunts--"We are one of the most charitable and giving people in India. There always seems to be a guaranteed annual catastrophe in Bihar, Bengal and Orissa, in the form of floods or draught. And guess who, is the first to respond in the form of financial assistance...our Parsi Charities."

At my alma mater, Girton High School, this virtue was practiced at the beginning of every month, when we paid our school fees. "Anything for the poor fund?" our class teacher would ask as we handed in the few rupee notes. The girls, ranging from extreme poverty to humble moderate middle, class would proudly plunk down anything from a mere 25 paisa to a few rupees... in coins or paper notes. No matter what the amount, it was always a personal sacrifice on the part of the parents trying to make ends meet, and all of us knew that. None of the girls thought any less of those who had nothing or hardly anything to contribute to the "Poor Fund", nor did we hold the rich contributors in any special awe. The only feeling we all walked away from this monthly ritual was that we had done something--small or big--for our poorer Parsi and Hindu brethren/sisters.

After all, we were often reminded of one of the nicknames that the British had given us. "Parsi thy name is charity"--and to our young and impressionable minds it felt good to live up to this reputation of generous donors and givers.

I know this sense of duty toward our fellow humans, Parsi or not, had been taught well to our children by example and "osmosis", when once one of our daughters asked me to double her lunch allowance for a band trip. "It's for so and so ...her parents are too poor to give her any lunch money for the trip, and she cannot go hungry." Such requests in other shapes and forms have continued with both our children.

Maybe in this culture and times it might not be politically appropriate to call this a "Poor Fund", but I know that such life-lessons taught a long time ago have never been forgotten nor their powers diminished. For impressionable young girls, temptations to use that 25 or 50 paisa to buy a lollipop or *channa-sing*(chickpeas and peanuts) were always there.but that wonderful prayer-

expression of ours, *Manashni, Gavshni, Kunashni...Good Thoughts, Good Words and Good Deeds...* was never far from our conscious or sub-conscious conscience and kept us on the straight and narrow.

I am content with what I have little be it or much and Lord contentment still I crave, because thou savest such.

---Anon

Dinaz Kutar Rogers is a teacher and a published writer. She thinks of herself as a modern day Johnny Appleseed not sowing apple seeds but hope, knowledge, inspiration, pride and joy about the



magnificence of Ariana Vaego and the ancient Zarathushti deen.

This is a modified version of an article published in FEZANA Journal Winter 2002.

Sarosh J. Collector, CPA, CVA

CD Advisors, Inc.
Business & Tax Consultants

217 Lazy Hollow Drive
League City, TX 77573

Phone: (713) 882-8465
Fax: (281) 657-6220

This firm is not a CPA firm.
Email: scollector@cdadvisorsinc.com



PHILANTHROPY OR CHARITY

Jehangir Sarosh

Philanthropy is the way, leading to Frashokereti; the final renovation, that is, if we accept the definition. Philanthropy is private initiatives for public good, improving the quality of life, the well being of humankind.

This is quite different to charity, for charity is generally thought of as caring for the poor; it has little or no connotation of the good of all.

A good example of this would be the philanthropy of the Zarathushtis who built schools, hospitals, libraries, in India especially in Mumbai; they were focusing on the quality of human life of all. Whereas, the Erach Roshan Sadri Foundation offers grants for homelessness, and welfare of the poor, this is charity, for it benefits a few human beings but does little for the humankind as a whole.

Asha, probably the supreme word in our scriptures and prayers has been translated as Justice, Righteousness, Truth, Love, and Goodness. Each of these is the underlying virtue that supports philanthropy.

To grant justice is an act of philanthropy, for justice can not be different for different people, what is just has to be just for all, as

Darius, King of the Achaemenian Empire declared:

'By the Grace of Ahura Mazda

I delight in what is right;

I do not delight in what is false.

It is not my desire that the weak should be mistreated by the mighty,

nor that the mighty be treated wrongly by the weak.

What is right and truthful is my desire.'

(Circa 520 BCE)

This declaration speaks so beautifully of the three elements of truth, love and goodness.

Justice needs the three elements of truth, love and goodness, driven by the desire for righteousness. Thus we have the manifestation of justice; the observance of the divine law through the divine gift of recognising the unity of the self that is within every soul. This knowing that I am more than myself, this understanding of oneness demands acts of charity and philanthropy and offers joy to our conscience.

The happiness one finds in giving back what we have been given is a special kind of happiness. The basics is "happiness to him who gives happiness!"

In Yasna 29 there is a call for the "service of the souls of the world" this service (sewa) for Humanity, includes the well being of all there is; the animals, the birds of the air, the fish of the sea, plants, rivers, mountains, the whole of creation, for this caring for the whole is the key to quality of life and renovation through sharing and caring which ultimately is philanthropy.

The advent of the global village offers many new opportunities for charitable and philanthropic works.

One does not need to be rich or even comfortably off to give. Even the materially poor can offer the most precious thing he has; his time by volunteering. **Volunteering is a profound good deed.**

Today, the nature and structure of philanthropy is changing, the politicians and business entrepreneurs are reviewing what is needed. The European Parliament is searching for new and innovative mechanisms to finance the social sector, this will focus on how to create and foster mechanisms to engage the whole society, while honouring the original spirit of philanthropy.

The Global Philanthropic Forum has brought together entrepreneurs the "new philanthropists", like Bill & Melinda Gates, Warren Buffett, and others who are setting new boundaries and novel approaches by infusing philanthropy with the same creative and experimental zest they brought to private enterprise, they are using their investments for the public good.

So if you were to ask me what philanthropy is, I would say for me, Philanthropy offers long term hope whereas, if I donate to the family of a hungry child that is charity.

But if I work to eliminate the causes of that poverty then it is philanthropy. For that is the road towards Freshokereti, it focuses on solving problems at their root, one may refer to it as strategic philanthropy, it is a long term investment of our time and energy, it can be achieved with small sums of money but has a large impact and can influence public policy.

Finally, one needs to be reminded that philanthropy is not 'taught' it is 'inculcated' by parents and people around us, we need to look around us with more compassion and see what values are we imparting to people around us and to the next generation, including the value of the virtue that is Philanthropy.

Freshokereti is our mission – the wellbeing of creation is our responsibility - philanthropy is our way.

Jehangir Sarosh's passion is to see the true meaning of religion- to reconnect (Latin re- legio) be lived and practiced. To this end he attempts to get different religious communities to reconnect and work together to eliminate divisions and heal the world.



He enjoys his family, three wonderful children, five grandchildren and a beautiful wife".

16 December 2010 (my eldest son's birthday)



Philanthropy...



“THERE IS A DEEP JOY IN GIVING, SINCE WHAT WE RECEIVE IS MUCH

MORE THAN WHAT WE GIVE.” *Mother Teresa*

Mehraban Kheradi, my father was a very hard working man from a very young age. He was not able to receive a higher education because he had to help support his three sisters in Iran. But my father was a very selfless man and always put the family above himself. He instilled in me the need for a good education and stressed the importance of always helping those less fortunate. This is one reason I chose the field of medicine as my career, to help people in need.

As the year approached for me to enter medical school, I applied for a scholarship at Grant Medical College in Bombay. Unfortunately, due to my Persian passport, I was denied a scholarship. My parents bore the burden of my medical education.

With hard work and perseverance, I was able to complete my education. Arriving at JFK International Airport with \$100 in my pocket, I started my internship and completed my residency in New York. I then accepted a fellowship in Gastroenterology at Rhode Island Hospital, Providence, RI. I remained in Rhode Island and went into private practice. With God’s grace and guidance I had a successful practice. It was now time for me to help other

deserving, hard working and struggling students with the financial burdens of getting a higher education and realizing their dreams.

I reached out to FEZANA to assist me with starting a scholarship in my father’s memory. My goal was to be able to help students with their higher education needs on a continuing basis. I was able to set up a scholarship endowment fund through FEZANA and name it after both my parents who so generously worked to help me become a successful physician. The “**Mehraban and Morvorid Kheradi Endowment Scholarship Fund**” **THE FEZANA SCHOLAR** gives \$5000 each year to the most deserving student based on academic achievement and contribution to the Zarathushti community.

Life is not just about success and wealth; it is about giving back and sharing the good fortune that has been given to you. I thank Ahura Mazda daily for the blessings he has bestowed upon me and always try to help those less fortunate.

Jehangir (Jerry) Kheradi, MD, FAGG
Funds and Finance Chairperson, FEZANA

IN GIVING YOU RECEIVE

Growing up in humble surroundings as Parsee Zarathushtis in Mumbai, India, we were surrounded by the impressive philanthropic achievements of the Parsee community that came before us. We prayed in Atash-Behrams and Agiaris, we were healed in hospitals, we lived in housing, and we studied under scholarships that were created, and are still maintained, by charitable trusts established decades ago. Later on, we completed our educations in the United States, subsidized by need-based financial aid from US universities that made it possible for us to attend.

We have therefore been beneficiaries of the philanthropic largesse of many donors who came before us, many of whom we will never be able to thank personally for

their help because we don’t know who they are.

Our motivation for philanthropy comes from two sources. The first, evidently, is the desire to give back to a world that has given us so much. It is our small way of saying that our generation will continue to carry the torch of philanthropy that has been handed down to us from those who helped us. The second source of our motivation is the realization that helping others is ultimately in our own self-interest, in the sense that what’s good for them is good for us as well. A happier, healthier world is good for everyone, and philanthropy is the ultimate win-win – improving the lives of others while benefiting society, and therefore ourselves, as a whole.

Our Zarathushti faith demands very little from us. We hope that by setting an example for our children we

Jasmin and Firdaus Bhatena can ingrain in them the desire to act on the Good Thoughts, Good Words and Good Deeds that our faith espouses. Too many of us are too used to taking and too apathetic about giving – a consequence of taking too much for granted from generations past.

We chose to focus on the **Critical Assistance Fund** because a health calamity or a natural disaster can wipe out a family’s resources that may have taken them decades to accumulate. We hope we can help families in need and set them back on their feet. And we hope that when their need is met, and they are healthier and safer, they will also join the ranks of those who give and help for the betterment of others.

Thank you.

Bhatena Endowment Fund
for Critical Assistance



CHARITY

The *Ahunavar* or *Yatha Ahu Vairyo* prayer is widely regarded to be the most important prayer of our religion. The prayer primarily exhorts us to be charitable in all possible ways. Charity therefore is one of the core tenets of our faith. Over the last three centuries both in Iran and India the history of our community is replete with leaders who have bequeathed their fortunes to good causes, be they within the community or outside. In British India a phrase was coined "Parsi thy name is Charity". In cities all over India especially in Western India, and in some parts of Iran, people benefit daily from the largesse and munificence of Zarthushtis whether it is with healthcare, education or other needs.

Charity is usually thought of to be of material wealth but the charity of thought and words which is just as important. One must also not forget that charity can also be done by donating your time for a cause. Charity is purest when it is done without any expectation of recognition and is of the highest form when it is done anonymously. It is a mockery if done with any ulterior



motive of returns in the future. It has to be selfless, and preferably spontaneous without any second thoughts or remorse.



In my opinion charity is better directed, more useful, and accountable if done during one's lifetime. It is best done without any preconditions once a cause is identified.

Dr Hoshedar Tamboli

Leveraging charity with matching contributions in order to generate interest in other potential donors can be a very worthy goal when handled transparently.

Children need to watch their adult family members make charity a part of their daily lives. They need to be taught that most of our community charities are for people of any faith. The act of giving has to become pleasurable from an early age.

My son Sarosh and I spent the week of Thanksgiving this year in Haiti distributing clothes, toys, over 700 pairs of shoes and slippers and more than 500 bags of beans, rice, sugar and flour to people living in one of the tent cities in Port Au Prince. It was a very moving experience and something Sarosh and I will not forget. Nothing compares to the smile on a child's face as he holds a new toy in his hands or the gratitude in a woman's eyes as she gets a bag of grain and beans.

Seven years ago my wife Anahita and I decided to create an endowment to help with the critical care needs of Zarthushtis in North America. Our goal was to create a corpus which would generate a yearly income which then could be distributed out to those in need. The endowment is administered by the *Critical Care and Welfare Committee of FEZANA* to use as they see fit. Our goal is to substantially enhance the corpus in the next few years as our resources permit. Others in the community are obviously welcome to contribute to the fund as well.



Dr Hoshedar Tamboli is a cardiologist living in Tampa, Florida with his wife Anahita and their three children, Cyrus, Sarosh and Sanaya.

*The Tamboli family has created an endowment fund for **CRITICAL ASSISTANCE with FEZANA.***



ORGANIZATIONS TO FACILITATE PHILANTHROPY

MEHROO M. PATEL

Business entities formed to encourage personal philanthropic acts or community organizations and businesses undertaking and operating philanthropic functions are discussed in this group. Some examples such as the ones below are mentioned elsewhere in this volume.

- 1) *Baimai Surti Foundation [BSF]* for Baimai Surti Trust.
- 2) *Gram Seva Foundation [GSF]* for Gram Seva Trust.
- 3) *Bel Air Benefit Foundation [BABF]* for Bel-Air Hospital & College of Nursing.

They are formed as “Not For Profit” [NFP] public charitable organizations under specific charter for the purpose of benefiting the work of the organizations. In America this charter is known in the tax code as 501(c)(3).

There are many other NFP public charities formed by businesses and managed by professionals such as Lions Clubs, Rotary Clubs, and others. They undertake community service and philanthropic functions. FEZANA and its member organizations fall in this group since they have other functions besides the charities. They also function under charter 501(c)(3). United States Department of Treasury (DOT), Internal Revenue Service (IRS) has recognized the need for public charities to avail of income tax deductions under the group of charter 501(c) which has many sub-sections and 501(c)(3) applies to community and religious organizations.

Financial businesses and holding companies like Vanguard, Fidelity, Schwab Financial, and others operate charitable portfolios for the benefit of their clients, giving them tax-benefits under 501(c)(3) charters while at the same time investing their holding in financial markets generating income. Their clients receive and thus grow their own charitable income. Income thus generated is also income tax exempt, which benefits the clients. They can disburse them as ‘client advised’ disbursement to other 501(c) (3) tax exempt charities such as FEZANA

RESPONSIBILITY AND ACCOUNTABILITY

All charitable organizations must operate responsibly and are accountable to:

- 1) Their clients, who bring in their money.
- 2) To their respective governments, with whom they are registered, in their own county ie. IRS 501(c)(3) in USA.
- 3) To their recipients to whom they disburse money.

RESPONSIBILITY TO THE CLIENTS:

The organization must prove to the clients that their money is safe and secure until disbursed and when disbursed, this is done in a responsible manner, equitably to those in need. If the client has directed the disbursement, those directions must be followed or if they cannot be followed, the client should be informed of the facts and given the option to withdraw money if they disagree. One oft repeated statement “*what right hand gives, left hand should not know*”, is not a prudent operative slogan, nor trust and faith the only virtues. It must demonstrate that it performs at the most ethical standards, far surpassing those mandated by government, and regulators, and legal requirements. Then, and only then, can it earn the trust of its contributors, command respect and entice donations.

RESPONSIBILITY TO THE GOVERNMENT & REGULATORS – INTERNAL REVENUE CODE.

In USA, the organization is responsible to the Internal Revenue Service (IRS) charter 501(c)(3), which regulates all NFP tax-exempt entities. Registration under the charter is essential and the process is difficult, and time intensive. Though it can be done by volunteer directors or officers, I recommend using a one time service of a legal professional specializing in tax laws. Once registered, it does not have to file long tax-returns annually, nor pay taxes on approved functions. It has to file tax-returns for unrelated business, such as rental income derived from real-estate or other holdings. It also has to file tax-returns for employees and contractors. The charter documents have to be studied and followed. There are many statements which are clearly spelled out, but many more are embedded in unwritten language. Thus the organization is tempted to take refuge under such phrases as “*seek advice of your financial adviser/tax preparer.*” This type of advice is detrimental to the organization itself more than to its contributors. Risking brevity for the sake of clarity, I would like to present the following scenario, as one example. [The scenario and numbers are mine and do not pertain to any specific organization] All associations operating under USA's 501(c)(3) charter, ‘must issue receipt for all donations of \$250 and above, every year’. Nothing is stated in the section about associations’ (1) membership fee or (2) payment for goods and services received. It does not say anything as regards amounts from \$0.01 to \$249.99. An official of the organization must make the decision which money coming in should be receipted and how. Should he issue receipt for membership fee of \$245, with a



qualifying statement “for tax-exempt issue, please consult your financial advisor”, or not issue any receipt at all, since the amount is under \$250. My answer to both these questions is a definitive, “NO”. I will issue a specifically worded receipt, thus “Your annual membership fee of \$245 is acknowledged, please be advised that this fee is not a charitable tax-deduction under 501(c)(3) charter.” If the giver, gives an amount under \$250 part of which is against goods and services received, and part of it is a donation [this often happens when fund-raisers are held and donor receive benefits in the goods and services category, i.e. breakfast, lunch, dinner, bottled water, snacks, fund raising t-shirts, etc.] then I will issue a receipt stating “Your contribution of \$20 is gratefully acknowledged, \$8 of this is your charitable deduction, the balance is for the cost of goods/service you have received.” I appreciate that issuing such detailed receipt is a mundane time intensive task, but it reaps dividends along the way. The receipt must be generated, in the number of copies necessary, for filing, bookkeeping, etc. Therefore the general advice is that receipts must be issued for all and any amounts received, and clearly specified what it is for, and what portion is tax-exempt. One receipt for the entire year is acceptable, though this creates another task of meticulous bookkeeping.

A word about donations received from other tax-exempt charitable accounts of the client: A client may hold a charitable account with other businesses, and advise a charitable donation/contribution to another entity for a fund-raiser. The receiving entity cannot accept this contribution, if a portion of the money received is in the category of membership fee or goods and services received. Therefore the receiving organization must return the check to the check issuing entity, stating the reason for such return. The receiving entity should not return this money to the individual who advised disbursement from the first charitable account.

THE RESPONSIBILITY AND ACCOUNTABILITY TO THOSE WHO RECEIVE FROM THE ORGANIZATION:

If the organization operates the charity for only one entity, then disbursements are made to that entity only. But if the organization has to make a decision as to “how, when, and what amount to disburse and why” fairness in decision making must be maintained. The officers and their families, must exclude themselves from receiving such benefits, even though well-qualified and deserving, welfare and health-care disbursements and prizes and/or scholarships are and should be given under these constraints. Disbursement to member associations must be done in the form of “sharing” rather than outright disbursement.

FINAL WORD – TRANSPARENCY

Transparency is the virtue no NFP philanthropic organization can ignore. Transparency leads to accountability. All correspondence and receipts must be retained and protected from any harm. Attention to all minute details and mundane tasks of recording, sorting, collecting, filing, will pay dividends in the long run preventing future headaches, and heartaches. All documents must be in public domain/sector and available to all who request to see or copy them, which includes members, donors, governmental agencies, and others at all times. The record retention time quoted, “10 years”, should read as, “10 years after the organization has ceased to exist, or business closed.” It should not be read as “10 years from the date on the document.” Any shredding or destruction of the document and/or breach in safety and security is not a prudent business practice, even if performed by volunteers. The phrase “sensible retention” does not apply here, since “sensible” has different meanings to different individuals and even to the courts. Therefore, no document however trivial, should be destroyed.

BEWARE:

501(c)(3) statutes are voluminous. They are available as printed-books and also available online. Their study involves a commitment of more than a week. Invoking volunteer status, or an excuse of “do not have time” is not advised nor prudent. Officers of all 501(c)(3) entities must adhere to the statutes. Since the IRS does not receive taxes or expect filed returns from charitable organizations they do not police them as they police other businesses and individuals, under the premise that members of the organization and its directors will self-police themselves. The IRS mostly do not, but when they do and a whistle is blown, the end result can be devastating to all concerned, we read of such scenarios daily in the papers, and on the TV. It is not worth the risk.

EDITORIAL DISCLAIMER:

The writer is not a professional accountant, though has studied 501(c)(3) statutes; therefore cannot offer learned advice. The foregoing is only a brief overview, and many significant areas are left untouched. When funds move between different countries, the other country’s operating jurisdictions must be satisfied; these details are beyond the scope of this article.



DONATING TO FEZANA MADE EASY

Federation of Zoroastrian Associations Of North America (FEZANA) is a non-profit religious organization registered in the U.S.A. IRS Tax ID 36-3521343

Under the US tax code, FEZANA is considered as a 501(c) 3 organization. All contributions to FEZANA funds are tax deductible in the USA, unless the donor derives any personal benefit from it. FEZANA can use the funds for any activity or charitable cause within its constitutional authority. The donor cannot direct FEZANA (or any 501.c.3 organization) to use the donation to benefit a specific individual or charity.

To be eligible for tax benefits in Canada, Canadian donors should send donations to the Zoroastrian Society of Ontario (ZSO), earmarked for FEZANA.

HOW TO DONATE

1. The **direct way** to make a donation is by sending a check marked "FEZANA" to:

Mr. Ratan Mistry, FEZANA Treasurer, 1258 Water Lily Way, San Jose, CA 95129

2. Make a **donation online**. Go to <http://www.fezana.org/Funds>.

Click on: Donate Online Using Our SECURE SERVER .

Click on the donation type desired, which will lead you to the list of funds available for donation online.

Click on the Fund name and follow directions to donate the amount.

3. **Donate online through <http://www.iGive.com>.**

FEZANA is registered as a "Cause" on *iGive.com*, a shopping portal with over 700 stores like Amazon, Home Depot, Travelocity, eBay for all your home and office needs. Every store will donate a percentage of your purchase to FEZANA at no extra cost to you. To shop and qualify for a donation, you must be logged in as an *iGive.com member* and you must reach the store through www.iGive.com. Follow the procedure below:

- a. On the *iGive.com* home page under STEP 1, go to <Keyword Search> and type in FEZANA. Federation of Zoroastrian Associations of North America will appear on the right. **Select this Cause.**
- b. Fill in your information and **click on <Register >**
- c. Log in and proceed to shop or surf through **<SEARCH>** or any of the *iGive* stores. All transactions are secure.

SOME GUIDELINES FOR DONATING DONATION STRATEGIES

Some strategies for leveraging donations to maximize tax advantages, reduce estate taxes, and obtain maximum satisfaction out of giving to the FEZANA Funds are suggested below. If needed, a competent tax attorney and accountant should be consulted to ensure eligibility and prepare legal documents.

1. **Designate FEZANA as a beneficiary** in your office donation program. Most large corporations will match your donation to your designated charity. Many organizations such as Blue Cross and Combined Appeal will allow you to designate FEZANA as your choice for the charity.
2. **Donate appreciated assets** like stocks, securities and real estate. The entire value of the asset on the date of the donation is tax-deductible. Furthermore, the donated asset will be removed from the donor's estate for Federal estate tax purposes.
3. **Designate FEZANA in a life insurance policy.** Leverage your donation by buying a life insurance policy with FEZANA as a beneficiary or co-beneficiary. Life insurance proceeds are not taxable to your heirs, but are considered as a part of your estate.
4. **Charitable Trusts.** Consult an attorney for forming a Charitable Remainder Trust or Lead Trust with FEZANA as a beneficiary, depending on your particular financial needs and estate situation.
5. **Endowments.** Only the income from the Endowment will be used for awards, while the principal will be allowed to grow through investments and additional donations. Asset will be removed from donor's estate for federal tax purposes. See How to Set Up an Endowment below.

HOW TO SET UP AN ENDOWMENT

Families, groups and individuals donating over \$100,000 can establish an Endowment Fund for a specific philanthropic purpose that fits within FEZANA's charter. The endowment can be named after an individual or family. FEZANA recommends the following steps for setting up an endowment:

1. Decide the purpose of the endowment: *Welfare, Medical Assistance, Scholarships, Religious Education, Sports, Infrastructure, etc.*
2. Call or e-mail FEZANA Treasurer Ratan Mistry, Tel: 408-642-1201; ratanimistry@hotmail.com to discuss your intentions, amount and timing of the donation.



Philanthropy...



The pledged amount can be donated in installments over 4 years if preferred.

- FEZANA will prepare and send you the **Terms of Reference (TOR)** for the Endowment for your review and approval.
- Review the TOR with an attorney if desired, sign it and send it with a certified check to:

Mr. Ratan Mistry, FEZANA Treasurer, 1258 Water Lily Way, San Jose, CA 95129.

- The donor will be informed once the endowment account is established. The donor and other well-wishers may add to the fund at any time, either by directly sending the donation to the Treasurer, or through the FEZANA website.
- In general, the entire amount of the endowment will be invested in income-bearing securities. The interest income will be computed each fiscal year and will be available for disbursement per the donor's wishes. The founding donor (or a designee) will be informed of the balance and activities in the account.

HOW DOES FEZANA MANAGE ITS FUNDS?

The FEZANA Treasurer has the fiduciary authority for all FEZANA funds. Two signatures are needed on all FEZANA checks. FEZANA fiscal year is January 1 to December 31.

The accounts are audited and the Treasurer presents a detailed account statement to all FEZANA members at the Annual General Meeting (AGM) held within the first quarter of each calendar year. A projected budget for the fiscal year is prepared and approved at the AGM. The Treasurer disburses the expenses for each line item based on the budget.

FEZANA maintains a bank account for day to day needs, but most of the funds are managed by a financial consultant who invests in safe securities, using clearly defined safety guidelines. The average rate of returns on investments in FY 2010 was 9%.

***Rustom Kevala Ph.D** is a past-president of FEZANA and has served as FEZANA treasurer and chaired several committees. As treasurer of FEZANA, he started fundraising campaigns and established endowment funds for welfare, critical assistance and academic scholarships.*



I will work with you, contact me...

Yasmin Kevala

Mobile: 813 380-0064

Office: 813 634-0933

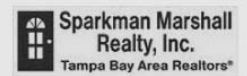
yasminhomes@verizon.net

www.tampabayupscalehomes.com

Tampa Bay area of Florida has **great home buying opportunities in all price ranges**, for every lifestyle: resort, retirement, or family living.



Come and enjoy Florida, the Sunshine State with us!



Zoroastrian Studies Projects International

- Zoroastrian Artefacts, Books**
- CDs, DVDs**
- Sudra & Kasti**
- Sukhar, Loban, Vehr**
- Divina glass, Kakra**
- Gift Items**
- T Shirts**



And much more ...

Available @
8 Lacoste Blvd., Brampton, On L6P 2K4
Call: Khushru & Pearl Chothia
(416) 677-7555 (416) 917-7402



Philanthropy...



ON GIVING!

Kahlil Gibran

You give but little when you give of your possessions.
It is when you give of yourself that you truly give.
For what are your possessions but things you keep and guard for fear you may need them tomorrow?
And tomorrow, what shall tomorrow bring to the over prudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?
And what is fear of need but need itself?
Is not dread of thirst when your well is full, the thirst that is unquenchable?

There are those who give little of the much which they have -- and they give it for recognition and their hidden desire makes their gifts unwholesome.
And there are those who have little and give it all.
These are the believers in life and the bounty of life, and their coffer is never empty.
There are those who give with joy, and that joy is their reward.
And there are those who give with pain, and that pain is their baptism.
And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;
They give as in yonder valley the myrtle breathes its fragrance into space.
Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth.

It is well to give when asked, but it is better to give unasked, through understanding;
And to the open-handed the search for one who shall receive is joy greater than giving.
And is there aught you would withhold?
All you have shall someday be given;
Therefore give now, that the season of giving may be yours and not your inheritors'.

You often say, "I would give, but only to the deserving."
The trees in your orchard say not so, nor the flocks in your pasture.
They give that they may live, for to withhold is to perish.
Surely he who is worthy to receive his days and his nights, is worthy of all else from you.
And he who has deserved to drink from the ocean of life deserves to fill his cup from your little stream.
And what desert greater shall there be, than that which lies in the courage and the confidence, nay the charity, of receiving?
And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?
See first that you yourself deserve to be a giver, and an instrument of giving.
For in truth it is life that gives unto life while you, who deem yourself a giver, are but a witness.

And you receivers --- and you are all receivers --- assume no weight of gratitude, lest you lay a yoke upon yourself and upon him who gives.
Rather rise together with the giver on his gifts as on wings;
For to be over mindful of your debt, is to doubt his generosity who has the freehearted earth for mother, and God for father.



HEALTHY LIVING WITH Dr. NIKAN H. KHATIBI

HOW MANY GLASSES OF WATER SHOULD YOU DRINK A DAY?

DID YOU KNOW.....



-A person can go months without eating a single piece of food, but only a few days at max without water

-Our bodies are made up of almost 60% water

If you think about it, water is the second most important element our bodies need to survive; obviously, the first being air. But seriously, with something as important as water, why is it we don't have a clue as to how much we should be drinking each day? Well here's your chance to find out exactly how much water to drink and how to drink it, to stay young and fit.

Way back in medical school, my friends and I would joke about an easy rule we learned about how to check and see if we were drinking enough water. The rule was simple – “*Your urine should be clear enough so you could read your morning anatomy notes through it*”; that's how you know you were drinking enough water! Believe it or not, that's a great rule of thumb. You never want your urine to be highly concentrated i.e. dark yellow. That means your kidneys are working twice as hard to retain every last piece of water for your body.

Believe me, it's easier to remember that rule than it is to decode what the medical literature says. For the most part, researchers would argue that the '8 x 8' rule is probably the best estimate of how much water one should consume per day. That is, 8 total 8 ounce glasses of water each day. It's definitely a good point, but it obviously doesn't cater to each person's personal needs.

What do I mean? Well obviously if you're an active person, you'll need way more water than just 8 glasses; and the same goes for the sedentary elderly individuals who may not expend as much energy as a 21 year old college athlete. More importantly, who can forget the average blue/white collar worker who drinks that extra cup or two of coffee a day! If you didn't know, *coffee is a HUGE diuretic*, i.e. it makes you urinate out tons of water your body actually needs. So if you're a coffee drinker, you should not only consume your daily water requirements, but also compensate for the added loss by drinking coffee.

Well, I hope I haven't lost you! That's why I say, the best rule of thumb is to look at your urine each time and ask yourself, “*Can I read my notes through it?*”

I find people tend to change their habits once they understand the science behind it. So let's talk about why you need to drink a good amount of water each day.

WATER HELPS YOU DETOXIFY – This is definitely one of the top reasons most people change their drinking habits.. Water is a natural element our body needs to help dilute waste products and carry to the kidneys. By starving yourself of water, you're making it harder for your body to 'detox' or get rid of all that nasty waste products building up in our bodies. You feel more fatigued and malaise throughout the day – not to mention, you quadruple your risk of getting kidney stones! And let me tell you, those suckers hurt, so drink your water!

WATER HELPS KEEPS YOU TONED Would you like to know the secret to keeping your body toned and fit? Well, here's a piece of advice; drink one glass of water before each meal and I promise, you'll see a difference in your body habits in no time! Why the guarantee? Well for one thing, water is a natural lubricant, allowing for the food you eat to being easily digested, absorbed, and excreted. No more problems with constipation. Second, by drinking that glass of water before each meal, you're helping to expand your stomach, giving you that feeling of satiety a lot earlier.

SAY GOODBYE TO FATIGUE When was the last time you saw Lawrence of Arabia running through the desert?



HEALTHY LIVING WITH Dr. NIKAN H. KHATIBI

Every movie we've ever seen about the desert, depicts a guy deliriously walking and sometimes crawling through the desert in search of water. Never have you seen someone energized or happy....(I guess unless you've seen Sex and the City 2, and that's for another reason;) But seriously, dehydration shuts your body down in order to conserve as much water as possible. Naturally we lose water through perspiration, breathing, defecation, and urination. One of our body's mechanisms of conserving water is literally shutting down, causing you to feel fatigued and incoherent.

WHAT VITAMINS YOU SHOULD BE EATING TO SLOW DOWN HAIR LOSS IN YOUR 20s AND 30s



Dear Dr. Khatibi – My thirty year old daughter is worried about losing her hair. She's noticed that certain parts of her hair are beginning to thin out. Is there anything she can do? Sincerely, G.D.

No one likes losing their hair. But close to 40% of men and women experience some degree of hair loss by the time they reach their 30s. For many, hair loss is an inherited condition – a genetically pre-determined condition called androgenic alopecia. While for others, hair loss can be a reflection of some underlying medical problem that can be easily treatable once identified; this includes low iron stores in the body or other nutritional deficiencies, low thyroid hormone levels, or severe stress. Additionally, some individuals (1 in 50 to be exact) can develop a dermatologic hair loss condition termed

alopecia areata, where the body's immune system mistakenly attacks the hair follicles on the head.

HOW IT HAPPENS?

There are little 'seeds' on the top of our head known as hair follicles – it's actually the part of the hair we don't see that encases the lower part of the hair shaft. Within each of these 100,000 follicles (give or take), there are blood vessels running through that carry oxygen rich nutrients to the hair, allowing for a healthy growth and giving our hair that beautiful shine. Normally, the growth phase for a single new shaft of hair usually runs about 2-3 years – after which it gets shed and a new growth cycle starts all over again. Unfortunately, this is also where balding and hair thinning can start too. Some of our hair follicles can actually have a faster than normal growth phase, resulting in hairs that are shorter in length and thinner. Most of the scientific literature has alluded to hormonal changes in the follicle that result in this 'miniaturization' of our hairs – although not fully understood, it is thought that dihydrotestosterone (DHT), a by-product of testosterone, initiates the process of miniaturization, where the hair shaft begins to shrink in girth. So today, most of the treatment options out there either work by correcting the hormonal balance in the follicle, or by simply extending the time period of the growth phase.

PHARMACOLOGIC SOLUTIONS TO STRENGTHEN YOUR HAIR

For both men and women, *Rogaine* (minoxidil) is a strong pharmacologic option approved by the FDA to treat *androgenic alopecia*. Rogaine is a topical solution that is applied directly onto the scalp where hair growth is desired. It works by lengthening the growth phase of the hair follicle and causing more follicles to produce hair. But in order to effectively work, it must be used at least twice a day for four months before someone can actually see significant results. Additionally, it must be used for an indefinite period of time – once discontinued, any hair that has been maintained or re-grown will be lost. With regards to side effects, Rogaine has a very low side effect potential which is definitely a plus.

For men, there's another FDA approved option known as *Propecia*. Propecia is the first pill that can treat male pattern hair loss. It does so by blocking the conversion of testosterone to its more powerful *androgen*, *dihydrotestosterone (DHT)*. But like all prescription products, it should be given under a physician's care.



HEALTHY LIVING WITH Dr. NIKAN H. KHATIBI

While effective, if treatment is discontinued like Rogaine, results may not be maintained.

3 NATURAL VITAMINS YOU NEED TO STRENGTHEN YOUR HAIR

IRON - Hair follicles are known to contain *ferritin*, a protein that stores and releases iron in a controlled fashion within our bodies. Unfortunately, when the stores of ferritin decline in the body, the hair follicles are called upon to help replete the diminished iron stores in other parts. If the iron does not get replenished later in the follicles, the hair can begin to thin out and miniaturize. That's why consuming foods rich in iron such as *lentils, flaxseed and fish* are so important to the strength of your hair. Most physicians would recommend maintaining a ferritin level above 40ng/mL.

Biotin – Biotin, also known as *Vitamin B7*, plays an important role in promoting healthy, shiny hair. The richest source of biotin comes from *nuts, such as peanuts and almonds*. A half a cup of peanuts yields more than double the daily requirement of biotin for adults.

Zinc – *Sebum* is a natural oil produced by the scalp that's essential for healthy, moisturized hair. It not only keeps the scalp conditioned, (which helps prevent dandruff from forming), it also keeps the hair shaft healthy and strong, minimizing hair loss. An essential vitamin needed for the production of sebum is zinc. The best food sources of zinc are found in *wheat germ, soy, and pumpkin seeds*.

OTHER OPTIONS

One of the most cost-saving approaches to dealing with hair loss can be done with the use of hair weaves, hairpieces, or simply, a change of hairstyle. More expensive ways that will need consultation with a physician specializing in hair restoration techniques include hair replacement procedures, such as micro-grafting, slit grafting, punch grafting, and scalp reduction.

Dr Nikan H Khatibi is a certified medical physician currently completing his specialty training in anesthesiology at Loma Linda University Medical Center in Southern California.

www.DrNikanKhatibi.com

***Khshthremcha ahurai a,
yim dregubyo dadat vasta rehem.***

**Ahura empowers one,
who rehabilitates the less fortunate**

Yatha Ahu Vairyo



NRT

Dinyar Hodiwala

Broker Associate



T (732) 398-2731
e- hodi@cbmoves.com



For all your Real Estate needs

Residential (Estate Homes, Farm-Houses, Custom-Homes)

Commercial (Hotels, Office Space, Retail, Shopping-Centers)

Investment Properties (Land, Multi-Family, Office Condos)

Within USA & Internationally 



Coldwell Banker

3228 Route 27 .
Kendall Park . NJ 08824 . USA



In The News

Prof. Sorab(Soli) Khushro Gandhi Receives the Electron Devices Education Award



Sorab (Soli) Khushro Gandhi has been selected as the recipient of the 2010 Electron Devices Society Education Award, the highest honor to recognize distinguished contributions to education within the field of interest of the Institute of Electrical and Electronic Engineers (IEEE). The citation reads:

"For pioneering contributions to semiconductor and microelectronics education"

Soli, is a Professor Emeritus at Rensselaer Polytechnic Institute (RPI). He received his B.Sc.(Eng) from Benares Hindu University in 1947, and came to the USA on a J.N. Tata Endowment Scholarship obtaining his MS in 1948 and

Ph. D. in 1951 in electronics at the University of Illinois. Upon graduation, he joined the Electronics Laboratory of the General Electric Company to work in the new field of transistors.

His first teaching experience involved participation in a company-wide course on transistors, which convinced him that the acquisition of new knowledge made sense and it could be passed on for the benefit of others. Richard Shea, his group leader, firmly supported this concept, and his group ended up writing *Principles of Transistor Circuits* in 1953, followed by *Transistor Circuit Engineering* in 1957. These were the first books in the world on this subject.

Soli joined RPI in 1963 as a Professor of Electrophysics, where he introduced microelectronics into the graduate curriculum and wrote *The Theory and Practice of Microelectronics* in 1968 (another first), followed by *Semiconductor Power Devices* in 1977 followed by *VLSI Fabrication Principles: Silicon and Gallium Arsenide* in 1983, and a completely revised edition in 1994. In 1975 he was presented the *Distinguished Teaching Award* by his students at RPI of which he is most proud. In 1987 he was given the *Distinguished Rensselaer Award*.

Prof Gandhi's aim has been to help students acquire

knowledge in all aspects of semiconductors including research, which is the quintessential one-on-one form of education. In 1970, he started the first university program in the world on the *Organometallic Epitaxy of compound semiconductors*, which resulted in over 180 papers with his students. He served as an *Editor of the Solid State Electronics Journal* for a number of years.

Soli and his wife Cecille reside in Escondido, California, USA, and have three children, Khushro, Rustom and Behram. They share a love for Western classical music and for Mesoamerican archeology. Prof Gandhi is one of 4 very accomplished brothers, Rustom, Dhun, Burzoe and Jamshed originally from Nainital - one of his brothers was a professor at the Wharton School in UPenn, one a Vice-Admiral of the Indian Navy and later Governor of Himachal Pradesh, and another was on the Board of Directors of Voltas India.

CONGRATULATIONS

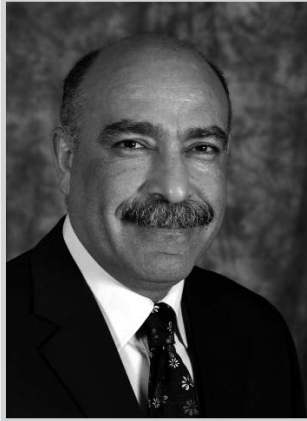
Prof. Gandhi

Source Percy Chinoy Ph.D, Former Ph.D student of Prof. Gandhi



In The News

Shahrokh Khanizadeh invited by the Chinese National Foreign Expert Bureau



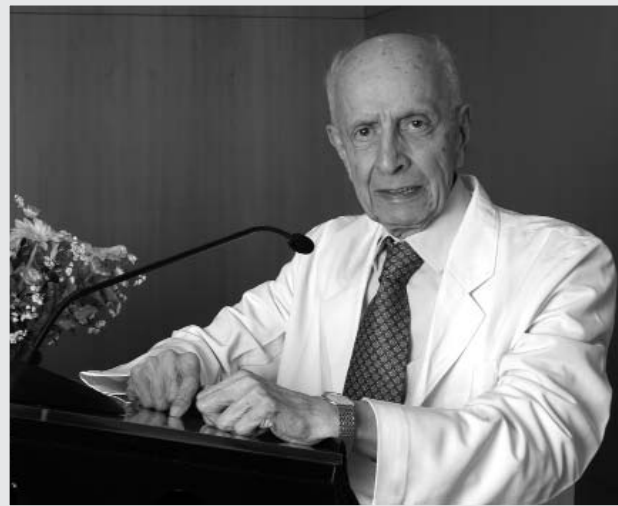
Dr Shahrokh Khanizadeh Eng. was invited as a guest speaker by the three different institutions in China: the Nanjing Agricultural University, Jiangsu Academy of Agricultural Science and Huazhong Agricultural University. He gave three lectures and presentations on Canada – China international collaboration and discussed the future collaboration in relation to fruit genetics, breeding and physiology. He also held discussions on exchange of university staff. A meeting was also scheduled to discuss the 2012 VII International Strawberry Symposium (ISS), which will be held in Beijing from February 18th to 22nd 2012. Shahrokh is a member of ISS scientific program <http://www.iss2012bjchina.org.cn/> . Dr Khanizadeh specializes in Plant breeding Physiology and statistics and is a senior researcher with Agriculture and Agri-Food Canada . He is the Editor-in-Chief, Canadian J. Plant Science. Dr Khanizadeh volunteers his time to do the layout for the FEZANA JOURNAL.



Three Zarathushtis win the 2011 recognition awards of Padma Bhushan and Padma Shree announced the Government of India

In January 2011, the late Dr Keki Byramjee Grant was awarded the Padma Bhushan, the third highest award to a civilian by the Government of India. Dr Grant had been the Hon Physician to the Governor of

Maharashtra and was the Professor Emeritus in Medicine and Cardiology



In 1959 he founded the Ruby Hall Clinic, Pune which has grown in leaps and bounds and today Ruby Hall Clinic is considered as one of the premier medicare Institutes in Maharashtra and western region of India, putting it on the map as a centre for excellent medicare services. Among the many awards, Dr Grant had received are the Lifetime Achievement in service of Humanity, 2007. Received citation at the hands of Dr. APJ Abdul Kalam, former President of India; *Lifetime Achievement Award for Outstanding Entrepreneurship* by the World Zarthushti Chamber of Commerce, 2008, for delivering

world-class medical services, and the **LIFETIME ACHIEVEMENT AWARD GIVEN BY INDIAN MEDICAL ASSOCIATION (IMA) ON 3RD JANUARY 2010. Dr Grant died January 4, 2011**

Padma Shree was awarded to Dadi Pudumjee of Delhi for his work using puppetry as his medium to reach out to people and to veteran camera chronicler Homai Vyarawalla for her work as a photo journalist

In The News

Dr. Soroosh Sorooshian of the University of California, Irvine (USA) – receives Water Resources Management and Protection Prize

The Water Resources Management and Protection Prize, established by the Saudi Crown Prince Sultan Bin Abdulaziz in 2002 acknowledges exceptional and innovative scientific work which contributes to the sustainable availability of fresh drinking water and the alleviation of water scarcity in arid and semi-arid regions such as Middle –East, The prize carries a monetary value of 500,000 Saudi Riyals.

Prof Sorooshian was selected from over 50 nominations world-wide and awarded for his development and refinement of the *PERSIANN (Precipitation Estimation from Remote Sensing Information using Artificial Neural Network)* model to estimate precipitation from satellite remotely sensed data. The awards ceremony took place on 6 December 2010, which was held concurrently with the opening session of the 4th International Conference on Water Resources and Arid Environments 2010 from 6-8 December 2010.

PERSIANN is a method that uses artificial neural networks – a form of artificial intelligence – and infrared (GOES IR) and TRMM satellite data to estimate global rainfall.

Dr. Sorooshian not only led the development of a very important precipitation estimation model – PERSIANN – but with his team from 2000 to 2009 has continued to improve its predictive ability by applying different methods drawn from AI (e.g., self organizing algorithms), using new sources to compare and calibrate its estimates and in simulating data anticipated sensors. He shows not only insight and innovation but also dedication to a mission that is of vital importance to hydrologists and water managers the world over.

Soroosh Sorooshian is the Director of the Center for Hydrometeorology and Remote Sensing (CHRS) and since 2003 is the Distinguished Professor of Civil



and Environmental Engineering and Earth Science Department at UC Irvine. Prior to this he was on the faculty of University of Arizona where he was the founding director of a \$35 million dollar research centre funded by the US National Science Foundation which studied the water issues of arid regions of the world.

In 2005 he received the *NASA Distinguished Public Service Medal* for providing scientific leadership for global water cycle research and in 2007 UNESCO honored him with its *Great Man-made River Water Prize*, for his role in establishing the two centres at the University of Arizona and University of California.

Kerman born Sorooshian came to US to receive degrees in Mechanical Engineering and Systems Engineering and a Ph.D in Water Resources Engineering from UCLA in 1978. He is married to Shirin (Zomorodi) a research scientist at the Mass spectrometry laboratory at UC-Irvine. They have two sons Jamshid and Armin both holding doctorates in Chemical Engineering.

**CONGRATULATIONS PROF SOROOSHIAN
THE COMMUNITY SALUTES YOU**

Photo Credit David Boyce

Rumy Mohta, President Richmond Travels, Virginia has been appointed by the Governor of Virginia as a board member to the Virginia Workforce Council for a 4-year term.

On December 1, 2010 the Virginia Asian Chamber of Commerce awarded him the Asian Leadership Inspirational Award,

Congratulations .Rumy

Rumy@RichmondTravels.com www.RichmondTravels.com

In The News

ZUBIN KANGA A RISING MUSICAL VIRTUOSO FROM AUSTRALIA

Zubin Kanga of Australia is a rising star in the musical circle with his virtuosity in piano playing. On December 9, he was awarded the 2010 LIMELIGHT Best Newcomer Award for his performance "Piano Inside/Out" at an award ceremony at the Sydney Opera House. He also gave a performance "Atmospheres" with Halcyon at the Music Workshop, Sydney Conservatorium of Music, on December 15 2010

Zubin graduated from the University of Sydney where he studied music, philosophy and science and graduated with all the performance and musicology prizes from the music department as well as 1st Class Honors and the University Medal in music. In September 2007, he commenced his postgraduate studies with a full scholarship to the Royal Academy of Music, London and was awarded his MMus with distinction and a number of prizes. He is currently on the Academy's PhD program writing a dissertation on the process of collaboration between composers and performers. **He is the 2010 winner of the Michael Kieran Harvey Scholarship, one of Australia's most prestigious prizes for pianists.**

On January 2011 a major concert was performed in London with the London Sinfonietta Orchestra. at the Queen Elizabeth Hall in the South Bank of London. The Telegraph of January 19th says "*the pianists Rolf Hind and Zubin Kanga, and the Sinfonietta, together with the Royal Academy of Music Manson Ensemble, were all hugely impressive*". And The Musical Criticism awarded four and a half stars (out of 5) on 20th January 2011 saying "*the two pianos, whose concertante function is as active as it is ambivalent, and to which Rolf Hind and Zubin Kanga brought an incisiveness of response as well as a variety of tonal shading that corresponded with that of the unusually demonstrative (for Furrer) yet translucent orchestration*"

Pianist Zubin Kanga has worked closely with many of the world's leading composers including *George Benjamin, Michael Finnissy, Howard Skempton, Peter Sculthorpe, Michael Smetanin, David Gorton, Judith*

Weir and Liza Lim. He has commissioned and premiered dozens of works by composers from Australia, The Netherlands, UK, USA and Canada and performs with some of Australia's leading new music ensembles: *Ensemble Offspring, Halcyon, AARK and the Sonic Art Ensemble as well as numerous ensembles in the UK including the Azalea Ensemble, the Kreutzer Quartet and the London Sinfonietta*. He has recently performed at the ISCM World New Music Days (Sydney), the New Music Network Series (Sydney), Chronology Arts (Sydney), the Late Music Festival (York), the Southbank Messiaen Festival (London), Many Hands Piano Festival (London) and the Aldeburgh Festival.



Prof. Anne Boyd, distinguished Australian composer and Chair of Music at the University of Sydney on hearing Zubin Kanga's performance of Bach's "Goldberg Variations" said "*I found this experience so profoundly moving that I left*

the concert in tears – for a crusty old Professor, veteran of so many student recitals, this experience was completely unprecedented and a testimony not only to Zubin's extraordinary technique but to his powers of musical communication. This was artistry at its highest level."

Zubin Kanga comes from an illustrious family of musicians. His late uncle Homi Kanga was 1st Violinist with the London Philharmonic Orchestra, an aunt Skaila Kanga is the Emeritus Professor of Harp at the Royal Academy of Music in London. She has provided the background music for the Spice Girls and for several of the Harry Potter movies. A cousin Perry Mirza is Professor of Music at the University of Essen in Germany. Zubin's brother, Jehan, currently a PhD student in Chemistry at the University of Sydney is also active in music. He is the conductor of the Sydney Madrigals (a choral group) and being a violinist in his own right he plays regularly with groups like the Renaissance Players.

The community is going to hear and see more of Zubin Kanga in the coming years.

In The News

DHUN NORIA APPOINTED TO THE TORONTO POLICE SERVICES BOARD

Dr. Dhun Noria, The Scarborough Hospital's chief of laboratory medicine has been appointed for a three-year term to the Toronto Police Services Board, bringing with her a wealth of experience in administration and public service. She also sits on the Board of the Toronto University Health Network and has served on the boards of The Scarborough Hospital and its foundation and is a board member of the Yee Hong Centre for Geriatric Care, a combination which she described as "volunteer work that crosses all boundaries" of age and culture.

An energetic advocate, adviser and health volunteer she has been appointed to a three-year term by the Ontario Executive Council, being one of four new members who took the oath of office on January 5th 2011

"I feel very honored to serve on the police board. It will be a new experience and a challenge. I have been working in the health care sector for more than 30 years and I want to diversify myself. When I looked at the mission of the Toronto police board I found it very similar to health care," said Noria. *"The core values — honesty, integrity, fairness, respect and teamwork — are the*



same. The police mission is partnering with the community to keep Toronto the best and safest place to be. This will be a nice fit for me and my own core values," she added.

Dr Noria, the 2004 Business Woman of the year named by the Indo-Canada Chamber of Commerce, as she owns and manages Medically Related business ie Medical Building, Medical Lab, Cardiac and Pulmonary Test Centre and North Toronto Sleep Centre. She also chaired the Metro Toronto District Health Council, an advisory and advocacy body to the Ministry of Health who was responsible for restructuring 44 hospitals in the amalgamation of the city of Toronto.

Dhun Noria knows both sides of the health care system, as a lab physician examining human tissue for signs of a tumour and as a two-time breast cancer survivor who underwent treatment in 1994 and 2003.

Dr Noria chairs the building capital campaign of the Zoroastrian Society of Ontario

CONGRATULATIONS DR NORIA, you make the community proud.

Boman Desai of Chicago reading from his book: TRIO



Wednesday, November 17, 2010 Boman Desai read from his book, TRIO, at the Downers Grove Public Library, which was sponsored by American Association of University Women (AAUW). There were 60 people on attendance and the reading was followed by book signing.

Zubin Mehta, the conductor of International renown, writes "TRIO dramatizes the story of the Schumanns and Brahms in the form of a novel citing their original correspondence of over 43 years. Boman Desai has researched this most romantic of stories thoroughly but writes so compelling that it is like discovering the story anew." The book is a narrative of love, insanity, revolution, politics, war, and music.

Boman Desai is the author of The Memory of Elephants; Asylum, USA; A Woman Madly in Love; and Servant, Master, Mistress, and recipient of an Illinois Arts Council Award, the Stand Magazine Prize for Fiction, the Dana Award for novels, and the Winning Writers award for War Poems. Boman Desai teaches at the University of Southern Maine.

Photo credit Susan Estall

LIVING THE MEANING OF THE YATHA AHU VAIRYO PRAYER

Saving Lives in India through Recycling Cardiac Defibrillators

Dr. Behzad Pavri, a Philadelphia based Cardiac Electrophysiologist, has been sending to India, for over 12 years implantable cardioverter defibrillators (ICDs) that have been removed from American patients due to upgrade or infection. These discarded ICDs are prohibited for resale or reuse in the US. However many of them have over 70% (3-5 years) of battery life left and can safely be reused in new patients. The devices come from his own patients and those of colleagues who have learnt of his project over the years.

The ICDs are sent to the Holy Family Hospital in Mumbai, where a trusted cardiologist together with the social worker, carefully screen the financial status of the patients with life-threatening irregular heart beat condition before re-implanting the re-sterilized ICDs. The recipients would have to be too poor to afford one themselves.

Implantable cardioverter defibrillators, or ICD's, are the size of a stop watch, deliver a jolt of electricity to correct life threatening heart rhythms and cost upward of \$35,000 each. About 250,000 to 300,000 ICD's are implanted each year in the United States. The patients who were approached to donate their used ICD's are happy to provide them.

In a paper presented at the *American Heart Association Meeting* in Chicago, November 2010 Dr Pavri and his colleagues reported on the Preliminary Experience regarding re-use of Explanted, Resterilized Defibrillators (ICD). Since 2003, 31 consenting indigent patients received explanted devices at the Holy Family Hospital in Mumbai and were followed for an average of two years and two months. The authors conclude that these devices continue to function appropriately in delivering life-saving therapies without any increased risk of complications. If further validation of data can confirm the same results, it could have an important societal and economic implications for low-income populations.

Dr Behzad Pavri, a 1984 graduate of Seth G.S. Medical College. Mumbai, with internships and residency in Columbia University specializing, in Cardiovascular disease and clinical cardiac electrophysiology, is an Associate Professor at the Thomas Jefferson University Hospital in Philadelphia and the Director of Cardiac Electrophysiology Fellowship program. He is the recipient of Outstanding Teacher Award for 9 years.



Source: Medline Plus Old defibrillators safe for Re-Use
www.nlm.nih.gov/medlineplus/news/fullstory

INTERFAITH INTERALLA

PART II [Cont'd]

Ardeshir B. Damania (PhD)
University of California, Davis

THE VISIT OF DASTURJI MEHERJI RANA TO MOGUL EMPEROR AKBAR'S COURT

Dastur Meherji Rana began his return journey to Navsari at the end of 1578 and in the subsequent years 1579-1582 Akbar was gradually convinced of the teachings of Zarathustra and he accepted the Zarathushti precept totally. He was convinced that the sun and its energy is the source of all life and must be venerated. The fire and energy of the sun is the torch of God's sovereignty was the message that Dastur Meherji Rana had given him and which he, Akbar, believed absolutely. Akbar had many fire altars constructed at



Fetehpur Sikri palace and encouraged their construction throughout his kingdom as well. Akbar had his own royal fire burning 24 hours at his court and Abdul Fazl, the prime minister, was put in charge of maintaining the fire. Akbar had been told that the Zarathushti Kings of Persia kept a royal fire burning in their palaces constantly and he wanted the same for his court. Just before nightfall, when the candles and torches were lit at the palace, all courtiers including Akbar rose with folded hands in worship of the light, a practice followed by Parsi Zoroastrians even to this day. Such was the importance given to the fire and its continuance 24/7. (Moghul Emperor Akbar, photo above)

A second order was given that the sun should be worshipped four times a day, in the morning, noon, in the evening and at night. Akbar collected thousand and one Sanskrit names of the sun and read them himself devoutly turning towards the sun, the same way the Parsis used to do when they performed their kusti prayers in the morning. Akbar was also impressed by the teachings of Sant Mahavir that Jain Acharyas Hir Vijay Suri and Chandra Suri had promulgated and gave up non-vegetarian food. He declared "Amari" or ban on killing of animals on the holy days of the Jains like Paryushan and Mahavir Jayanti. He rolled back "Jizya Tax" from Jain pilgrimage places such as Palitana.

The fundamental doctrine of Akbar's new religion was that there are no prophets; man must reason for himself and follow the true path. Din-i-Ilahi was more of an ethical system. It prohibited lust, sensuality, slander and pride, considering them as sins. Piety, prudence, abstinence and kindness are the core virtues. The soul is encouraged to purify itself through yearning of God. Celibacy is respected and the slaughter of animals is forbidden. There are neither sacred scriptures nor a priestly hierarchy in this religion. This is also what Zarathustra taught and echoed in the teachings of Dastur Aderbad Marespand. Dastur Aderbad was the chief priest (Mobed-e-Mobedan) during the reign of the Sassanian King Shapur II (309-379 CE) in Iran. Unfortunately Din-i-Ilahi did not catch on with the masses and at Akbar's death there were only 19 hard core adherents to the new religion including Akbar himself.

SUBSEQUENT VISIT OF DASTUR ARDESHIR NOSHIRWAN KERMANI TO AKBAR'S COURT

In the summer of 1592, while on a visit to Srinagar, Akbar commissioned scholar Mir Jamal-ud-Din to write a dictionary of all the words used in the Zarathushti religion and their exact meaning. Mir Jamal-ud-Din was not only a scholar in Persian but he also knew Dari and Pahlavi languages. However, he could not find the meanings of many words and idioms in the books and manuscripts that he had (some of which were left behind by Dastur Meherji Rana's group) and those meanings he could decipher were contradictory and confusing. He conveyed his frustrations to Akbar. Consequently, money was sent by Akbar to Dastur Ardeshir Noshirwan Kermani, a Persian Zarathushti scholar from Kerman, who came to the court and assisted Mir Jamal-ud-Din in completing the dictionary. But Akbar died before it could be completed and his son Jehangir, who did not approve of his father's leaning towards Zoroastrianism, was obliged to get the work completed, and hence it is called Farhang-i-Jehangiri.

It must be noted here that Dastur Kermani, on his way back to Iran from Delhi in 1597, received a letter from Dastur Kamdin Padam of Broach with certain questions on which the Parsis of India wanted clarifications (*Author's note:- The letters written from Persia to the Dasturs in India in reply to the latter's queries are referred to at the Rivayats*). This letter, because of its importance and urgency, was hand-carried by one Behdin Cawas. The letter was delivered to Dastur Kermani at Multan and he replied that had he received the letter earlier at Lahore he would have

INTERFAITH INTERALLA

Religions Working for Peace and Justice

diverted his journey and come to Broach to meet Dastur Kamdin. Apparently, Dastur Kermani was in some hurry to get back to Kerman. (*Author's note:- The urgency was due to upheavals in Iran at that time. Agha Muhammad Khan was the founder of the Qajar dynasty. He was a vigorous and able ruler, but his cruelty towards Zoroastrians was proverbial. In 1794, he captured and killed the last ruler of the Zend dynasty and ended his campaign with a wholesale massacre of Zarathushtis in Kerman. He became Shah of Persia in 1796. Hated by his subjects he was finally assassinated only three years later.*)

GIFTS OF LAND TO DASTUR MEHERJI RANA AND HIS FAMILY

In recognition of the deep and lasting influence Dastur Meherji Rana had on Emperor Akbar and for the erudition and piety of the learned Dastur, Akbar gifted 200 bighas of land (free of all taxes) near 'Gelkhari' a small village near Navsari in Gujarat to Meherji Rana for his family's sustenance in the future. It was called "Madad-e-Maash". Dastur Meherji Rana's prominence and close affinity to the Emperor gave the Parsi



(The Desai Navsari Atash Behram built in 1765 CE Photo Left)
Photo credit Marazban Giara, Mumbai.

community national visibility, great respect, and fame throughout the kingdom.

In 1579, the priests of Navsari signed a document acknowledging Meherji Rana as their leader and declaring that all religious ceremonies would hence forth be performed only after obtaining his permission. This was the origin of the 'gaadi' (seat) of the High Priest of Navsari. The late High Priest Meherji Kaikobad Meherji Rana was the sixteenth heir to this famous 'gaadi'.

Dastur Kaikhushroo Navroze Dastoor is currently the seventeenth to hold the 'gaadi'. According to the Tata family tree, Jamshedji Tata, who was originally from Navsari, was distantly related to the Meherji Rana family.

Dastur Meherji Rana passed away at a ripe old age of 81 on Roj Daepadar Mah Asfandarmad 960 Y.Z. (1591 CE.). Today, even after four centuries, priests in Navsari perform his "baj" ceremony every year on Roj Daepadar, Mah Asfandarmad. It appears that four years after Dastur Meherji's passing away, Akbar granted an additional 300 bighas of land to Dastur Meherji's son Kaikobad. This was in addition to the 200 bighas of land gifted earlier. (*Author's note:- The deed to the land was recently re-discovered at the Meherji Rana Library in Navsari, which was set up in 1872.*)

At the Atash Behram in Navsari there is a natural formation in the marble slab on the wall facing the Holy Fire, bearing an amazing resemblance to Dastur Meherji Rana. The turban, long beard, and uplifted hands are quite clearly seen. Skeptics may dismiss this natural formation as a flight of imagination (*Author's note:- Geologists say that the veins in certain marble slabs are due to various impurities and subject to change with time*). For the mystics, however, it is a sign of Dasturji's continuing presence at the Atash Behram.

DEATH OF AKBAR

The greatness of Akbar lies in the fact that he ruled over his empire for over a period of 50 years rather peacefully, by establishing the Hindu-Muslim unity, winning over the Hindus and other non-Muslims by abolishing "jizya tax". He appointed Hindus to important posts in his kingdom and took a Rajput wife. He achieved most of his aims without any bloodshed, with the result his empire prospered socially and economically. Above all, the salient feature of his empire was the religious tolerance, which has become the watch of the secular India even today. Most of his policies were aimed at peace, people's welfare, religious harmony based on tolerance. Above all he had farsightedness and vision.

When Akbar died in 1605, he was buried at Sikandra, a suburb of Agra, now in Uttar Pradesh. His mausoleum, construction of which was started during his life-time, was completed by his son Jehangir. On Akbar's orders the design did not include the saracenic onion-shaped domes and the entrance faces east towards the sun. Jehangir did not appreciate his father's new religion and was influenced by Islamic hardliners

INTERFAITH INTERALLA

Religions Working for Peace and Justice

which led him to re-establish Islam at the Mughal court. He also had Abdul Fazl killed as the latter was a liberal Muslim who opposed the establishment of orthodox Islam as the court religion.

CONCLUSION

I can only say that from what I have learnt from the books and literature on this subject that Dastur Meherji Rana and his followers who came to the court of Akbar were victorious in their debate with the leaders of other religions mentioned above. The Navsari group was able to convince the Emperor of the superiority of the Zarathushtrian principles and the truth and wisdom of the teachings of Zarathustra. Akbar, in fact would have converted to the Zarathushti religion and the history of India would have been different, but he chose to form his own new religion and thereby avoided outright offending his Hindu, Muslim, and other subjects. Akbar died a

highly learned king who would not be convinced easily and without a thorough debate. Yet in 3-4 years with intense arguments and debate he became convinced of principles of the Zarathushti religion as being the ultimate truth. Unfortunately, towards the end of his life he was physically weak and his son Jehangir had taken over day-to-day affairs and the running of the court. After Akbar's death Jehangir denounced the Din-i-Ilahi religion and reverted the court to Islam. The Ibadat Khana was probably demolished at this time since no trace of it is found today at Fatehpur Sikri although some archaeologists claim to have found the foundation stones.

Dr Ardeshir Damania works at University of California, Davies in crop plant genetic resources as well as origins of agriculture and crop domestication. He takes keen interest in Indo-Persian history and matters pertaining to the Zarathushti religion (see FJ Vol 24, No 4, page 76)

ZARATHUSHTI RELIGION AS PART OF RELIGIOUS EDUCATION CURRICULUM IN BRITISH STATE SCHOOLS

Zoroastrianism is one of the nine world faiths presented in the Religious Education curriculum of British state schools (ages 5-16), and holds its own in terms of contribution to and facilitation of both local and national discourse concerning life/education in a pluralist society.

Many activities are planned for Celebrating Religious Education (RE) month March of 2011. This is a new bi-national venture sponsored by the Religious Education Council of England and Wales. These activities will be local and take place within individual schools. However there will be large scale events as well and the Zoroastrian Centre in Harrow has offered the use of the premises for an evening reception on Wednesday 23rd March. This will be the culmination of many of the month's activities across the country.

The event will focus on RE and creativity and a major part of the evening will consist of performances by

children and young people from local schools, to include music, dance, drama and poetry as well as exhibition of works; the event will include the awarding of prizes for some of the many competitions taking place as part of Celebrating Religious Education.

The council appreciates the generosity of the Zoroastrian community in offering the use of this venue for up to 700 people, and also in the very welcome donation they have made towards funding the core costs of Celebrating RE. This event will provide a great opportunity for children and young people, parents, SACRE – (local Standing Advisory Council for Religious Education – many of these councils all over the country have a Zoroastrian representative) and faith community members and teachers to visit the centre and increase their awareness of the Zoroastrian presence in North London.

Source Jenny Rose Ph.D Stanford University

Personal Profiles

PHILANTROPIST PAR EXCELLENCE

ARBAB RUSTAM GUIV 1888-1980

"To give away money is an easy matter, and in any man's power. But to decide to whom to give it, and how large and when, and for what purpose and how, is neither in every man's power nor as easy matter. Hence it is that such excellence is rare, praiseworthy and noble."

Aristotle



The first time I saw a portrait of Arbab Rustam Guiv and his wife Morvarid it was in the 80's at the Darbe Mehr in Toronto. A few years later I saw the same picture at the Zoroastrian Center of California and then later on a visit to the ZAGNY Center in New York. In the back of my mind I have always wanted to know about this person. Who was he? What propelled him to these acts of generosity? What incidents in his life pivoted him to the love of our community and the creation of charitable trusts that we in North America now enjoy?

Arbab Rustam Guiv was a giant among men. Not much has been written about him, but I did find three articles that give me a sense of this magnificent individual. The articles are by Jehan Daruwalla in Bombay Samachar, 22nd July, 2001, another by Daryoush Jahanian in the FEZANA Journal, Winter 2000, and the third by Jamshid Pavri on <http://www.vohuman.org/>

Here are a few excerpts from my readings. I share these with you to perpetuate the memory of this great man and identify the core values that are necessary to giving as we celebrate Naurooz and the beginning of a New Year

Arbab Rustam Guiv was born in Yazd to Bahman & Kharman. He completed his elementary and secondary education at Keikhosravi School and at Mercyline Missionary school where he learnt English, Religious and General knowledge studies under Ustad Khodabux, a venerated teacher in Yazd. He married Morvarid and went to Tehran in 1908 to seek his fortune and helped his elder brother Shahpur in his trading company. He then joined the famous firm of Arbab Jamshed Jamshedian where he worked hard, put in long hours and learned about

trade and business. With considerable foresight, he purchased between 150 to 200 acres of fallow land at the foot of the Demavand Mountain in Tehran. He established tube wells, converted the fallow land to fertile land, cultivating fruits and grain that were exported to Europe. This land was named 'Rustamabad'. Similarly he purchased additional fallow land at Kooohan, successfully cultivated it, and built a large training and educational organization for the youth of the village. Guiv expanded his business to real estate and export import and prospered. After a visit to Japan he opened a manufacturing factory for pipes and fittings, employing 150 workers, mostly Zarathushtis.

Besides the educational and medical facilities that he established in Kooohan, where no Zarthushti lived, he contributed to buildings village roads, mosques, schools and medical centers. The Guiv "Aab Anbar", a large underground clean water storage facility in Yazd is now preserved as a National Cultural monument. His financial arrangements help continue to support the Keikhosravi School in Yazd and the Iranshahr School of Kerman, two institutions that are highly regarded for the community as well as by other students of that area. An important aspect of Guiv's work was the fact that most of the financial help was handed out during the era of the World Wars I & II when Iran was under extreme political and financial upheaval.

He was always keenly interested in community affairs and served the Tehran Anjuman for 32 years. Unanimously elected by the community, he was vice-President for 5 years and President for 27 years. In 1935 when the Tehran Zoroastrian Anjuman was in financial difficulties, Arbab Guiv

gave a part of his large land holding to the Anjuman, who in turn sold it to end their financial dilemma. He was also elected by the community to serve as a distinguished member of the Iranian Parliament, for six consecutive terms during which his philanthropy attracted the Shah's attention, was appointed a Senator and was awarded numerous awards for his

services.

On a visit to Bombay Arbab Rustam Guiv and his wife were deeply impressed with the housing colonies of the



Personal Profiles

Parsis in Bombay and seriously thought of doing something similar for the low and middle income Zarathushtis in Iran. And he succeeded in doing that. He bought 15 acres of land in the Tehran-Pars Township and built a total of 80 unit houses for 160 low and middle-income Zarathushti families. He built a Fire Temple, using the Achaemenian style architecture, and provided a large hall for use of religious and social community activities. 'Rustam Baug' of Tehran-Pars, as it is still called, is a beautiful housing colony in garden-like surroundings, providing economical housing to Zarathushti families. Besides the housing colony in Tehran-Pars, Arbab Rustam Guiv also built two schools, one for boys and another for girls. The boys' school was dedicated to, Aga Pour Dawood, a scholar and professor of Avesta, and the girls school was dedicated to his venerated School teacher Ustad Khodabux of Yazd.

The remarkable thing to note was after the housing unit was completed, Arbab Guiv and his wife left their own palatial home on Shah Reza Avenue, which was later used as a guesthouse for visiting dignitaries, and moved into one of these housing units themselves. Later on the palatial residential place too was torn down and in its place he built a multi-level residential cum commercial building and the entire proceeds from this building were used for the various charities of the Guiv Foundation. In 1960 the *Sazemane Kheyria Rustam Guiv* (Registered No. 386 under Iranian law) came into existence but sadly most of these facilities have been confiscated after the Revolution.

Arbab Guiv was a very astute, hardworking, disciplined businessman with much foresight. At the same time he was very low-key, extremely modest, and not a public speaker. When it came to business dealings, he could count down to the last penny, but when it came to charity he would give away millions in a heartbeat. He helped the individuals in any way he could — Zarathushtis facing bankruptcy or quietly replacing the salary of a distressed headmaster of a school that was pick-pocketed on his way home.

In all of his acts of charity, it was his wife Morvarid Khanum who encouraged and supported him. Between them, they created the Guiv Foundation. His friend Rustam Sarfeh was instrumental in promoting the cause of Zarathushti immigrants that came to North America and the need for establishing centers to be the focal point of religious, social and educational needs of the community.

Today we enjoy the generosity and visionary thinking of Arbab Guiv by the presence of six established Centers in North America. They are in *New York, Toronto, Chicago, Los Angeles, San Jose and Vancouver*. The properties were purchased by the Rustam Guiv Foundation and leased to the respective Zoroastrian organizations on a 99-year lease at a token of \$1.00 rent per year. The *Zoroastrian Trust Funds of Europe* have also received donations from the Guiv Foundation.

At the opening of the *New York Center* in 1975, Arbab Guiv said, *"be united...be broad minded and welcome new comers who desire to study and follow Zoroastrianism. Our prophet did not ever put any*

restrictions on anyone who willingly wanted to follow his principles...make constructive criticism to build up thoughtful plans to make the Zoroastrian Temple an International Center". Arbab Rustam Guiv's donation totaled US\$250,000. (photo left Arbab Guiv with Ambassador Nani Palkhiwalla at the opening of New



York Centre)

In November 1977, Arbab Rustam Guiv and Morvarid Khanum accompanied by Dr. Rustam Sarfeh, were in Toronto where plans were laid to have a *Darbe Mehr in Toronto*. A year later, Rustam Guiv invited the Zarathushti community to a luncheon and there was an informal dedication of *Mehraban Guiv Darbe-Mehr*, named after his nephew Mehraban, son of his elder brother Arbab Shahpur Guiv. At the dedication where 500 members of the Toronto Zarathushti community were present Guiv said, *"I pray to Ahura Mazda that everyone present in this place and those who are absent, try their utmost to make use of the Mehraban Guiv Darbe Mehr by their kind participation in its activities and give their best efforts to make this place function at its best, so the soul of my brother may rest in peace in heaven"*. The donation to Toronto Darbe Mehr was \$600,000. Sadly neither Arbab Guiv nor his wife could attend the opening ceremony in 1980 as it was during the Iran-Contra affair and Iranians were not permitted to travel to the US.

Similarly, Arbab Guiv had promised the Zoroastrian community of *Chicago* a sum of \$150,000 if the

Personal Profiles

community would raise \$50,000, which was completed by a group Parsi Partners in 1986.

In 1980 the *Zoroastrian Center of California* was looking for a suitable place for their own center. It was three weeks before his death that Arbab Guiv came forward with \$108,000 to purchase the property. Later on the Rustam Guiv Dar-e-Meher was constructed and a total of \$600,000 was granted by the Guiv Trust.

In 1986 in *San Jose, the Rustam Guiv Dar-e-Mehr* was purchased on a 10-acre hilltop site with panoramic view for \$350,000 from the Guiv Trust.

In 1990 *Washington DC* acquired a seven acre property with a house in suburban Vienna with a pledge of \$450,000 given by the Guiv Trust.

The *Zoroastrian Trust Funds of Europe Incorporated* was also recipients of various donations among which one was for 50, 000 pounds to establish a Mobed Fund.

Arbab Rustam Guiv made La Jolla in California his temporary place of residence. His desire was to go to Bombay and make that his permanent residence but his visa was denied. He also wished for his body to be taken to

Iran and that too was not possible. He was buried in Rosehill Memorial Gardens, Whittier, California. A week later, his wife Morvarid Khanum purchased 50 burial plots in the same cemetery so that there would be a separate Zarathushti section.

Such indeed was the life of a devout religious and charitable man who has left behind visible marks of his munificence. It is our responsibility as recipients of this benefactor to uphold his honorable name and perpetuate his memory.

Aban Rustomji

Article first appeared in 2003 on creatingawareness. Additions & revisions are by Dolly Dastoor, Nazneen Ehler, Mehraban Firouzgary, Roshan Rivetna and Aban Rustomji.

Photographs courtesy of www.vohuman.org, Yasmin and Jamshed Ghadiali, Sam Vesuna .

£1 Million Donation Assures Future of Zoroastrian Studies At SOAS

The School of Oriental and African Studies (SOAS) has received a £1 million donation from a charitable fund set up advance research into and public understanding of Zoroastrianism, one of the world's oldest living religions.

The *Zoroastrian Professorship Fund*, supported by private donors, will secure a long-term endowment for the Zartoshty Professorship in Zoroastrianism at SOAS in the Department of the Study of Religions. SOAS is the first university in the world to boast an endowed professorship in Zoroastrianism.

This donation realises the vision of the late Mary Boyce, Professor of Iranian Studies at SOAS from 1947 to 1982. who championed the founding of an endowed post and achieved significant recognition and support for her work from the Zoroastrian community. A part-time, later full-time, post was set up in 1997 with generous funding from Zoroastrian philanthropists **Faridoon and Mehraban Zartoshty**.

This new £1 million donation will be used along with the Zartoshty funds to ensure that the endowment will continue to advance the study and understanding of Zoroastrianism at SOAS in perpetuity. The donation was celebrated at a special ceremony at SOAS on Wednesday, 9 February 2011 which was attended by representatives and trustees of the private donors and the current and former presidents of the Zoroastrian Trust Funds of Europe.

"There is perhaps no place better suited for this post than SOAS," said SOAS Director Professor Paul Webley. *"London is home to the oldest Zoroastrian diaspora community outside India and Iran, and SOAS is the world's leading institution for the study of Asia, Africa and the Middle East. We are delighted to strengthen our relationship with the Zoroastrian community and our long-term commitment to the study and research of this fascinating and influential religion."*

Professor Mary Boyce taught Zoroastrianism from 1947 until 1982. other distinguished scholars of Zoroastrianism and Iranian Studies at SOAS, are Professor A.D.H. Bivar 1960-1993; Prof Philip Kreyenbroek 1988-1996, Professor John Hinnells from 1993 to 1998, Professor Nicholas Sims-Williams from 1976 to 2004. SOAS currently has two academics who specialise in Zoroastrianism: the **Zartoshty Professor of Zoroastrianism Almut Hintze** and **Dr Sarah Stewart, a former student of Professor Boyce**.

Press Release fr

BIRTHS

Shivam Kakar, a boy, to Simone and Rishi Kakar, grandson to Tehmton and Taruna Tehsildar in New Jersey on August 19, 2910

Sophia Danielle, a girl, to Danny and Alfiya Spencer (Houston, TX) on December 15, 2010.

Donya Alana Daryaee, a girl, to Touraj Daryaee and Farimah Taghavi, in New Port Beach, CA on January 6, 2011.

Serena Elavia, a girl, to Zinnia and Eric Elavia, granddaughter to Arnavaz and Darayus Elavia (Westmont, IL) and Sheroo and Pervez Madon (Montreal) in Seattle, WA on January 11, 2011



.Kayaan and Karl, twin boys to Ervad Dr Zubin and Dimple Panthaki, grandsons to Dr Nergish and Ervad Jal Panthaki (Montreal) and Hoofrish and Satish Hirji (Mumbai), in Florida, on Feb 14, 2011.

NAVJOTES

Nia and Erin Silgado, children of Rajiv and Zarine Silgado, grandchildren of Freni and Rustam Daver and Shirley and Joseph Silgado in Toronto, ONT on June 19, 2010.

Sasha and Sara Katrak, children of Ashish and Rashmi Katrak in Pune, India on July 17, 2010.

Jahan and Kashmira Sidhwa (New Jersey) on August 7, 2010.

Lauren Ranji (New Jersey) on October 2, 2010.

Anaita Wadia, daughter of Jasmine and Keki Wadia, sister of Jehan Wadia (Mississauga, ONT) in Mumbai on November 7, 2010.

Zenaz and Ziana Sarkari, children of Monaz and Zarir Sarkari, (San

Francisco, CA) at the Saher Agiary, Mumbai on December 23, 2010.

WEDDINGS

Binaifer Billimoria, daughter of Lily Billimoria and late Homi Billimoria to David Archibald, son of Jackie Archibald and late Chester Archibald in Oakville, ONT on September 10, 2010.

Shireen Mullan, daughter of Linda and Soli Mullan to Brian Herro, son of Anne Patterson (California) and Ronald Herro (Colorado) in Oak Brook, IL on October 15, 2010.

Noshir F. Kharas, son of Thrity and Feroze Kharas to Arnavaz Medhora, daughter of Soonu and late Jal Godiwalla of Dallas, TX, in Houston on November 26, 2010.

Farhad Shroff, son of Rohinton and Farida Shroff, nephew of Jehangir Shroff (Houston, TX) to Persis Gandhi, daughter of Firoze and Katy Gandhi, sister of Khursheed Yezdi Hormuzdi in Houston, TX on November 27, 2010.

Pirzad Motafram, son of Perviz and Jimmy Motafaram (Mumbai) to Shenaya Tarapore, daughter of Silloo and Erach Tarapore in Lafayette, CA on December 31, 2010.

Shahrukh Tarapore, son of Armin and Rohinton Tarapore to Mantreh Atashband, daughter of Manijeh and Shahriyar Atashband in Toronto, ONT.

DEATHS

Zarira H. Irani, 59, sister of Dinaz B. Mizan, Adil H. Irani, Pesotan H. Irani (Richmond, B.C), Feroza R. Aref (Mumbai) in Mumbai on September 15, 2010.

Dinsha B. Kapadia, husband of Manijeh Bemanicham, father of Armina Kapadia and Robina Kapadia (Mississauga, ONT), son-in-law Farzad Yektai and grandfather of Aaryan in Tehran, Iran on September 29, 2010.

Behram Bomenji Irani, husband of Perviz (Karachi, Pakistan), father of Rohinton (Dinaz) Irani,

grandfather of Deneshvar and Ruzbeh (Whitby) in Karachi, Pakistan on November 17, 2010.

Yuri Vilms, 73, husband of Kamal, father of Rohan and Dinaz-Maia in Palo Alto, CA on December 2, 2010.

Jehanbux M. Karanjia, 82, father of Vispi and Percis Daruwala (New York) in Mumbai on December 4, 2010.

Tajbanoo Phiroj Choksi, 91, mother of Ruby Enty, Adil and Mahrukh Choksi, grandmother of Aftab, Dinky, and Skyriver Enty in San Francisco, CA on December 12, 2010.

Mehernosh Barjorji Dastur, husband of Nargesh M. Dastur, father of Banoo A. Makoojina and Barjor M. Dastur, father-in-law of Adil R. Makoojina and Khursheed B. Dastur, grandfather of Rustom A. Makoojina and Mahtab and Darius B. Dastur (Houston, TX) in Mumbai on December 25, 2010.

Darius Maneckji, brother of Zarine Elavia (Houston, TX) in Mumbai on December 26, 2010.

Dinoo Minoo Mistri, wife of late Minoo Mistri, mother of Farhad Mistri (Houston) and Afshad Mistri (California) in Mahmoodabad, Pakistan on January 21, 2011.

Khorshedbanoo Framroze Bhandara, 83, mother of Hira, Ervad Zarrir Bhandara (Southern California) and Cherag, mother-in-law of Tinaaz and Dilkush, grandmother of Danish and Ervad Zerxxis in Mumbai, India, on December .30, 2010.

Minoo Damania, father of Nozer Damania (New Jersey)

Yasmin Maneckshaw, wife of Nainshad Maneckshaw (New Jersey)

Soroosh Khodamrad Kasrazadeh, father of Mehrnaz Kasrazadeh (Southern California)

Ervad Kersi Gonda, brother of Ervad Freddy Gonda (Chicago, IL) in Mumbai India.

Matrimonials

FEZANA Journal will coordinate initial contacts between interested parties; We do not assume any responsibility for verifying credentials. Contact Roshan Rivetna@rrrivetna@aol.com.

Female, 29, seeks match from "a suitable boy." I am a graduate student completing my doctoral studies in clinical psychology in the US. My hobbies include exploring different cultures and places, reading, art, and the outdoors. If you are interested in getting to know me further, please contact me at fairbornwsu @ gmail.com. [F11-2].

Looking for a Soul Mate? Try these matrimonial sites and services:

www.zoroastrians.net

www.ParsiZoroastrianism.com

www.TheParsiMatch.com

www.ParsiMatrimony.com

www.shaadi.com

www.ParsiShaadi.com

Mrs. Gool Banaji, Parel, Mumbai, goolpesi@gmail.com, tel: 91-22-2416 6120.



**Earning the trust of
families,
one at a time.**

**Selecting a Financial Adviser is not
an easy decision.**

It's a matter of trust.

Zarir J. Sethna, CLU, LUTCF
Member Agent, The Nautilus Group®
A Service of New York Life Insurance Company

1330 Post Oak Blvd., Suite 1900
Houston, TX 77056

Tel: (713) 963-4229 Fax: (713) 963-4249

Email: Zsethna@ft.newyorklife.com

www.zsethna@nylagent.com



Financial Adviser offering investment advisory services through
Eagle Strategies LLC, a Registered Investment Adviser



Sasanian Persia, The Rise and Fall of an Empire

BOOKS
&
ARTS

Publisher I.B. Tauris, London, 2009; pages 256, Price \$45.92
ISBN 10:1850438986; ISBN 13:978-18504 38984

The British Society for Middle Eastern Studies (BRISMES), has awarded 2010 Book Prize to Professor Touraj Daryaee for the best scholarly work on the Middle East for his book *"The Sasanian Persia, The Rise and Fall of an Empire"*. The prize is awarded every year for the best scholarly work in English, on the Middle East, which has been published first in the UK. Books are judged on their originality, clarity, accessibility and their importance to the field.

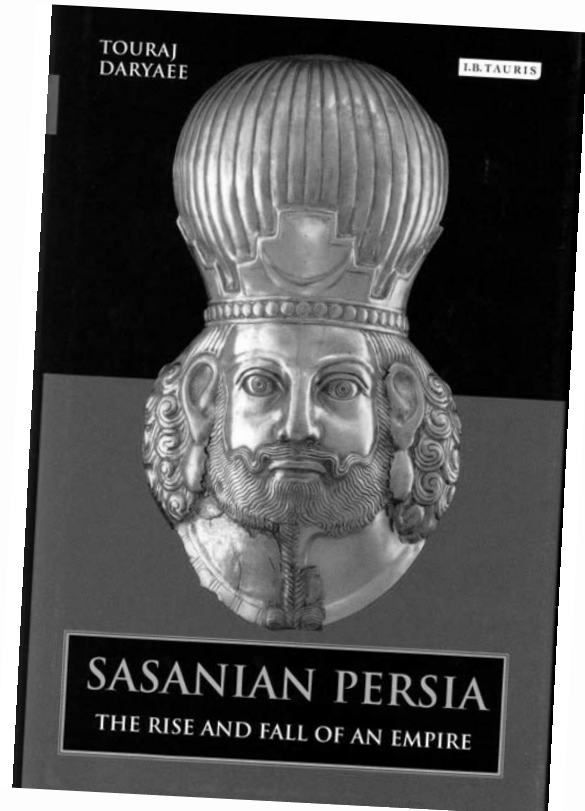
Professor Daryaee provides a portrait of the Sasanian Dynasty (224-651 CE), the last of the Persian dynasties in the ancient times, and the largest empire to espouse Zoroastrian religion, before the encounter with the Arabs swept away the pre-Islamic institutions.

Declaring the book "a masterpiece", the judges of the prize commented that it is "a very fine book indeed" and "offers a timely counterpart to Eurocentricity which has distorted the study of antiquity". In an extremely erudite book... "the author wears his learning lightly, showing an enviable ability to distinguish the wood from the trees and write in a reader friendly manner."

A number of world renowned scholars have praised Daryaee's work.

"Touraj Daryaee's Sasanian Persia is far more detailed than all previous work on the subject, with a multitude of new materials and sources. It is a masterpiece of research and will be the last word on Sasanian Iran in all of its aspects from political history to religion, society and commerce", said Richard N. Frye, Emeritus Professor of Iranian Studies, Harvard University.

Ze'ev Rubin, Late Professor of Ancient History, University of Tel Aviv, stated: "Touraj Daryaee, one of the most outstanding young scholars dealing with Sasanian history today, uses the utmost skill in order to shed light not only on the historical plot, but also on the



administration and the economy of the Sasanian kingdom. His treatment of such subjects may be set as an example; this is a panoramic survey, concise, clear and "reader friendly" throughout."

Gene Garthwaite, Professor of History, Dartmouth College, New Hampshire and Jane and Raphael Bernstein, Professor of Asian Studies, Dartmouth College, New Hampshire, eloquently asserted: *"Touraj Daryaee synthesizes a new generation of Sasanian scholarship to present the first single volume study of such important history important not only for understanding Iranian, but Roman and early Islamic histories as well. The author's erudition is very impressive and he masters complex sources with exemplary clarity."*

Source LONDON, (CAIS)

Dahanu Road:

A surprising telling of Irani life in India

ISBN# 978-0-385-66699-2

Publisher: Doubleday Canada 2010

302 pages Can \$29.95 Also available on amazon from \$11.30 and up.

BOOKS

ARTS

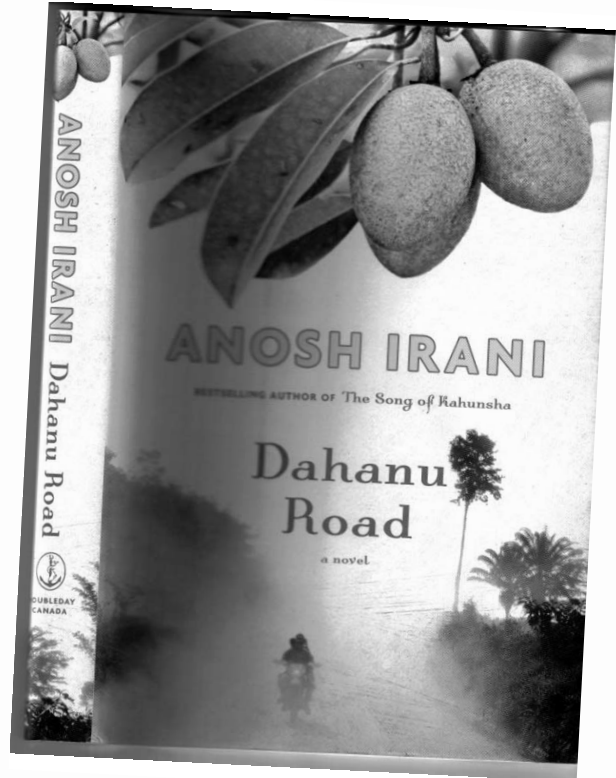


Soon after I started reading Anosh Irani's *Dahanu Road*, I began to think that I would have to get all his subsequent novels. I was excited to find a new writer. But when curiosity could no longer be contained and I flipped to the back cover to read about the author, I found that Anosh Irani is anything but a novice. He has several books and screenplays, many of which have received awards. He's already a bestselling author! I imagined he was a first time author only because I had never heard of him before. And this is surely my loss.

Dahanu Road is the story of Shapur Irani, who left Iran in 1946, and settled as a landowner in the small Indian town of Dahanu. Shapur is now an old man, but he has a strong bond with his grandson, Zairos. When one of their long time farmhands hangs himself from a tree on their farm, Zairos finds himself in the middle of a mystery that involves the worker, his daughter, Kusum, and his grandfather. In vivid prose, Anosh Irani lays forth a plot that intertwines past and present, so effortlessly that it is hard to put the book down.

The novel is a unique offering from a Zoroastrian author for several reasons. Usually, fiction by Zoroastrian writers centers on the life of Parsi characters living in urban settings. In contrast, this book paints a colorful picture of Irani life in small town India. Shapur's recollections offer a rare glimpse into the Irani mindset, shaped as it is by the experience of immigration from Iran to India and interactions with Parsis.

Furthermore, the character of Shapur is the portrait of a man of passion, and not just a typical, good but somewhat passive, Zoroastrian. Similarly, Zairos' journey portrays the reality of young Zoroastrians who often have to decide how to handle their community's prejudices when they follow their hearts. The reality of a person wanting to lead a life within socially accepted cultural norms and religious ethics that guide conscience, while at the same time, wanting to act on his passions whether in defense of his family, for love, or for vengeance, is sketched out vividly in this novel.



Our perceived notions about the virtuous Zoroastrian are set on their heads in this book. Much about Zoroastrian life that is whispered about, but seldom openly acknowledged is laid bare.

In short, *Dahanu Road*, is a fantastic read, entertaining and thought provoking.

Anosh Irani's novel "*Dahanu Road*" has been included in the Longlist (of 10 novels) of the Man Asian Literary Prize, as announced on December 13, 2010. This was reported in India West issue of December 24, 2010, as excerpted below.

The list of 10 was selected from a total of 54 books submitted by publishers from 14 Asian countries. The judges will announce a shortlist in February 2011 and the winner, declared March 17 in Hong Kong shall receive an award of \$30,000.

How The Top 5% Think:

Principles of Great Leaders

Author: Fred Sarkari

Published By: Zal Publishing 2005, Pages: 144

ISBN: 0-9738108-0-7, \$19.00 CAD/US

BOOKS

ARTS



Reviewed by Narges Nirumvala

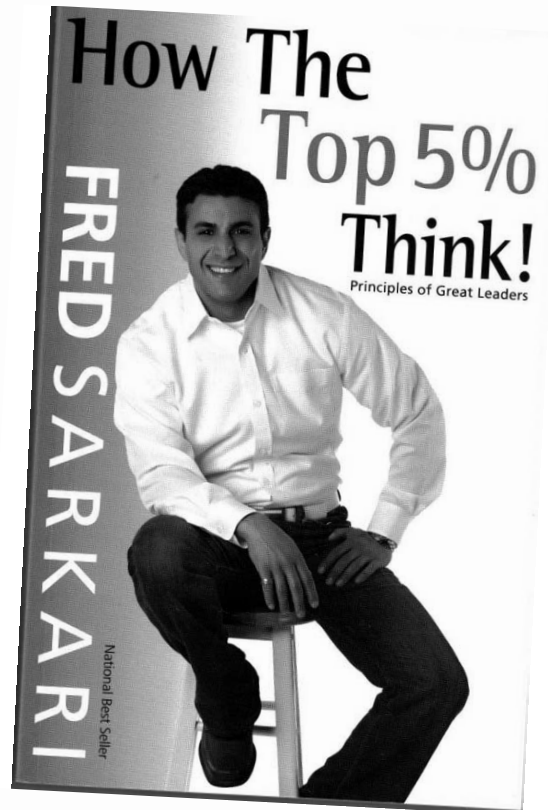
How The Top 5% Think: Principles of Great Leaders is written by keynote speaker and coach, Fred Sarkari. The 2005 edition is from Zal Publishing (private label self-published). It is also available in different formats including as an ebook and audio CD. This review is based on the paperback edition.

The author has researched historical figures both living and deceased and drawn from their lives seven principles that permeate through every aspect of their lives and contributed to their success. How The Top 5% Think: Principles of Great Leaders is a positive uplifting book, full of good old fashioned common sense advice. The seven principles are practical and range from 'Embrace Change' to 'Keep Your Commitments' and 'Focus On Your Goals' to 'Invest In Yourself'.

Fred Sarkari's writing style is straightforward and easy to understand. In addition to the extended dedication, acknowledgement and references section – there are 15 chapters and 144 pages. The first seven chapters serve as precursor to the rest of the book. Now although some of the information in these chapters is insightful (particularly the chapter 'Don't Fight the Process') they felt at times unnecessary and would have served the book better by being condensed into one or two more succinct introductory chapters. As they are laid out in the edition being examined, the body of the book (i.e. the principles themselves) do not present themselves until almost half way through the book.

The interior design of the book is clean and well thought out. Each chapter ends with a notes section that allows the reader an opportunity to reflect on the topics being discussed. The end of the book also contains a reference section – important in any non-fiction book, so people can read more from the authors or websites being cited. Throughout the book key concepts are in bold; and inspirational quotes from people like Winston Churchill are scattered to good effect. Fred Sarkari often uses personal stories and examples to illustrate concepts. Storytelling is an important skill that both speakers and writers use to draw their audience in.

Fred Sarkari has referenced classic business books such as 'The 7 Habits of Highly Effective People' by



Stephen Covey, 'In Search Of Excellence' by Thomas Peters, 'The Art of War' by Sun Tzu and 'The Monk Who Sold His Ferrari' by Robin Sharma. This adds credibility to his research and writing.

Perhaps his strongest chapter is 'What if I were to fail? Be willing to fail' where he explains with excellent examples and stories, that great leaders must be willing to fail in order to succeed. He uses great leaders such as Abraham Lincoln, to make his point. By contrast his chapter 'Will you marry me: keep your commitments' uses one celebrity sports personality that perhaps should not be included in future editions, Tiger Woods. Based on recent events in the news, he is not the best example of someone able to keep their commitments – although this is something the author could not have known when he wrote the book many years ago. This is the difference between using deceased historical figures vs. living ones – with living ones you never know what they are going to do next. At one point Fred Sarkari makes a good point "The wrong choices are always the

BOOKS
ARTS &

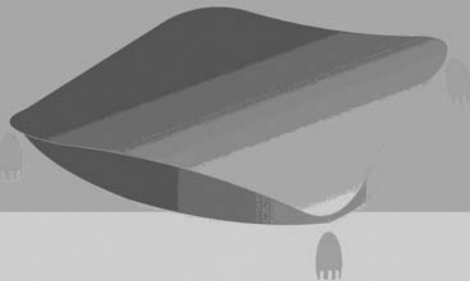
easiest to make, it is the right ones that prove to be difficult.” Perhaps if Tiger Woods had read Fred Sarkari’s book, he would have made the right choices in his own personal life!

How The Top 5% Think: Principles of Great Leaders, is not only a business book – the author emphasises that the seven principles need to be embedded into an individual’s personal and professional life “The 7 Principles of Great Leaders will equip you with the means to excel, both in your industry, as well as in your personal life...Regardless of who we are or what we do, we all take on leadership roles. We must learn how to effectively lead ourselves before we can begin to effectively lead others.” This book is part of the speaker’s author platform and serves him well. Sometimes the most

simple doctrines are the most difficult to implement. Since it is a quick and easy read, it would be good for youth and adults alike, and is recommended for anyone who is focused on self-improvement and enjoys motivational books.

© 2011 Narges Nirumvala

Narges Nirumvala, BSc is an international speaker, writer and corporate communications specialist. She has appeared on radio and television. Her writing has been published and circulated to 106 countries worldwide. Narges can be reached at <http://www.NargesNirumvala.com>



ROYAL PILLOWS INC

Small Manufacturer of Pillows that are decorative and can custom design them to your taste.

We are a Minority owned and operated company committed to Products of Quality, to our Wholesale Distributors and Retail Customers. We guarantee total reliability of delivery for our quality yet affordable products.

Harsha Malik
Phone: 224-622-8687

Nergish Pardiwalla
Phone: 224-659-3917

Mushkil Asan Inc.
dba Royal Pillows Inc
1515-1517 Crosby Street, Rockford, IL 61107
Email: sales@royalpillows.com
www.royalpillows.com

My Life As A Traitor

Reviewed by Dinaz Kutar Rogers

By Zarah Ghahramani with Robert Hillman

Farrar, Straus and Giroux, New York., 1st edition Copyright ©2008

U.S.A. \$23.00; Canada \$ 26.50 pages 256

ISBN-10: 0374217300 ISBN-13: 978-0374217303

BOOKS

ARTS



Chapter 1 unfolds with “THE BLINDFOLD is firmly tied” and Chapter 24 concludes this memoir with “I clutch the blindfold tightly in my free hand”, thus gently bringing the story to a complete circle. To me the blindfold is a metaphor for the denial, for turning a blind eye, by many in the world, especially heads of powerful governments, as to what is going on in Iran.

At first I was not interested in reading yet another book about dank dungeons, messages left on the lavatory doors for other prisoners, physical and verbal torture from sadistic guards—all of which Zarah endured in Iran’s notorious Evin Prison. Then I found out that her mother was a Zarathushti. I read the book from the point of a Parsi Zarathushti. It was so compelling that I finished it in two days.



At the age of twenty, Zarah is grabbed from the streets of Tehran on the excuse that she has let her compulsory headscarf slide away from her forehead, exposing a little of her hair. Her real offense is her participation in student protests for more freedoms. The story meanders between her prison stay and her young, carefree, pleasant childhood and young adulthood. Her childhood was heavily influenced by her Kurdish father and mother, both born and raised in Kermanshah. Her widowed grandmother, who taught her the Kurdish language, was also influential. Zarah describes her people, the Kurds, considered by others in that region to be weird and a nuisance—as the stepchild of the Middle East. The primary reason is likely that they want their homeland, Kurdistan, carved out of Iran, Iraq, Syria and Turkey.

Zarah goes into detail about having to observe Islamic laws and regulations even though, she is not a Muslim. Her Zarathushti mother and her Muslim father, respected each other’s faiths. In Iran such mixed marriages were quite common, where non-fundamentalist Muslims “harbor a fugitive respect for the ancient religion”.

At the age of five Zarah started to attend Zarathushti ceremonies with her mother. She grew up listening to her mother praise the Persian Empires and lament the persecution of Zarathushtis under Iran’s fundamentalist Islamic regime. She heard criticism that Zoroastrianism was suppressed not by the Persians but by the conquering Arabs starting circa 640 CE. and into modern times. The cultural and racial disconnect between the Persians and Arabs left Zarah like most Iranians, with a quintessential contempt for the Arabs. In her back story, she also delves into the Shah of Iran’s regime, his fall and the reception received by Khomeini. Her mother was never able to get over the loss of the glory days. Her father, who worked for the Shah was not on the enemy list of the new regime because he was not a SAVAK agent, but in her captivity Zarah’s tormentors call her father a SAVAKI. Zarah compares the Basiji, the revolutionary regime’s youth militia to the Hitler Youth of Germany.

I took great pleasure in Zarah’s sense of humor. Every morning in Evin, she awakens to Azan, the morning call to prayer in Arabic. This, she believes, was a form of punishment for making fun of Azan and more so the Arabic language when she was a child. All in her household hated learning and speaking Arabic and considered it “unpatriotic to use the language of the stupid Arabs.” In her home, Arabic was held in particular disdain, for it was after all the Arabs that swarmed over the Persians and forced her people to their knees, some fourteen hundred years ago.

This book reminded me of so many stories I have heard about post-revolutionary Iran. One story caught my attention. While in prison, Zarah had a tormentor who she alternatively refers to as Stinky, Unwashed and Fat. When



trying to pin down Zarah about her alleged rebellion against the regime, he grills her, “Were you being supported by any antigovernment organizations overseas?” Upon her umpteenth denial, Stinky is skeptical: “...any friends or connections with Iranian TV channels in L.A. or radio stations in London?”

In spite of her fear of her interrogator, Zarah finds his use of “L.A.” instead of “Los Angeles” funny and derides, “Those channels are shit.” She expresses her unhappiness that these expatriates live comfortable, tyranny-free lives in the West whilst exhorting those still in Iran to stage street protests to bring down this regime. She feels that they should be in Tehran with the protestors and considers these overseas “True Persians” to be almost as bad as the current Iranian government.

A few years ago, I heard on a PBS program that broadcasts from a Los Angeles Iranian television station intended to reach only as far as Florida somehow managed to find their way to the television sets in Iran. Later, at least one person connected with this Los Angeles station was attacked, losing one eye.

In prison, Zarah starts reading the Koran: “Respect your women even if they are walking past you in the street because they are god’s gift to the earth, to give birth and make you happy.” Her reaction to this: I want my Islamic rights. That call and demand for her rights brought some levity to the rather sad and grim narrative.

As a teacher myself, I found Zarah’s tales about her school days and the Iranian educational system interesting. Out of all the Spaniards that she studied, Zarah finds solace in Garcia Lorca’s works and takes comfort in the sweet and carefree memories of her school and college days. She credits her literature teacher Mrs. Mohammadi, with helping her fall in love with the Farsi language. “In Farsi, the bloom of love’s revelation is more pronounced than in any other language I know—English, Spanish, Arabic.”

Zarah derides the cruel absurdities that humans engage in, to exert control over the populace. As Iran was emerging from the Iran-Iraq eight-year war, Zarah was in the fourth grade at Reza Zadeh Primary School, and a ban on white socks was imposed—a test of patriotism. She points out that this is nothing new in human history: the more unquestioning a person is of the crazy rules of a dictatorial regime, the better off and safer he or she is.

In the typical Persian vs. Iranian identity debate, Zarah wants to be recognized as a Persian. She argues that for the most part of Persia’s 2,500 years of existence, Zoroastrianism was the state religion and “so by embracing Persia’s past, I also embrace the roots of my religion.”

This book for me was a journey of history and passion. It was heartening to learn that Zoroastrianism is still an active and a joyous part of the lives of some Iranians. I invite the readers to take this journey for themselves.

I have shut my balcony
because I do not want to hear the weeping,
but from behind the gray walls
you don’t hear anything else but the weeping.

There are only a few angels that sing
there are only a few dogs that bark,
a thousand violins fit into the palm of my hand.

But the weeping is an immense dog,
the weeping is an immense angel,
the weeping is an immense violin,
the tears muzzles the wind,
you don’t hear anything else but the weeping.

-----**Garcia Lorca**

Social Responsibility for the Multinational Corporation

Yezdi H. Godiwalla, PhD

An MNC (multinational corporation), with many foreign subsidiaries in culturally and operationally diverse environments, has to simultaneously pursue unity and plurality in corporate social responsibility. At the MNC's global headquarters level, it must pursue a global and unified approach. And, at the foreign subsidiary unit level it must pursue customization of details, within the scope of the MNC's integrated global perspective.

The very diverse nature of an MNC's global environments pose a great challenge on the MNC's headquarters and foreign subsidiary units. The many foreign units operate in different nature of operating environments consisting of: social and cultural, logistical, infrastructural, legal, political, governmental, market, supplier and economic.

It is meaningful for the MNC headquarters to develop a core, basic values of social responsibility that embraces a global and overall perspective. Within the general and broad framework of the MNC's global social responsibility values, its many foreign units could formulate detailed social responsibility programs to suit their host country's unique needs. The headquarters' may adopt a strategic contingencies approach, one that at the same time is integrative at the overall and global level, and, closely adaptive at the foreign unit level.

The concept of social responsibility is the execution of an obligation of a firm to give back to the society as the firm's acknowledgement to its constituent society for supporting the pursuit of its business goals. Thus, a firm must go beyond the sole pursuit of profit maximization. It must consider the wider scope of balancing the needs and expectations of all its stakeholders and its nearby community.

Social responsibility must be based on strong ethical or moral fundamentals, and, that which reflects good conscience and judgment that is based upon fairness and justice. Social responsibility must be a fundamental, initiating source of strategic management process, inasmuch as it is an acknowledgement of the tenet that

the long term growth of a firm must be consistent with the interests of the society. Any firm that is oblivious of societal values as it formulates its corporate strategy can expect a rude awakening of the unacceptable nature of its strategic focus and programs. All strategic management activity must start with sound social responsibility.

SUSTAINABLE SOCIAL RESPONSIBILITY:

A firm must demonstrate sustained good economic performance before it can pursue meaningful social responsibility programs. Corporate philanthropy for a well performing firm is more sound an idea than for firms with unsure economic performance. MNC growth through its corporate sales revenues, profits, market share, product innovation, market scope expansion, organizational development, competitiveness, and continuous quality improvement, is a prerequisite for a substantial global MNC social responsibility program.

MNC's SOCIAL RESPONSIBILITY :

With the miracles of the information age, the world quickly learns about the technological innovations in products and services. In view of this, MNCs need to quickly respond and exceed the expectations for sustainable development of competitive products and services in all global markets. In the same vein, MNCs need to quickly upgrade their foreign units' social responsibility programs, much in the same that MNCs transfer financial resources and newer technological innovations of products, processes and services. Foreign subsidiary units are social and economic organs in their host countries' social setting. They need to adapt not only their business operations but also their social responsibility programs to the local needs and expectations. Each foreign subsidiary unit is obligated to its host country's society, and, it should proactively reflect the society's needs and expectations as best as it can. An MNC's foreign units operate in many diverse country cultural environments. It should allow for diverse detailed

social responsibility programs because, like management, social responsibility is culture bound. Each foreign subsidiary unit must closely interact to formulate its social responsibility goals and programs.

FOREIGN SUBSIDIARY STAKEHOLDERS AND ITS SOCIAL RESPONSIBILITY

The stakeholder approach to social responsibility focuses on balancing the valid needs and expectations through effective participation by the top management. A firm has a network of interrelated stakeholders all of whom have allied interests and are in the business process together. Their interactions that bring about an equilibrium that works for all stakeholders would result in harmony. If any one stakeholder group has an unresolved concern, then it negotiates with the top management to address the concern. The top management must effectively resolve it in order that the firm may smoothly continue its business

An MNC has stakeholders at two levels: at the headquarters level, it is the global stakeholders; and, at the foreign subsidiary level, each subsidiary has its stakeholders. The MNC headquarters should manage its stakeholders with a global perspective. Each foreign subsidiary must manage its stakeholders in its host country environment.

Through effective management of stakeholders at both levels, an MNC can formulate its social responsibility objectives, goals and programs because the stakeholders would provide inputs about the needs and expectations not only of their own interests, but also those of the society of the environment.

CONCLUSIONS : At the MNC headquarters, the core values and philosophy of social responsibility, in the broadest terms, should address the long term, global issues. At each foreign subsidiary, the shorter term and detailed goals and programs—within the context of the MNC global philosophy and core values—may address the needs and valid expectations of the host country. Fine tuning the programs to the changing needs and realities of the host country would benefit the host

country. Effectiveness of social responsibility programs depends upon the effectiveness of the programs at the foreign subsidiary level.

The diverse nature of the MNC's foreign subsidiary environments makes the task of developing the executing more difficult the social responsibility program that is at the same time: (a) consistent and integrated in a universal, global framework, and (b) customized enough to fit the varying needs and expectations of the many host countries. The MNC headquarters and the foreign subsidiaries should closely partner in the formulation and execution of the global social responsibility programs.

References can be obtained from
godiwaly@uww.edu

Dr. Yezdi H. Godiwalla is Professor of Management at University of Wisconsin-Whitewater for over three decades. He has a BA Honours, Ranchi University; MBA, Indian Institute of Management-Ahmedabad; and PhD, Oklahoma State University. He has over 40 years of experience in the fields of strategic management, international management, social responsibility, and organizational theory and behavior in industry and university and consulting settings. He has conducted numerous professional conferences and seminars, published 3 research and scholarly books, professional articles and papers. He has served as the department chairman and on numerous faculty and administrative committees of his university and on professional organizations. He has been on boards of reviewers of scholarly journals



Breaking News

ZUBIN MEHTA

FIRST ZARATHUSHTI ON THE HOLLYWOOD WALK OF FAME

As the Spring 2011 issue of FEZANA goes to the press, news was being made in HOLLYWOOD, Ca, where APPRO Zubin Mehta was being immortalized with a STAR on the Hollywood Walk of Fame. The date March 1st 2011, coincided with the 50th anniversary of Zubin Mehta being a conductor for the first time. Present on the occasion amongst others was old friend and actor Kirk Douglas, along with members of the Los Angeles, Israel and Vienna Philharmonics Orchestras who performed at the site in a tribute to Zubin.

Kirk Douglas called Zubin a "munch". i.e. someone who is good, kind and generous.

He also went on to add, "What would the world do without his music? Zubin has entertained millions of people all over the world."

Zubin Mehta thanking them said, " I have to say, what a wonderful surprise to have three orchestras I have worked with perform for all of us today, I am grateful to this country which has taken care of me for so many years."

Coinciding with the ceremony, that evening in Los Angeles, Zubin Mehta conducted the

Israel Philharmonic Orchestra in a concert at the Walt Disney Concert Hall, they were Haydn's Symphony No.96 and Mahler's Symphony No. 5. Just two days earlier at the Davis Symphony Hall in San Francisco, I had the privilege of being in the audience when Zubin Mehta conducted the same orchestra playing the same works. It was 112 minutes of sheer sensual joy and as a Zarathushti lady, herself a musician, commenting on the Concert on the next day, 28th Feb 2011 at the same venue wrote to me, " Yes, dear Zubin was walking slowly, but his conducting actions were fiery and fierce as the music called for."

I'll never forget the genius of Mehta conducting the Three Tenors in Los Angeles, in July of 1994 a day or so before the Football World Cup Final, it was to become the most successful and heralded venture in classical music of all times. It also attests to the to the immense spectrum of his musical genius

For the convenience of fan



and visitors looking for the Zubin Mehta Star, out of the 2,434 that were there on the 1st March 2011 on the Hollywood Walk of Fame, I have to suggest they look for it at No. 1,600 Vine Street towards the Northern end of Hollywood Boulevard. If you found Clark Gable at 1,608 or Budd Abbot at 1,611 you are very near.

Scanning the list of names maintained by the Hollywood Chamber of Commerce about the 2,434 STARS on the Hollywood Walk of Fame,

I find "Appro Maestro Zubin" is the only Zarathushti on the list. Congratulations Zubin.

*Reported by RUSI
SORABJICampbell, Ca*

JAMSHED BHARUCHA TO HEAD COOPER UNION, ONE OF THE WOLD'S MOST SELECTIVE COLLEGES

Dr Jamshed Bharucha, 54, provost and senior vice-president, Tufts University, Massachusetts will take charge as Cooper Union's 12 th President in July 2011. Before joining Tufts, Bharucha was the John Wentworth professor of psychological and brain sciences and dean of the faculty at Dartmouth College, New Hampshire. He was instrumental in launching the first MRI-based program in cognitive neurosciences. As an outstanding teacher, he received the Huntington Teaching Award in 1989 and the Undergraduate Teaching Initiative Special Award in 1992.

Dr Bharucha's father Jal, came to the US in 1948 to study engineering in Detroit, met his mother Elizabeth from Albany New York, married and went back to India. Jamshed came to the US in 1974.

According to the Chairman of the Board of Trustees, Dr Bharucha's interdisciplinary work combines the science of learning with a profound commitment to the advancement of the critical thinking skills necessary to solve our world's problems.

Cooper Union provides full-time scholarships to

every accepted student throughout its 151 year existence, making it one of the most competitive colleges in the US. In 2010 it received 3,354 applications for 214 freshman places. It offers rigorous degree programs in engineering, architecture and the fine arts.





Calendar of Festivals

Calendar of Festivities

MARCH 2011 to SEPTEMBER 2011

FRAVARDEGAN/PHANJEH/HAMAPATHMEDAYEM Gahambar

Five Gatha Days

Wednesday March 16- Sunday, March 20 (F)

CHAR-SHAMBE SOORI (Heralding the New Year)

Tuesday Prior to Naurooz

Tuesday, March 15 (F)

NAUROOZ or JAMSHEDI NAUROOZ (New Year)

Mah Fravardin, Roz Hormazd

Monday, March 21 (F)

KHORDAD SAL (Birth anniversary of Asho Zarathushtra)

Mah Fravardin, Roz Khorshed

Saturday, March 26, (F)

PIR E HERISHT FESTIVAL

Mah Fravardin, Roz Amardad-Khorshed

Sunday, March 27-Thursdays March 31 (F)

AVA ARDVISOOR NU PARAB

Mah Avan, Roz Avan

Thursday, February 24, (K)

Saturday, March 26, (S)

FRAVARDEGAN (Remembrance of the Departed)

Mah Fravardin, Roz Fravardin

Friday, April. 8. (F)

JASHNE ARDIBESHTGAN

Mah Ardibesht, Roz Ardibehesht

Friday, April, 22. (F)

ATASH-NU-PARAB

Mah Adar, Roz Adar,

Friday, March 25 (K)

Sunday, April, 24 (S)

MAIDYOZAREM GAHAMBAR

Mah Ardibehesht, Roz Khorshed-Dae-pa-Meher

Saturday, April 30- Wednesday, May 4 F

ZARATHUSHT-NO-DISO (Death anniversary of Asho Zarathushtra)

Mah Dae, Roz, Khorshed

Tuesday, April, 26, (K)

Thursday, May, 26 (S)

DAE MAH NU JASHAN

Mah Dae, Roz Fravardin

Wednesday, May, 4 (K)

Friday, June, 3 (S)

MAIDHYAREM GAHAMBAR

Mah Dae, Roz Meher-Bahram

Sunday, May1-Thursday, May 5 (K)

Tuesday, May 31-Saturday, June 4 (S)

PIR-E-SABZ Festival

Mah Khordad, Roz Ashtad-Aneran

Tuesday, June 14 - Saturday, June 18. (F)

PIR-E-BANU Festival

Mah Tir, Roz Meher-Bahram

Monday, July 4 - Friday July 8 (F)

MAIDYOSHEM GAHAMBAR

Mah Tir, Roz Khorshed-Dae pa-Meher

Wednesday June 29-Sunday July 3 (F)

JASHNE TIRGAN

Mah Tir, Roz Tir

Friday, July 1, (F)

FRAVARDINGAN/MUKTAD/HAMAPATHMEDAYEM Gahambar

Five Gatha Days

Friday July 15- Tuesday, July 19 (K)

Sunday, August 14-Thursday, August 18 (Pateti) (S)

NAU ROOZ

Mah Fravadin, Roz Hormazd

Wednesday, July 20 (K)

Friday, August 19 (S)

KHORDAD SAL (Birth anniversary of Zarathushtra)

Mah Fravardin, Roz Khordad

Monday, July 25 (K)

Wednesday, August, 24 (S)

FRAVARDIN JASHAN

Mah Fravardin, Roz Fravardin

Sunday, August 7, (K)

Tuesday, September, 6 (S)

F=(Fasli), S=(Shenshai), K=(Kadmi)



FEDERATION OF ZOROASTRIAN ASSOCIATIONS OF NORTH AMERICA (FEZANA)

Registered address: 5750 South Jackson Street, Hinsdale, IL 60521 USA

Administrator: Zenobia Damania admin@fezana.org tel 630-468-2705

www.fezana.org

FEZANA OFFICERS

President: Bomi Patel, 4296 Mountcastle Way, San Jose, CA 95136, Tel: 408-264-4395, bomifezana@yahoo.com

Vice-President: Rashid Mehin, 2227, Pasco Saucedal, Carlsbad, Ca 92009, Tel 760-891-0699 mehin@yahoo.com

Treasurer: Ratan P Mistry, 1258, Water Lily Way, San Jose, CA 95129 USA Tel:408-642-1201. ratanmistry@hotmail.com

Secretary: Firuzi Poonevalla, 955 Audley Road South, Ajax, ON L1Z 1N3, Canada, Tel: 905-619-9385, firuzi.poonevalla@rogers.com

Asst. Secretary: Nahid Dashtaki 12851 Longden St, Garden Grove, CA 92845 USA. Tel 714 390-4838. ndashtaki@gmail.com

FEZANA MEMBER ASSOCIATIONS

Zoroastrian Association of Alberta, (ZAA): President: Neelum Austin, 316-30 McHugh Court N.E. Calgary, Alberta T2E 7X3 Tel 403-271-1273, bapajji@shaw.ca

Zoroastrian Society of British Columbia (ZSBC): Arbab Rustam Guiv Darbe Mehr, 8900 Halifax St., Burnaby, BC V5B 2R5, Canada, Tel: 604-420-3500, President: Homi Italia, Tel: 604-438-2076 Homiitalia@hotmail.com

Ontario Zoroastrian Community Foundation (OZCF): 4244 Taffey Crescent, Mississauga, ON L5L 2J2, President Jal Panthaky Tel: 905-568-4946, jal_panthaku@yahoo.ca

Zoroastrian Society of Ontario (ZSO): Mehraban Guiv Darbe Mehr, 3590 Bayview Avenue, Willowdale, ON M2M 3S6, Tel: 416-733-4586, President: Sam Vesuna, Tel: 905-477-3808, sam.vesuna@sympatico.ca

Zoroastrian Association of Quebec (ZAQ): President: Faranak Firoozi, 5675 Ch Cote St Luc; Apt 215; Hampstead, Que, Canada ,H3X 2E5 farankfiroozi@yahoo.com

California Zoroastrian Center (CZC): 8952 Hazard Avenue, Westminster, CA 92683, Tel: 714-893-4737 info@czc.org, President: Shiva Khorshidian; Rep Dr Sohrab Salamati pour

Traditional Mazdayasni Zoroastrian Anjuman (TMZA): President: Tahamton Aresh, Tel: 949-759-0519.

Zarthushti Anjuman of Northern California (ZANC): President: Nazneen Spliedt, Tel: 650-624-8888, nazeher@aol.com

Zoroastrian Association of California (ZAC) President Vira Burjor Santoke, 19071 Bikini Lane, Huntington

Beach, CA 92646 Tel 714-963-1301, bhvm.santoke@verizon.net

Persian Zoroastrian Organization (California) (PZO): 10468 Crothers Road, San Jose, CA 95127, Tel: 408-251-7408, President: Hooshang Mehrshahi, hooshang@pzo.info; contact@pzo.info

Zoroastrian Association of Rocky Mountain (Colorado) (ZARM): President: Neville Rustonjee,, Neville_rust@hotmail.com

Zoroastrian Association of Metropolitan Washington Inc. (District of Columbia and Washington DC suburbs) (ZAMWI): President Mehrdad Aidun: zamwi_president@yahoo.com

Zoroastrian Association of Florida (ZAF): President: Jahabux B .Daruwala,, Tel: 305-792-4225, Address: 21050 Point Place, Apt. # 1205 Aventura, FL 33180 jbdaruwala@aol.com

Atlanta Zarthushti Association (Georgia)(AZA): Representative: Cyrus Aidun : Tel 404-894-6645 Cyrus.aidun@me.gatech.edu; , Nairika Kotwal Cornett nairika@bellsouth.net

Zoroastrian Association of Metropolitan Chicago (Illinois) (ZAC-Chi): Arbab Rustam Guiv Darbe Mehr, 8615 Meadowbrook Drive, Hinsdale, IL 60521, Tel: 630-789-1983, President: Dinaz Weber Tel 630-830-3430 kenanddina@yahoo.com

Zoroastrian Association of Kansas (ZAK): President: Farzad Shahlari, Tel 630-334-4084 shahlari@yahoo.com

Zoroastrian Association of Kentucky, Ohio and Indiana (ZAKOI): President: Abad Kelawala, Columbus, Ohio akelawala@yahoo.com; www.zakoi.org

Zoroastrian Association of Greater Boston Area (Massachusetts) (ZAGBA): President: Aspi Engineer, 2B Prescott Way, Woburn, MA 01801 Tel: 781- 938-0195, aspidengineer@gmail.com

Zoroastrian Association of Michigan (ZAOM) President: Neville Bugli, 42729 Wimbleton Way, Novi, Michigan MI 48377 Tel 248-926-9626 nbugli@sbcglobal.net

Zoroastrian Association of Pennsylvania, New Jersey & Delaware (ZAPANJ): President: Veera Karanjia, Tel: 732-390-1993, bankervill@hotmail.com

Zoroastrian Association of Greater New York (NY City Area) (ZAGNY): 106 Pomona Road, Suffern, NY 10901, Tel: 845-362-2104, President Gev Nentini 631-462-0763. nentini@optonline.net

Iranian Zoroastrian Association (New York City Area) (IZA): 106 Pomona Road, Suffern, NY 10901, Tel:

845-362-2104, President :Shirin Kosravi, Tel: 631-470-0884, sherrykiamane@hotmail.com

Zoroastrian Association of Pennsylvania (ZAPA): President Lily Dastur, Tel: 412-835-7373 lilydastur@gmail.com Rep Hutoxi Contractor hutyc.contractor@gmail.com

Zoroastrian Association of North Texas (Texas)(ZANT): President Zal Parakh Tel: 972-255-2080, zal_parakh@yahoo.com president@zant.org; www.zant.org

Zoroastrian Association of Houston (Texas) (ZAH): 8787 West Airport Blvd, Houston, TX 77071, Representative: Sarosh Collector, Tel: 713-882-8465, scollector@cdadvisorsinc.com

Zoroastrian Society of Washington State (ZSWS): President: Mitra Khosraviani, Tel: 425-945-1221, zsws1@yahoo.com

FEZANA CORRESPONDING MEMBERS (SMALL GROUPS)

Zoroastrian Association of Atlantic Canada (ZAAC): Chair: Shirin Jagosh, Tel: 902-835-5221, s_jagosh@hotmail.com

Zoroastrian Association of Arizona (ZAAZ): President: Percy Munshi, Tel: 480-705-4797pbmunshi@gmail.com

San Diego Zoroastrian Community: Chair: Hoshang Khambatta, Tel: 858-450-0190, khambatta@peoplepc.com

Central Florida Zoroastrian Community: Chair: Sarvar Demehri, Tel: 407-767-9799, sarvar1@aol.com

Zarthushti Association of Tampa Bay (ZATAMBAY): Chair: Soli Dastur, Tel: 941-351-2240, dastur@comcast.net.

Zarthushti Association of New Orleans: (ZANO): Chair Rohinton & Armin Tarapore, Tel: 504-443-1929, rktarapore@cox.net

Minnesota Zoroastrian Community: Chair: Jehangir Rudina, Tel: 952-898-2980, jerudina@aol.com

St.Louis Zoroastrian Community: Chair: Persis and Minoos Mehta, Tel: 314-569-1828, pmhelix@yahoo.com

Cleveland Zoroastrian Community: Chair: Kamal Mehta, Tel: 440-944-1181, knmkersi@aol.com

Zoroastrian Center of Austin Texas: (zcat): Chair: Ketty & Aspi Wadia, Tel: 512-263-3131, kwadia@austin.it.com

Zoroastrian Association of Virginia: (To be ratified): chair: Rummy Mohta, Tel: 804-639-6977, richtrlv@aol.com

Subscription Rates (US dollars)

	US	Canada	Overseas (Air)
1 year	US \$ 25	Can \$25	US \$ 50
2 years	US \$ 45	Can \$45	US \$ 90
3 years	US \$ 70	Can \$70	US \$120

Single Issue: \$5 plus shipping (US - \$5.00, Canada - \$5.00, Overseas Air-only - \$15 for 1 to 3 copies). **Full set of archival Journals, 1991 - 2005:** \$225 plus shipping. "Periodical Rate" may take upto 2 months (for UK, Europe) and upto 4 months (for Asia, Australia, Far East).

Advertising Rates (in US dollars)

To advertise contact: Dolly Dastoor Tel 450-656-2036 e.mail dollydastoor@sympatico.ca

	Full page	Half page	Quarter Page	1/8 Page
Per Issue	US\$200	US\$100	US\$ 50	US\$ 30
Per 4 Issues	US\$600	US\$300	US\$150	US\$100

Covers: Inside front \$350; Inside back \$300; Outside \$500. **Fourth ad free.**

FEZANA JOURNAL Subscription/Advertisement/ Sponsorship Rates

Sponsor an Issue

To sponsor an issue of the Journal, contact

Dolly Dastoor [see left].

Individual Sponsorship is \$1500

Group Sponsorship is \$300 each (five or more sponsors)

All sponsors will be duly acknowledged in the Journal.

All amounts are in US dollars

FEZANA Journal depends on your subscriptions, donations, advertisements and sponsorship

**Please check your address label for your subscription status
Renew for multiple years to avoid book-keeping**

----- Cut Here -----

FEZANA JOURNAL Subscription/Donation/Address Change Form

Make additional copies as needed. Enclose check or money order **in US dollars**, payable to "FEZANA", and mail to: **Kershaw Khumbatta, 1455 Hwy.6 South, Sugarland, TX 77478, /Fax Credit Card orders to 281-313-8036 (after 6 pm). journalsubscription@yahoo.com** enquiries/updates contact: **Arnavaz Sethna, email: asethna@comcast.net, tel: 281-499-1832.**

Total enclosed (US funds only):

Subscription: \$ _____ for _____ years
 airmail

Donation: \$ _____ Fund*

Total amount: \$ _____

* Funds are: General, Welfare, Critical Assistance, Religious Education, Scholarship and Fezana Journal

Cardholder authorizes payment by issuer identified below, and agrees to comply with the obligations set forth in the Cardholder agreement with the issuer. Only Visa or Mastercard accepted.

VISA MASTERCARD

Expiration date (Mo/Yr): __ / __

Cardholder's Signature _____ Cardholder's name (Fill out (reqd for credit card purchase) address on credit card below).

Billing address on credit card, if different from above: _____

WHEN RENEWING

please write legibly your name, the credit card# and the expiry date

Personal Subscription New Renewal

Gift Subscription New Renewal
(Fill out donor's name and address in box above)

Mr/Mrs/Miss/Dr _____
Last name First name

Middle Initial _____

Street _____ Apt.No. _____

City _____ State/Province _____ Zip/PIN _____

Country _____ Tel. No. _____ Fax. No. _____

Email address

Check here if this is an address change