

### Egyptian Arabic transcript:

المرأة (القميص الزهري): دي الوقت يمكن أتكلم عن الحياة الإجتماعية، والزي الناس كلهم هنا بيبقوا مع بعض. يعني مثلا أنا وأنا صغيرة، بابا وماما هم إلي كبروني وعلموني وكل داه، وادولي هم بالفضل بتاعهم أي أنا النهار داه عندي مركز بالمجتمع، مركز كويس وأنا فخورة بيه. طبعا في الشرق، أهلينا، الأب الأم، مقدسين، فلما بيكونوا كبار في السن وكده ما بنحطهمش في بيت خاس بالجماعة المسنين، بالعكس بيقعدوا في البيت معانا، وبنرذلهم إلي هم عملوا لينا واحنا صغيريين.

المرأة: دي بتهيألي في أوروبا ما بقتش موجوده أو في أمريكا أو في المجتمعات المتقدمة جدا نظرا لإختلاف التقاليد نفسها، أو إختلاف نمط الحياة إلي عايشينها بره، يمكن مختلف عن الشرق، لأنو برضوا مهمن كان في الشرق في حياة اجتماعية، في اصحاب بنقدر نروح نشوفهم، لو بنحتاجلهم بنضربلهم تلفون على طول بنلاقهم بيجوا، في الحب دا، وفي الحياة الإجتماعية إلي كلنا بنساند بعض، ودي حاجة طبعا بتهيألي، انا سافرت كثير، ما شقتهاش بره يعني، في فرنسا أو في أمريكا يعني. متهيألي يعني أن الأب والأم لما يتكبروا بالسن بيبينوا عبئ على الأولاد، أنا متهيألي بيبقى بالمجتمع الغربي كده، لكن في المجتمع الشرقي بالعكس، الأب والأم بيفضلوا يعني هم الأساس بتاع الأسرة، و اساس البيت نفسه. طبعا دي حاجة كويسه جدا لأن إحنا دلوقتي بنرذلهم إلي هم عملوه معنا وإحنا صغيريين. واده اعتقد انو شئ طبيعي جدا، أنو الأولاد بكونوا يعرفوا يردوا الجميل إلي تعمل فيهم لأبوهم وأمههم.

الصوت: إنتي لما سافرت شفتي حاجات تانيه مختلفة عن مصر؟

المرأة: في إختلاف بحاجات كثير، يعني أنا سافرت فرنسا كثير، رحت أمريكا، رحت في الهند رحت تركيا كثير، يعني سافرت كثير في المنطقة. الحياة طبعا تختلف بالشرق وبالغرب، بس حوض البحر المتوسط تقريبا بتقاليد قريبه من بعضها، مش حاجات فيها فرق كبير.

الصوت: يعني ممكن أقول أي واحد يوناني تقاليده زي واحد مصري مثلا؟

المرأة:بالزبط، بالزبط، لبنان، سوريا.  
الصوت: إحنا قريبيين من بعض يعني؟  
التقاليد قريبه ونمط الحياة نفسه يمكن دلوقتي بقى سريع لكل الناس بس برضوا في درجات مختلفة من مكان لمكان. يعني في فرنسا مثلا بكون في اجازة بنزل من البيت، بنزل بمشي بشويش، بلاقي الناس بتجري، فطبعا أنا بلاقي نفسي برجي زيهم، بس أنا في اجازة، هم بيجروا عشان شغلهم. إن الناس معندهمش وقت، يعني حياتهم سريعة. بيصحوا بدري، بيركبوا المتروا، بيروحوا يشتغلوا، بيشترخوا الحاجات من سوبر ماركت وبيروحوا بيوتهم، خلاص بيبقى النهار خلص، يعني مفيش حياة بعد كده.

الصوت: مصر بالعكس طبعا.

المرأة:مصر بالعكس.

### English translation:

**Woman (pink shirt):** Now I'll talk, perhaps, about social life and how all people here are together. For example, I ... when I was a kid, my mother and father were the ones who raised me, and taught me, and all that. They gave me ... I mean, it is thanks to them that today I have a position in society, a good position that I am proud of.

Naturally, in the Orient,<sup>1</sup> our parents, the father and the mother, are sacred. When they grow old we don't put them in homes specifically dedicated to the elderly. On the contrary, they stay at home with us, and we give them back what they gave us when we were children. I don't think this is still present in Europe or, possibly, America, or in the very developed societies, with regard to the difference in the traditions of life itself, or the difference in the way of life that they have abroad.

Maybe it is different from the Orient also because, whatever happens in the Orient, there is a social life; there are friends we can go see; if we need them we just call them, and they come right away. There is this love and this social life in which we all support one another. I traveled a lot, and I believe that this is a thing that I did not see abroad, in France, or the United States. I believe that in these countries, when the parents grow old, they become a burden for their children. I think that it is like this in Western societies. But in Oriental societies, it is the opposite; the father and the mother remain the basis of the family, and the foundation of the home in itself. Naturally, this is a wonderful thing, because we are now giving them back what they did for us when we were young. And I believe that it is a very natural thing that children are able to pay back the services they benefited [by getting] from to their father and mother.

**Voice:** Did you notice any other difference with Egypt when you traveled?

**Woman** (pink shirt): There are differences in a lot of things. I mean, I traveled to France a lot, I went to America, I went to India, I went to Turkey a lot -- I mean I traveled a lot in the region, and, of course, life is different in the West and the Orient. But amidst the countries of the Mediterranean Sea, the traditions are more or less close to one another; there are no big differences between them.

**Voice:** So we can say that the traditions of a Greek man are the same as that of an Egyptian man?

**Woman** (pink shirt): Exactly! Exactly! Lebanon, Syria ....

**Voice:** We are similar to one another.

**Woman** (pink shirt): Yes, traditions are similar, and possibly the way of life in itself. The way of life has maybe become fast for everyone, but there are also different degrees from one place to another. I mean, in France, for example, when I am on holiday, I go out of the house, I go out and walk slowly, and I find people running, so naturally I find myself running like them, but I am on holiday; they are running because they have work. People don't have time -- their life is fast. They wake up early, they ride the metro, they go to work, and they go buy things from the supermarket, and go back home. It's over; the day is over. They have no life after that.

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<sup>1</sup> A term used to refer to the Arab region, culture and values in this context. It is a literal translation of the Arabic word "Al Sharq."

**Voice:** In Egypt it is the opposite!

**Woman** (pink shirt): Of course Egypt is the opposite!

**About CultureTalk:** CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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