

Egyptian Arabic transcript:

عاطف: المرأة في المجتمع... المجتمع لديه قيم واحترام لحقوق الإنسان ومبادئ وبعض السلوكيات الطيبة لم تلجأ المرأة أبداً لإرتداء النقاب، لماذا؟ لأنها ستكون في نوع من الإطمئنان، إن إذا مزلت الشارع ستجد من يحترمها ويحترم كينونتها، فلن تلجأ إلى هذا النوع من غطاء الوجه أو الكفين أو حتى الخمار بمعنى أصح، ولكنها تترك تعدد تماماً بأنها ستنزل بمكان آمن، ليس لديه أي آية أي هو معوقات، وثانياً أيضاً إن هي ستنزل بمجتمع يحترمها ويحترم حقوقها ويحترم ذاتها فلن تكون في داعي أو في حاجة إلى هذا لبس المقنع بمعنى أصح. أحيانا بيضيع زراعة المبادئ ورعاية الأخلاق، كما قال الشاعر: إنما الأمم الأخلاق ما بقيت فإن ذهبت أخلاقهم ذهبوا. إذن هنا الأمم إذا ضاعت أخلاقهم ضاع كل شيء، ضاع الأمن وضاع الأمان، أحيانا في القاهرة نخاف على أولادنا ونخاف على بناتنا من النزول متأخرا في الشوارع خوفاً عليهم من قاطع طريق أو من لص أو من إنسان قد أدركه الخمر أو أدركه بعض المسكرات ولا يوجد رجال شرطه بمعنى أصح يدافعون عن هذا الإنسان، فإذا كانت الأخلاق ليست موجودة فمش حننتظر إن على كل إنسان حط رجل شرطه. الإسلام دين عظيم جدا يهتم بالأخلاق عامة، والسلوكيات دي تدرس للطفل قبل الرجل، تدرس في كل الأمان، في المنزل، في المدرسة، في الشارع، في المسجد، في كل الأماكن.

English translation:

Aatef: A woman in a society ... I mean, in a society that has ethics and respect for human rights, and principle,s and some of the good behaviors, the woman has never resorted to wearing the *niqab*¹. Why? Because she ... ah. There will be some sort of assurance; if she goes out to the street, she will find [people] who respect her and respect her entity [self]. So she won't resort to such a kind of face cover, or hands cover, or even the *khemaar*,² to be more accurate. But because she acknowledges, precisely, that she will go to a safe place, where there is no what? First, obstacles, and second, also, that she is in a society that respects her, and respects her rights, and respects her entity [self] -- then there is no reason or need to, to, to wear the mask, to be more accurate.

Sometimes ... are lost, ethics are lost and morals are lost; ah, as the poet said,

Morals represent nations as long as they [morals] last;
If morals are lost, nations vanish.

So, they are the nations; if their morals are lost, everything is lost. Security is lost and safety is lost. Ah, sometimes in Cairo, we fear for our sons and daughters for going out late into the streets, ah, fearing for them from a bandit, or from a thief, or from a person, ah, a drunk person, because of alcohol or because of some other drinks, and there were no policemen, to be more accurate, to defend this person ... not, if ethics are not there, we will not have for each person a policeman.

¹ *Niqab* is the face cover wore by some Muslim women.

² *Khemaar* is another name for the face cover.

Islam is a very great religion that cares for ethics in general ... ah, and these ethics are taught to the child before the man. They are taught in all the places, at home, at the school, in the street, in the mosque -- in all the places.

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.

© 2007-2010 Five College Center for the Study of World Languages and Five Colleges, Incorporated