mahsan: مثال در ادامه ی همین آزادیها، مثال رفته و آمد به بیرون خونه و تو خونه چطور بود؟ مثال این که...

ناهید: خب این که مثال دیگه پسرا اولاً مسئول خرید بودند مثال بخوان پرن میوه بخردن نون بخرن همه هی این چیزه.

mahsan: چرا آنا مسئول خرید بودند؟

ناهید: برای این که می‌گفتند که برای یه دختر خوب نیستکه به سر خوب کننکه؛ ممکنه توی اون مثال صف نوتوانی؟ [انتویی] که واویتاده مثال مردایی بخوان آنیتیش بیکننی؛ با نگاه‌های بی‌وتی تبکننی؛ با مسایلی براش پیش بیاد که خوب نیستن. بی‌پای این کار خرد کرد مال پسرا بود. اگر پسرا برد می‌اومند بار خلیل را هختونر بود برانشون قبول کردندش تا یه هختنر مثال دیر بیادش واينا و این فردا هیچنمی بودن این... ما احساسی که کردیم یعنی بهموم [به ما] هم بری خورد، ولی بعضی موقعها هم عادت کرده بودیم که همین است/ غیراین این نمی‌توهنه مثلا [تانوی] باشت[نش].

mahsan: یعنی مثال دیگری[نیگر] عادت کرده بودید خودتون می گفتند مثال مردایی برو مثال اینون بخردن نون بخردن نون از بالا قرار دادن یکی از بقایی من.

ناهید: آره ایش دست بود بیونی ما اگه یه چیزی هم بعضی موقعها می‌خصووصوقت وقی تاریخی بود من به پسرادم می‌گفتند که یه تونی بری ایشان چیز تو پسر بیلی دی. ولی در عین حال برادر من هم که توی خونه نون بخرن بعضی موقعها می‌گفتند که کردیم یک مثال می‌گفتند "ناهید می تونی بری ایشان آب باری؟". من یه خودم مثالی خرده را فکر می‌کردم "انه من چه فریق دارم که یه بیش". [می‌گفتند] "خودت پاشو برآ بی باری" [اون می‌گفت] "خب پس تو چی کاره هستی". می دونی چه می‌گم.

mahsan: یعنی بعد از ایش یه مدت هر کدوم می‌گذری همان تا مثال هم وظایفون تو خونه است و اونا بیرونی عیشی من می خواه مثال این تو ذهن من ایجاد شده که ایا بعد از یه مدت خودن چیه نمی دونستی بیرون رفتن دخترا را از خونه؟ مثالا عیشی وقتی که پونزده سالتون بود دیگه تو این فرهنگ بزرگ شده بودی آگه یکی بهتون می‌گفتند که الان نه آزادی که مثال خودتون برید دیگرشا ایفا فکر نمی کردید که این بده؟ چرا من باید بریم [برویم]؟ بده [بد است].

من نباید بریم؟ ایش نون بخور نیستن؟ به نه همیشه نست داشتی همیشه خوتنه که کاری را بکنی.

ناهید: از خودم شخصیه ی ادیمی بودم که فکر می‌کردم ههی فریقی نباید بین من باشه و وسرا ولی اگر این فریقی را وهم من زرنده من باید. بهار و مادرم هم می‌کرد می‌گویم. این من عیان جنابوا را هم به نیستن که به جناب من داشته باشه. من توی پاکیزه با خلیل از یه و مادرم که من می‌شناخته اتاق تو خانواده ات تا و مادر و مادرم و مادر من به من اینجا بر روی دادند که خلیل موقععا خودم بریم کلاس برگردنکا تو کیسی بگیرم و ایننه چر چی ازبگردن که شدم اقتافا به یه سری از این ایشان را می دانند.

mahsan: همه و یا کلیت جامعه ی تهران و ایران اون زمان این چوری بود؟

ناهید: کلیت این طوری نبود ولی من فکر نمی کنم یک مقدار برای ما یه مقدار این آزادیها بودن.

English translation:

Mohsen: For example, in continuing to talk about the same freedoms, how were for instance your comings and goings in and outside of the house? For example...

Nahid: Well, for instance, firstly the boys were responsible for the shopping, for instance if they wanted to go to buy fruits, bread, and all.
Mohsen: Why were they responsible for the shopping?

Nahid: Because they were saying it is not proper for a girl to go shopping. It is possible that for example while she is standing in the line of bakery, some men want to bother her, or look at her the wrong way, or some problems occur which would not be good. So, the task of shopping was the boys’
If the boys were late, it was again easier for them [parents] to accept [the delay] compared to the girls. If they were late, and these...and these differences were always there...we were feeling that. I mean it was unpleasant too. But sometimes also we had gotten used to it, that this was the way was done and no other way could be [possible].

Mohsen: It means for instance you had gotten used to it, as you were saying for instance, “Brother, go now and for example buy bread or go and buy food stuff from, I do not know, the supermarket.”

Nahid: Yea, it is true. It means if we [girls] ever wanted something, especially if it was dark outside, I would tell my brother, “Well can you go and buy such-and-such and come back?” But at the same time, my brother who was at home, sometimes he would think and say, “Nahid, can you go for me?” I have two names—one so called nickname, and one which is in my birth certificate—I was being called Nahid. For example my brother was telling me, “Nahid can you go and bring me water?” I was thinking and saying to myself, “No there is no difference between me and a boy,” I was saying [to him], “You yourself get up go bring water.” He was saying, “Well then what is your duty?” You know what I mean.

Mohsen: It means, after a while each of you accepted that for instance your responsibilities are inside the house and theirs outside. It means, for example, it occurs to me that after a while, would you also consider it inappropriate for girls to go out of the house? I mean when you were fifteen years old and you had grown up in this culture, if someone would tell you that you are free now that you go to supermarket wouldn’t you think it is bad? Why should I go? It is bad. I should not go. It is not good. Or would you always like to do things yourself?

Nahid: I personally was a person who was thinking, “No, there should not be any difference between me and boys. But if they have put these differences I should not a lot ... I was arguing with my parents about this issue, but at the same time I can say, in comparison to many other parents that I knew, at least most of the time in my family my parents were letting me go to school by myself and return, take a taxi, and everything. The older I got, the more they gave me some sort of freedom.

Mohsen: But in general was the society in Tehran and Iran at the time like this?

Nahid: In general, it was not like this, but I think to a certain extent there were such freedoms for us.
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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