

Dari transcript:

مهاجرین افغان در ایران

شهرزاد: مراکز فرهنگی دارند افغان ها در اونجه؟ روزهای ملی خوده تجلیل می کنن، لباس های خوده می پوشن؟

باقر: بصورت وسیع نی، ولی میشه. یک اتاقکی هست مثلا. میگیرن گاهی وقتی. د مشهد مراسم برگزار میشه. ولی نه به صورتی که کسی بفامه غیر از افغانها. همین شهرزاد: فقط در بین خودشان؟

باقر: فقط در بین خودشان

شهرزاد: نشریات افغانی ده مشهد کدام ها هستند، معمولا چه نوع نشریات هستند؟

باقر: نشریه های افغانی.. فقط میتوانم خط سومه نام ببرم. از دانشجوهای افغانی نشریه های کوچک چاپ میشه. اونها فعالیت دارند دانشجوهای افغانی بسیار زیاد، سعی می کنن مقایسه ای داشته باشن بین جوامع ایران و افغانستان دیگه. و نشریات زیاد نیند، نشریات افغانی. ولی فعالیت های نشراتی افغانی ها خوب است. اوطو که انتظار میره، از او حد مورد انتظار بیشتر است. شهرزاد: نویسنده ها و شاعرهای افغانی که در ایران هستند بسیار حتما تاثیر پذیرفتن از فرهنگ.. از مثلا ادبیات؟

باقر: دقیقا، ادبیات کاملا، یک بحث بسیار طولانیه. کسانی که د ایران بودند اولین چی، تاثیری که گرفتند، زبان بوده. زبان اونا ناخود آگاه تغییر کرده. و ادبیات هم تحت تاثیر همو تغییر زبان، باعث تغییراتی شده. و شعرهای که گفته میشه، داستان های که نوشته میشه، لغاتی که ده اینها آورده میشه، همه اینها دستخور تغییرات شده. و نیمفام چطور، ای وجهه ای در افغانستان چطور میباشه، چطور خواهد بود، چطور قابل قبول است بری ادبیات افغانستانه یا نه. بهر حال، سعی و تلاشی است که اونا می کنند. خواه ناخواه، او تغییری بوده که ایجاد شده. میشه از خیلی چیزهایی که به نظر مه از روی تعصب است، دوری کرد. یعنی میشه به خاطر یک لغت نیامد یک شعره که زیبایی های چندان بیشتر، خیلی بیشتری داره، به خاطر یک لغتی که تلقی میشه که فارسی ایرانی است، ولی که نیست، فارسی ایرانی، چیز نداره، دری نداره، فارسی یکیه به نظر مه. در لغاتی که استفاده می شه، خوب بلی، طبق گویش ها، لهجه ها و اینها فرق می کنه، ولی باعث نمیشه که یک اثر ادبی زیر سوال بره برای مثال.

English translation:

Shaharzad: Do Afghans have cultural centers there [in Iran]? Do they celebrate their national days, wear their national dresses?

Baqer: Not on a large level, but they do. There is one small room for these celebrations, for example. Sometimes they celebrate. In Mashhad [a city in Iran where there are lots of Afghans], there are celebrations. But not in a way that anybody finds out except Afghans. That is it.

Shaharзад: Only among themselves [Afghans]

Baqer: Only among themselves....

Shaharзад: What are the Afghan publications in Mashhad? ...Usually what kind of publications they are?

Baqer: Of Afghan magazines I can only name *Khate Sawom* [Third Script]. Afghan University students print small publications. They are very active, the Afghan students. They try to compare societies of Iran and Afghanistan. There are not very many magazines, Afghan magazines. But publication activities of Afghans are good. It is more than what you would expect.

Shaharзад: Afghan authors and poets, who are in Iran, certainly have been affected by culture and literature there.

Baqer: Exactly. Literature is a long discussion. For those who were in Iran, the first thing that was affected was their language. Their language has changed unconsciously. The literature has also been affected by change of language. The poems that are written, the stories that are written, the vocabulary used in them, all has changed. And I don't know how will this case be reacted to in Afghanistan, how will it be, will it be acceptable for Afghanistan's literature or not. Anyways, they [immigrant poets and authors] try their best. Anyway, the change has occurred. We can avoid lots of reactions that are based on prejudice. We shouldn't neglect a poem, all beauties of a poem, for one word that is considered Iranian Farsi. There is no Iranian Farsi or Dari Farsi. In my opinion Farsi is one. The words that are used, well, yes, they vary according to accents and dialects and things like that. But these reasons can't make a literary product less valuable.

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