

Persian transcript:

ناهید: و خُب چون از لحاظ فرهنگی هم خیلی فرهنگ ما داشت به سمتِ مُدرنیزه و به اصطلاح غَرَب زَدگی و این ها پیش می رفت این نگرانی این که خُب حالا مُدل لباس پوشیدن دخترها که تغییر کرده اگر چه الان شما جامعه ی ایران الان می بینید خُب به خاطر این که حجاب به چیز اجباری هستش خب خیلی چیزها رو نمی بینید ولی زمانی که من به نوجوان توی ایران بودم لباس پوشیدن، مینی ژوپ پوشیدن برای خانمها خیلی مُد شده بود و شما [با] یکی وقتی می رفت تو خیابونا [خیابانها] به سری را می بینید که چادر سَرشونه [سرشان است] پوشیده هستند خیلی شدید خودشون ... ولی به سری را هم می دیدید که اصلاً مثل غَربی ها اون زمان لباس می پوشیدند با مینی ژوپ و آرایش خیلی زیاد و موهای میز آمپله و همه ی این حرفا. و این به اصطلاح جالب بود دیدنش که به اصطلاح ی ی ی ی ... این خانمها می تونستند [می توانستند] هر مُدلی بیایند توی خیابون [خیابان].

محسن: بعد کدوم قشر بیشتر در اکثریت بودند؟ حالا ما شهر تهران اون زمان رو می گیم [می گوییم]. چون فکر می کنم که توی شهرهای کوچک و روستاها خب عموماً مذهبی و خیلی سنتی بودند و حتی اون زمان هم که حجاب اجباری نبود با حجاب بودند شاید همه با چادر هم. ولی حالا شما که تهران زندگی کردید و اینها، تهران چه طور بود، کدوم در اکثریت بودند؟

ناهید: خُب، مُطمئنأ اون طوری که من به نظرَم می آد [می آید] اکثریت طبقه ای بودند که به اصطلاح بیشتر با حجاب بودند و من، جالب بود که در تهران مثلاً منی که زمان اون زمان حجاب نداشتم، ولی اگر می رفتم خونه ی خاله ام چون اونها مذهبی تر بودند و به این به اصطلاح به این به اصطلاح چه می دانم مسائل مذهبی بیشتر اهمیت می دادند من باید اونجا چادر سَرَم می کردم. و اگر می رفتم شهرستان مثلاً همدان یا گُردستان، اونها هم یک مقدار برای ما لباس پوشیدنمون [پوشیدنمان] و اینها به مقدار بایستی که اهمیت می دادیم که چه جور...
محسن: مُراعات می کردید.

ناهید: مُراعات می کردیم؛ بستگی داشت که کجا می رفتم.

English translation:

Nahid: Well, because in cultural terms, our culture was going toward modernization and so called *westoxification*¹ and things like that. There was this concern that girls' clothing has changed. Even though today you look at Iranian society where you don't see many things since *hijab*² is mandatory, when I was a teenager in Iran, wearing mini skirts for women had become fashionable and you or anyone going to the streets could see some people who were wearing *chador*³--they were covered completely [by choice]... but you could see some people that they were dressed like the western people at that time with

¹ *Gharbzadegi* (Westoxification) is a Persian term created by Ahmad Fardid, a late Tehran University profess., and was coined by Jalal-e Ale Ahmad in a book by this name. The main idea is that Western culture is dominating in all different aspects of life, culturally, technologically, and ideologically over Eastern culture.

² *Hijab* refers to the head covering worn by Muslim women

³ *Chador* is an outer garment or open cloak worn by many Iranian women in public spaces. It is one possible way to wear *hijab*.

mini skirts, too much make up, and *mise en plaits*⁴ and all that. It is interesting to see that these ladies could come to street in any fashion they wanted.

Mohsen: What class were the majority? Now, we are talking about Tehran at that time. Because I think in small towns and villages people were generally more religious and traditional and even when *hijab* was not mandatory they were wearing *hijab*, maybe all [wore] *chador*. But, you have lived in Tehran, how was Tehran; which [class] was the majority?

Nahid: Well, definitely as far as I can remember the majority was the so-called “with *hijab*” group. And it is interesting that in Tehran, for example, a person like me was not wearing *hijab*, but if I would go to my aunt’s house I would wear *chador* because they were more religious and they were valuing these so-called religious rules more. And if I was going to *shahrestan*⁵ like Hamedan, Kordistan, we should have paid more attention to our dressing, that how ...

Mohsen: You were observant.

Nahid: We were observant. It depended on where we were going.

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⁴ *mise en plaits*: hair-do (adapted from French).

⁵ *shahrestan*: In Iran all the cities in comparison to Tehran are called *sharestan* which means “small town,” and it is used mainly by people from Tehran when they are talking about other cities. Ex: “Where were you?” “I went to *shahrestan* to do something.”