

Hassaniya Arabic transcript:

س: ابوا بعد عشرين سنة و طبعا امنين ترجعو للمجتمع الصحراوي اتغير فيه ياسر و انتوما املي تغيرتو شخصيا، يعني شنهى التغيرات إلي تجبرو في المجتمع ولا كان كان كانكم تجبرو اي صعوبات ولا شي ذاك كيفو، ثقافيا ولا؟
رجل: طبعا، نحن بما ان نمشو مزلنا اطفال اصغار و نرجعو يعني متكونين فكريا، ثقافيا، اكاديميا يعني و هنا عندنا تأثرات من المجتمع الي كنا رابين امعاه، عندو يعني، ربانا بدون نكر و امنين ترجعي للمجتمع الصحراوي بعد عشرين سنة في حالتنا و لا اخمسطاعش في حالة و حدين اخرين ولا في حالة حتي عشرة سنين في حالة و حدين، يعني هون طبعا عنها تغيرات، يعني نحن خرجنا من مجتمع و ادخلنا واحد و حينما نرجعو يعني يصبح اعلينا صعب الا كيفك انتيا اذريك مثلا آآ يعني امنين ترجعي لهذاك صعب، انتيا كنت مثلا، مثلا نحن انقولو هوك في "un parking". عارفة ابلاصتك في ال parking و حينما تمشي تجولي و ترجعي ل parking حينما تجبريه املا و لا اعلي الاقل يصعب لك صعب اعليك تدخليه و الحراسة انتاع ال parking اتبدلت ما هم هوما الي تتعاملي امعاهم دايم لان يعني الوتات صبحو أكثر في ال parking و ماتلتي تجبري ابلاصتك، يعني يطرانا نفس الشئ و نيقو من اجديد انحاولو عانا نندمجو في المجتمع. ما هو سهل الاندماج في المجتمع، ما هو سهل نتيجة لعدة عوامل وحدة منهم هي ان المجتمع، المجتمع الصحراوي يمر اعلي مراحل بطريقة انقولو يعني سريعة، إجتماعيا بدون ما يمس من العادات بدرجة يعني كبيرة و لكن يمر اعلي مراحل و هذه المراحل كانت امركية بعدة يعني بعدة المسائل وحدة منهم، الصحراويين قبل توقيف إطلاق النار و ما نعد توقيف إطلاق النار يعني ما يقدر يكلم عنهم بنفس الوضع و نحن امشينا سابق توقيف إطلاق النار و ارجعنا ما بعد توقيف إطلاق النار، يعني امشينا عن المجتمع بطريقة و يصرف بطريقة او يمشي بطريقة و جينا لمجتمع يعني امنين فات اقل صفحة من تاريخه و اساليبه و افتح وحدة اجديدة و ريناه ابداء و امنين ريناه ابداءها يعني اصبحنا، اصبح صعب اعلينا ندخلو لكن هونا نبذلو مجهودات كبيرة باش و في النهاية دايمنا نصبحو جزء من المجتمع. هونا بعض المسائل الي تهزم سيكولوجيا تهزم الانسان، الطالب المتخرج لانه كان يدرس بكل جدية و كان يتكون و امنين يجي يجبر عن نتيجة للظروف الي متواجدا فيها، نتيجة لظروف اللجوء و نتيجة لقدرتنا المحدودة ما كايين، ما عنده امنين يتوظف هذا الطالب، ما ما عنده طريقة توظيف، الدولة ما عندها الامكانيات لتوظيف كل ما يتخرج الها من طالب و هذا يعني كان امتن صدمة نتلقوها نحنا، هادو الناس اللي اتجي من كوبا.

English translation:

S: So after 20 years [studying in Cuba], of course, when you come back to Saharawi society, many things have changed and you, too, have changed personally... aaa... I mean, what are the sorts of changes you notice in the society? And or... do you find any difficulties or something like that... culturally or...?

Man: Of course, since we leave when small children and we come back, I mean ... aaa... intellectually, culturally and academically developed, I mean. And aaa... we have been influenced by the society we grew up with, I mean, they raised us; we can't deny that... And aaa... when you return to the Saharawi society after 20 years in my case, or after 15 years in the case of others, or even 10 years in the case of others... I mean, in this case, of course, there have... aaa... been changes. We left... aaa... a society and entered another one, and we come back, I mean, it becomes aaa... it becomes hard for us... aaa... just like if you were... umm... For example... aaa... I mean, when you go back to that... aaa... it is hard. You... aaa... were, for example, as we say there, "you were in a parking lot..." aaa... You know your place and have your place in a parking lot but when you leave to take a journey, and when you go back to the parking lot, you would find it full or

at least you would find it hard to enter it. The people working in the parking lot would have changed – not the same people you are used to dealing with. I mean, the cars in the parking lot have increased and it would be hard for you to find your parking space. The same thing happens to us: we start from new to try and get integrated into the society... Aaa... It is not easy – integration into the society is not easy due to a few factors. One of them is that... umm... is that the society, the Saharawi society has moved through stages in, as we would say, a rapid way – and especially socially – without affecting the traditions to, I mean, a large degree. But, it is going through stages and these stages were marked by... aaa... many, I mean, by many... aaa... things. One of them... aaa... The Saharawis before the ceasefire¹ and after the ceasefire, I mean, we can't talk about them in the same way. And we left [to Cuba] before the ceasefire and we came back after the ceasefire. I mean, we left a society that behaved in a certain way and functioned in a certain way and we came back to a society, I mean... umm... after it has closed a page of its history and... aaa... its manners and opened a new one, and we found it when it already started this page. And since we found that it already opened it, it became difficult for us to enter, but we are doing our best so that, eventually, we become part of the society. Here, there are certain things that can discourage... they discourage psychologically, they discourage the student who has graduated because he studied very hard and honestly and when he returns... aaa... he finds that... due to the circumstances they are in, due to the refugee circumstances and due to... aaa... to our limited abilities, this student doesn't have anywhere to be employed... aaa... he doesn't have a way to be employed – the government doesn't have the resources to employ all the students who have graduated. And this, I mean, was the biggest discouraging issue that we, people who graduated from Cuba, faced.

¹ The ceasefire is the agreement between the Moroccan Kingdom and the Polisario Front (the Saharawi liberation movement) that was signed in 1991 to stop the war between the two parties, which started in 1975.

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