

You Bring Me Memories

by

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Abstract

You Bring Me Memories introduces narratives of three women born and raised in different times and locations, who united by family ties are divided by time and distance. These are narratives of a grandmother, mother and daughter that both share and differ in their beliefs, motivations, and values. The research study is conducted via in-depth online video-recorded oral history interviews with two of the participants, the grandmother and daughter, and a self-recorded interview of the researcher herself. The study is introduced via a documentary movie created and edited using the materials of the three video-recorded interviews as well as personal photographs taken from the family archive of the study participants.

Introduction

This study focuses on the reflection of the narratives of three women: a grandmother, mother and daughter, it explores the personal relationships among these women as well as discusses how time and distance impact the differences of their beliefs, motivations, and values.

A myriad of researchers and scholars have tried to define what a family is. Maybe it is the first moments of life, maybe it is the home, mother and father, or the close people. Family is the common concerns, joys and deeds, it is love and happiness, arguments and bitterness. Family is difficult to form, but is more challenging to keep together. This study introduces three narratives, three lives that got separated by different whims of life.

Families are different: funny and joyful, strict and conservative, unhappy and incomplete. Families have individual characters, priorities, emotional relationships, care and participation, hard work, values, and unique observance of family traditions. As Fiese & Sameroff put it “the study of family narratives emphasizes how the meaning-making process comes to life in family interaction and transacts with representations of family relationships” (Fiese & Sameroff, 2001, p. 102). The formation of personality begins precisely in the family: family values instill the necessary skills for the harmonious development of a holistic nature. However, how would the formation change if family members are physically far from each other, and every one of them is living in her own "time and place"?

As an immediate participant of the study, I will incorporate academic and self-study together, exploring family relationships among my grandmother, mother and myself, analyzing the personal narratives and reflective and emotional responses to the interview questionnaire conducted with the study participants.

Literature review

Theoretical research and analysis of a particular issue are essential components to examine the long distance intergenerational relationships between mothers and daughters. The communication between family members, the transition into womanhood and transmitting values takes different ways, sometimes the most extraordinary ones. The understanding of family values and interaction among each other undergoes change in various ways from generation to generation, because of different personal values and characteristics, and independent life events that change people's life perspectives and personalities. Thus, the story of three women, three individuals interconnected with one another, took their separate paths and went apart.

This study aims to examine the impact of time and distance on generational differences in the understanding of family and individual sets of values, motivations, beliefs and relationships between a grandmother, a mother and a daughter. In "The voice of the past", Paul Thompson explains the difference of political/social history and oral history, underlining its importance in the understanding of human and world transformation thus: "The challenge of oral history lies partly in relation to this essential social purpose of history" (Thompson, 2003, p. 22). Personal stories and life experiences of specific historical events change people's perception of the issue and help them analyze events from a completely different perspective and angle. Moreover, Alessandro Portelli mentions in his work, "What makes oral history different", that oral history has a deep connection with folk narratives, which gives the chance to learn not about precise historical events but also the lifestyle of people, their viewpoints and routine during different situations (Portelli, 2003). Portelli indicates that oral history presents the meaning of the events and oral history narratives oftentimes "reveal unknown events or unknown aspects of known

events; they always cast new light on unexplored areas of the daily life of the non hegemonic classes” (Portelli, 2003, p. 63).

Since the primary source of getting information in oral history is interviewing, it is crucial to examine and analyze relevant studies and interview techniques to get valuable data and maintain an ethical and professional attitude for the interviewee experience. Terkel in “Interviewing an Interviewer” (2003), and Borland, in “‘That’s not what I said’: Interpretative conflict in oral narrative research” (2003) explain the notion of conducting an interview. They advise that these methodological recommendations should be followed:

- perform preliminary work with the respondent, prepare for the initial emotional assessment;
- set the emotional background with a story about the importance of the task;
- compose a questionnaire in such a way that the questions indirectly overlap each other and thereby make it possible to check the degree of sincerity and objectivity of the respondent’s story;
- during the conversation, ask not guiding but clarifying questions, avoid imposing individual assessments on the respondent and make sure that every fact he reports is understandable and interpreted (Borland, 2003).

Accordingly, Yow’s work “Do I Like Them too Much?: Effects of the Oral History Interview on the Interviewer and Vice-Versa” (1997) claims that there could be a high degree of subjectivity of the materials obtained as a result of interviewing. The narrator creates history, models the past by the worldview, political and cultural attitudes, features of the biography and social role, psychological attitude and mental state. So, a person prone to depression or disappointed in life, most likely will not talk about his/her biography with rainbow colors and

will not pay attention to the positive aspects of the described events or phenomena. Or, on the contrary, s/he will complement the story with various fantastic details, portraying him/herself as a hero and a sage as psychological compensation for past failures (Yow, 1997).

In “‘That’s not what I said’: A reprise 25 years on”, Borland (2018) gives importance to consider the reflection of gender, ethnic and political issues in the particular situation and case to understand the perspective of the interviewees. The mentoring aspect is also important here: often the author of the memoirs specially builds his story to “teach” the modern generation, to express thoughts that are sensitive to the current life and situation in the country by contrasting the “negative” history of his generation with the modern “negative” (Borland, 2018). Likewise, Attarian (2012) in her work *Blossoming Roots: Youth collecting life stories* describes the experience of emotional attachments of the interviewees and their psychological responses on the repetitive experience of interviewing on the same subject from a different perspective in order to reveal the interviewee’s initial responses.

As a separate segment of this study old photographs are used in order to recall memories, experience and reactions to certain mutually shared events in the past. Understanding work with photography is described precisely in Freund’s, “Mary Brockmeyer’s wedding pictures: Exploring the intersection of photographs and oral history interviews” (2011) and Mannick’s, “Remembering, forgetting, and feeling with photographs” (2011). The authors indicate the importance of preserving photographs as a part of oral history heritage due to the fact that these artefacts can not only recall memories of the past but also serve as a visual representation of certain events and periods of history.

Webster’s “Co-creating our story: Making a documentary film” (2014) is the foundation for the creation of the final output of this study which is a short documentary created from

segments of the interviews conducted. The material presented helps to create high-quality documentary movies and explains the main techniques applied within the movie creation process.

Research questions

The purpose of this study is to explore the impact of time and distance on three generations; therefore, it aims to answer the question of "To what extent time and distance impact the relationship between generations, particularly affecting personal relationships between parents and children, the individual perception of connection and communication among family members and generational difference of motivations, beliefs, and values."

Methodology

This comparative qualitative study aims to look into the influence of time and distance on the individual relationships among generations and the aftereffect of the phenomena on the transmission and change of generational values.

Participants

The participants of this study are three women, the personal data of each individual is presented in the table below. The participants are in a family relationship: grandmother (Olga Asryan), mother (Lena Asryan), and daughter, the researcher herself (Meline Asryan), however, their residence locations are separate. Olga Asryan lives in Vanadzor (Armenia), Lena Asryan in Istanbul (Turkey) and Meline Asryan in Yerevan (Armenia). Each of the women has a different educational background: Olga Asryan and Lena Asryan hold school diplomas and Meline Asryan is to get a Bachelor's Degree. As for their occupations, Olga Asryan is retired and does not work, Lena Asryan is in private employment working at the houses of her clients, while Meline Asryan

is an undergraduate student at the American University of Armenia and works as an IT Project Manager.

Table 1						
<i>Personal Data of the study participants</i>						
Participant Name/Surname	Date of Birth	Age	Location	Relationship	Occupation	Education
Olga Asryan	01/28/1943	77	Vanadzor, Armenia	Grandmother	Retired	School Diploma
Lena Asryan	12/01/1971	49	Istanbul, Turkey	Mother	Caretaker/ Cook	School Diploma
Meline Asryan	02/20/1997	23	Yerevan, Armenia	Daughter	Student/ Project Manager	Bachelor's Degree

The participants of the study were chosen purposefully, since the research question aims to discover the relationship among family members and concentrate on three particular generations of a single family unit.

Instruments

For this particular study, the following tools were applied in order to conduct the research process and achieve the final output which is a documentary film:

Zoom Video Conferencing platform

The primary way used for data collection is interviewing. The initial plan was to have three separate interviews with the participants. The interview with Olga Asryan should have been conducted face to face in her house in Vanadzor, the interview with Lena Asryan either via

Skype or any other video conferencing platform, and the last interview was supposed to be a self-recorded video. However, due to the Covid-19 pandemic outbreak and the announcement of state of emergency not only in Armenia but in most of the countries around the world as well as a complete lockdown in the country, all the interviews had to be conducted only via Zoom online conferencing platform. The web-based software gives the opportunity to make online video calls and make a video and audio recording of the conferences. The interviews with Olga Asryan and Lena Asryan were conducted and recorded via this particular tool. The self-interview of Meline Asryan was video recorded via Zoom as well, in order to have a sense of consistency in format of all three interviews to create visually pleasing shots for the documentary movie.

iMovie video editing software application

The output of the study is a documentary movie, approximately 35 minutes long, which synthesizes the video interviews of all three participants and aims to highlight the differences between individual responses to the questionnaire. The documentary was created and later edited via iMovie video editing software application and essentially consists of three parts. The first part of the movie sums up the childhood and life of the participants, the second part demonstrates the relationships of the participants with their parents and among the participants themselves as well as explores personal values, beliefs and motivations of the interviewees. The last part of the documentary is a screening process of family photographs in order to explore the emotions and memories emerging during the process.

Data Collection

The primary method used for data collection for this study is only video interviews as was mentioned above. Three separate interview guidelines and questionnaires were prepared for each of the participants due to the fact that each of them was conducted in a different language.

The interview language for Olga Asryan is Russian, for Lena Asryan it is Armenian, and the self interview of Meline Asryan is in English (see Appendices 2, 3, 4). The order of conducting the interviews has a specific reasoning.

All three interviews were held on April 5, 2020. Due to the fact that I am both the interviewer and one of the participants of the study, and the possibility that some of my answers could have been affected by the responses of my grandmother and mother, I decided to conduct the interviews in a particular order. Thus, I did my self-interview first, followed by the interview with my grandmother Olga Asryan and finally with my mother. I felt this was the most optimal way to make the responses as objective and independent from each other as possible.

The practice of the preparation and implementation of the whole process of the interviewing was acquired during the course *Oral History: Collecting Life Stories* taught by Dr. Hourig Attarian at the American University of Armenia. The theoretical materials, techniques and guideline examples were acquired during the course as well. My behavior during the interview is as important as the behavior of the interviewees themselves. The interviewees need to feel reasonably free in the conversation, which will help them to give more honest answers. It is crucial to be polite and attentive, be engaged in the conversation as much as possible in order to make them feel important and heard. Another key to a competent interview is the collection of information. And there is nothing more important than the ability to be flexible in asking questions. One must conduct the interview process very professionally, smoothly and comfortably for both parties. In various situations, a certain style of conducting an interview may turn out to be quite suitable, but in a different situation, it can lead to the fact that you will receive incorrect information or, even worse, no necessary information at all. Therefore, the questionnaire (see Appendices 2, 3, 4) is carefully formed and introduced to the participant.

However, during the interview with my mother I avoided some of the questions considering her highly emotional response throughout the whole interview. Whereas my grandmother was quite relaxed and the information was presented in a more coherent form. The reason for such preparedness and relaxation could be the fact that my grandmother was the subject of my Oral History class project, she had a two-hour long interview with me, which served as a foundation for this interview.

Data Reflection

The qualitative data collected via interviews that represent separate narratives of the participants is reflected based on the events described, factual errors, contradictions, patterns, and emotional responses of the participants. The interviews and the documentary allow to explore and understand the insight of the participant worldview, participants' individual values and to explain why certain questions received completely different answers or why the answers were comparably identical.

The study introduces separate narratives of the participants, analyzes single narratives and compares/contrasts the responses for each question included in the interview guidelines, and summarizes the final reflection and findings.

You Bring Me Memories

The inspiration for this research study came from a class taken during my previous academic year, *Oral History: Collecting Life Stories* at the American University of Armenia. The theme of the course had two main topics covered: Neighborhood stories and Velvet Revolution stories. The goal of the course was to find an individual who would be ready to share his/her life story regarding those particular topics. The process consisted of detailed preparation for the interviews with the subjects, learning interviewing techniques, creating interview guidelines as well as planning and implementation of the interviews. Within the scope of the course, I decided to conduct an interview with my grandmother. The project consisted of two parts, the first section aimed to explore her experience of moving from Russia and settling down in Armenia, marrying an Armenian man and laying the foundation of her life and family in a foreign country. The second section of the interview was connected with the photographs from the family archive, which aimed to recall and retouch her memories and enrich and deepen the narrative of my grandmother. The interview was conducted in Vanadzor in her house and video and audio recorded. The outcome of the project turned out into a documentary movie exploring her life experience in Armenia, her joyful and devastating moments, her strengths and weaknesses.

The personal narrative of my grandmother inspired me to dig deeper into the understanding of family ties, connections, and communications among family members. While talking about family, people usually think of a group of people who share the same bloodline and share the same roof; however, observing our family case, almost every member of our big family is scattered around the globe due to different circumstances. In the scope of this study, I narrowed down my research on three specific family members of our family: my grandmother, my mother, and myself. The reason for this choice was the fact that three of us shared a similar

life story related to our relations with our mothers. My grandmother moved to Armenia at the age of 20 and lived her whole adult life without her mother's presence in her life. My mother moved to Turkey at the age of 37 and has been living and working there without the presence of any immediate family member. I spent most of my childhood with my grandparents, growing up, I moved to Yerevan to live and study there, also without any immediate family member present in my life.

My grandmother's path

Olga Asryan, my grandmother was born in 1943, in Ural, the Republic of Bashkortostan, also known as Bashkiria. Being a child of a Soviet Union collective farmer's family, from early childhood, she had her own responsibilities and duties around the house. Brought up with the ideology of a typical working family led by Vladimir Lenin's well-known saying, "He who does not work, neither shall he eat." "He who does not work, neither shall he eat"—every toiler understands that. Every worker, every poor and even middle peasant, everybody who has suffered need in his lifetime, everybody who has ever lived by his own labour, is in agreement with this. Nine-tenths of the population of Russia are in agreement with this truth. In this simple, elementary and perfectly obvious truth lies the basis of socialism, the indefeasible source of its strength, the indestructible pledge of its final victory" (Lenin, 1972, p. 392). From her perspective, my grandmother had a relatively happy childhood compared to the times and the conditions of people living in their country. Her mother and father were able to give her education, help her with her future career, form her own family. Olga's transnational marriage led her to Armenia, where she settled and is living till now.

My mother's path

Lena Asryan, my mother, was born in 1971, in Vanadzor, Armenia. In the Soviet period, Armenia turned into an industrial republic, new branches of the economy were created, the republic made significant progress in the development of industry, health, education, and culture. Complete nationalization of industry, complete collectivization of agriculture was present throughout the whole territory of the USSR. Lena grew up in a large family, including not only immediate family members, but also various relatives of her father's side. She had a memorable childhood, village stories with loving grandparents that Lena enjoyed the most. Years later, when Armenia greatly suffered from the Spitak earthquake, which was followed by the dissolution and collapse of the Soviet Union, her child was born. Because she wanted to give the best to her child and in the 2000s Armenia lacked enough employment, Lena had to leave her child with her grandparents and move to a different country to earn their living. Since then she has been living and working in Istanbul, Turkey.

My path

Meline Asryan, the participant and the researcher, was born in 1997, Vanadzor, Armenia: third and current Republic of Armenia. Despite hardships and challenges that people were having at the beginning of the 2000s, I had a happy and fulfilled childhood, spending most of my time with my grandparents and uncle as my mother mostly had to work. Since getting proper education is not free in Armenia, the educational system was hardly giving appropriate knowledge to students, I needed to get private classes to get into any university in Armenia. My mother moved to work abroad and gave me the chance to get everything she didn't receive

herself. I got admitted to the American University of Armenia and moved from Vanadzor to Yerevan, where I'm getting ready to graduate writing this very research study.

Reflections

Family and family values are always inextricably linked and do not exist without each other. If the family is absent, then family values automatically lose their value. Change and development of society, environment, political and economic changes, respectively, form a new understanding of family values. Comparing the moral priorities of my grandparents, my mother and myself, the generations of study participants vary widely. In my case, the attitude to this concept has a more progressive, but tough character. The tendency is observed since each subsequent young generation takes from the previous one only the most necessary things, introduces into it its own, modifying family customs and traditions. Of course, such concepts as trust, love, mutual assistance, respect, and kindness remain fundamental for a person of the 21st century. But, sadly, they are subjected to pressure from a variety of factors that are caused by inner (family or individual) and outside (society) problems.

Possibly, family traditions and customs of young people are not that important nowadays; they are overtaken by education, career, relationships with people, etc. As in the case of education, my grandmother was not able to give my mother higher education due to the fact that she had older children to take care of, however, my mother did the opposite and providing her child with education became her life goal and purpose. This could be a perfect example of the transmission of personal life experiences between generations.

How are family values brought up? Today, interactions between family members can be conditionally divided into modern and traditional, and they sometimes conflict with each other.

Each person has an individual concept of how to maintain relationships and connections. Often, both parents and children expect from each other only the good and believe that it is the opposite side who should create this good. It is essential to understand that the responsibility for a balanced relationship lies with both the parent and the child equally. Neither parents nor children may be ideal, but need to try. Consequently, parenting can cause conflicts that should ideally be solved peacefully, which will change their life for the better, communication will be improved or transformed. In this way, overcoming difficulties, the family traditions can be respected among all relatives.

The sense of significance and necessity as a family member is crucial in family relationships. My mother lacked attention and care from her mother due to the fact that there were older children in the family that needed to be taken care of first, whereas I got all the care possible in the world. Every member of any family needs to know that they love, appreciate, and need her. Even as a close-knit family, each member should be allocated space and freedom for activity. A family is a place where you can gather without "special" occasions or holidays. It is a safe place where you can return when something doesn't work out and where you will be received, listened to, supported, helped.

Flexibility in solving family problems is the path to happiness and a sense of comfort. Each family has its own order, daily routine, structure, and rules. But too many rules and the order can lead to deterioration of relations and the appearance of grievances. Honesty forms a deep bond between family members. Encourage honesty by practicing understanding and respect for any actions your loved ones do. Everyone should learn to forgive people who have offended you. Everyone makes mistakes. Life is too short to spend it on resentment. From the offender, one should get answers to all the questions and make a choice – accept, forgive, let go and move

on. One needs to learn to be generous with attention, love, time, communication, even some of your material possessions.

Communication is a separate art. It is the transfer of information, feelings – an important element in the formation of family relationships. When people feel that they can easily and openly express their dreams, hopes, fears, successes, failures, this only helps to strengthen the marriage bond. In case of our family, the biggest obstacle for the lack of communication leading to the fact that small issues grow into larger ones, was the distance. My mother is used to live alone, I got used to living alone, and the conditions and distance that separates us create an immense barrier in the mutual understanding among the three of us.

Be an example to follow. My grandmother and mother set an example for me. They give me their skills in problem-solving, teamwork, communication, etc. Assessing my mother's contribution to the development and strengthening of our family ties, I have a lot to transmit to my children. Although family relationships are based on strong blood ties, in a large family, feelings of intimacy weaken over time and distance, so one needs to make extra efforts and take time to maintain strong family ties. From time to time, people should remind themselves of the importance of family in their lives.

A happy, joyful family life is not an accident, but a great achievement based on work and choice. Creating a family is a responsible act that will require a lot of time, cost, effort, energy. But this is a worthy cause; this is our main work of life. I want our actions to be worthy of respect.

The last section of the research study, reflected in the documentary movie, is concentrated on comparison of emotions and memories caused by similar photographs shown to the participants. Responses of my grandmother, my mother, and myself vary a lot, which can be

observed while watching the documentary movie. In retrospect, there may be several reasons explaining the reactions captured. My somewhat calm or what seems to be muted reactions can be because of the fact that I was preparing and choosing the pictures for the interviews. The reason could also be that I had already unconsciously prepared beforehand to reflect on the photographs projected. My grandmother was mostly sad and sorry for the years that had passed. She fell into nostalgia and didn't reveal much. In contrast, my mother's reaction was one of total discovery and amusement. After a tough and emotionally difficult interview, she was smiling and laughing while looking at the pictures. She recalled memories with each of the photographs and was quite surprised and looked relieved. Unfortunately, due to my own emotional tension at this time, I missed recording those minutes of the interview.

The research study I conducted became a huge discovery for all of us: my grandmother, my mother and myself. I had the chance to ask them the questions I never dared to before and to explore how they see the world not as my family but as independent individuals. I discovered myself, the importance of family in my life. The main reason for conducting this research was to record memories of my family, the people who are still there for me. Even though they are miles away, they are always there for me, because you never know how long they will be around...

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Appendices

Appendix 1

Consent Form 1

Համաձայնության հավաստագիր

Համաձայնագիր մասնակցելու դիպլոմային ծրագրի իրականացման Հայաստանի ամերիկյան համալսարանում: Սույնով հավաստում եմ, որ համաձայն եմ մասնակցել ՀԱՀ Հումանիտար և հասարակական գիտությունների ֆակուլտետի դասախոս դոկտոր Հուրիկ Ադդարեանի (հեռ. 060 612769, էլ. հասցե hourig.attarian@aua.am) դեկլարությամբ Մելինե Ասրյանի կողմից դիպլոմային աշխատանքի նախագծի հարցազրույցին:

Նախագծի նպատակը

Տեղյակ եմ, որ այս նախագծի նպատակն է ուսումնասիրել սերունդների տարբերությունները միայնության, անձնական զոհաբերությունների, ինչպես նաև, տատիկ, մայր և դուստր անհատական հարաբերությունների պահպանման ճանապարհը: Մելինե Ասրյանի անցկացրած հարցազրույցի նպատակը հեռավորության և ընտանեկան հարաբերությունների կապը լուսաբանելն է ընդհանուր նախագծի համատեքստում:

Ընթացակարգը

Հասկանում եմ, որ հարցազրույցը անցկացվելու է մասնակցի տանը կամ մեկ այլ պատշաճ վայրում, և տեսագրվելու և/կամ ձայնագրվելու է: Որպես մասնակից ես պատմելու եմ իմ կյանքի ամբողջ տևողության, ինչպես նաև անձնական և ընտանեկան փոխհարաբերությունների մասին: Տեղյակ եմ, որ հարցազրույցները տևելու են մոտ 1.5 ժամ, բայց այդուհանդերձ մասնակիցները կարող են որևէ պահի դադարեցնել հարցազրույցը, հրաժարվել պատասխանել որևէ հարցի, կամ որևէ պահի դուրս գալ նախագծից: Հասկանում եմ, որ եթե ցանկանամ հարցազրույցը երկու ժամից ավելի երկարաձգել, ինձ այդ հնարավորությունը կընձեռվի:

Ռիսկեր և օգուտներ

Տեղյակ եմ, որ որևէ պահի կարող եմ դադարեցնել հարցազրույցը, ընդմիջել կամ հրաժարվել շարունակել: Հաշվի առնելով, որ ուսանողների նախագծերը ներլսարանային ցուցադրման մաս են կազմելու (կայքով և/կամ հրատարակումներով), իմ պատմությունը և կարծիքները, իմ թույլտվությամբ, նույնպես ներկայացվելու է:

Մասնակցության պայմանները

Որպես մասնակից ինձ հասանելի կլինեն ձայնագրված և գրի առնված տվյալները՝

դրանք ստուգելու նպատակով: Նախագծի ամբողջ տևողության ընթացքում, ես հնարավորություն կունենամ վերանայել ու հաստատել անգլերեն թարգմանությունը, եթե նյութը հայերեն է:

___ Հասկանում եմ, որ որևէ պահի կարող եմ հետ վերցնել համաձայնությունս ու հրաժարվել մասնակցել նախագծին՝ առանց բացասական հետևանքների:

___ Հասկանում եմ, որ այս նախագծի տվյալները գիտաուսումնական նպատակներով կարող են հրատարակվել՝ տպագիր կամ թվային տարբերակներով:

Իմ հարցազրույցի ինքնության բացահայտման և վերարտադրման առումով

___ Համաձայն եմ, որ ինքնությունս հայտնի լինի: Հասկանում եմ, որ ինքնությունս կարող է բացահայտվել այս հարցազրույցի արդյունքում հրատարակված նյութերում:

___ Համաձայն եմ գիտաուսումնական նպատակներով այս հարցազրույցի նկարների ու ձայնագրությունների վերարտադրմանը որևէ հաղորդամիջոցով (վեբ կայքեր, և այլն):

ԿԱՍ

___ Հասկանում եմ, որ իմ մասնակցությունն այս ուսումնասիրությանը գաղտնի է: Ես հասկանում եմ, որ իմ ինքնությունը չի բացահայտվի այլ ցանկացած հրապարակման կամ ներկայացման մեջ, որոնք կլինեն այս հարցազրույցի արդյունքը, կօգտագործվի ծածկանուն:

___ Համաձայն եմ, որ չնայած իմ հարցազրույցից որոշ նյութեր կարող են հրատարակվել, սակայն ոչ մի ձայնագրություն չի կարող վերարտադրվել:

Այն դեպքում, երբ լուսանկարներ, իրեր կամ փաստաթղթեր են նկարվել կամ սկանավորվել

___ Համաձայն եմ, որ ուսումնասիրություն անող ուսանողը պատճենահանի լուսանկարներ ու փաստաթղթեր նախագծի շրջանակներում օգտագործելու համար:

ՈՒՇԱԴԻՐ ԿԱՐԴԱՑԵԼ ԵՄ ՎԵՐԸ ՇԱՐԱԴՐՎԱԾԸ և ՀԱՄԿԱՆՈՒՄ ԵՄ ԱՅՍ
ՀԱՄԱՁԱՅՆԱԳՐԻ ԿԵՏԵՐԸ: ՀՈԺԱՐԱԿԱՄ ՀԱՄԱՁԱՅՆՈՒՄ ԵՄ ՄԱՍՆԱԿՑԵԼ ԱՅՍ
ՈՒՍՈՒՄՆԱՍԻՐՈՒԹՅԱՆԸ:

Մասնակից՝

Անուն ազգանուն (Խնդրում ենք գրել տպատառ)
Ասրյան Օզլա Նիկոլայի

Ստորագրություն _____ Ամսաթիվ Ապրիլի 5, 2020

Հարցազրույց վարող՝
Անուն ազգանուն (Խնդրում ենք գրել տպատառ)
Մելինե Ասրյան

Ստորագրություն _____ Ամսաթիվ Ապրիլի 5, 2020

Եթե որպես բանավոր պատմության նախագծի մասնակից որևէ պահի հարցեր կունենաք ձեր իրավունքների վերաբերյալ, կարող եք կապվել ՀԱՀ Հումանիտար և հասարակական գիտությունների ֆակուլտետի դասախոս դոկտոր Հուրիկ Ադդարեանի հետ (հեռ. 060 612769, էլ.հասցե՝ hourig.attarian@aua.am):

Appendix 2

Interview Guidelines for Meline Asryan

Childhood

- Did you have a happy childhood?
- Where and when were you born?
- Can you remember specific things from your childhood clearly?
- How old were you at the time of your first memories?
- One thing you would remember from school?
- Were your parents protective?
- Did you play on the streets, courtyard?
 - Was it dangerous to play in the streets?
- When you were a child, what did you want to grow up to be? Did you want to be a firefighter, doctor, painter?
- What was your worst punishment as a child?
- Who took care of you when you were little? A parent? A grandparent?
- How are you similar to your parents? How are you different?

Family

- Do you have any siblings?
- Are you the oldest among your brothers and sisters?
- What are the occupations of your family members?
- What do you and your family like to do together?
- Are your parents strict?
- Do you get along well with your family?
- Do you often argue with your mother or father? What about?
- Do you usually have any influence on family matters?
- Do you think your parents understand you? Why or why not?
- Have you ever seen your mother (or father) cry? When was that and why?
- Are you pressured by your family to act in a certain way?
- What would you change about your childhood?

Parenting

- How did you choose your partner? Tell me how you created your own family.
- How many children do you have?
- Can you tell us one special thing about each of your children?
 - What are their strong points?

- Do you prefer to have a daughter or a son?
- What are some things that you would not allow your children to do?
- Do you think you spoil your child?
- Do you think that you are a good parent? Why?
 - Do you think your parents were good parents?
 - Do you think your children will be good parents?
- What are some things that your parents did that you would never do?
- What do you spend your free time with your children?
- How do you usually punish your children?
- What would you do differently?

Can you?

- Can you tell me about something that scares you?
- Can you tell me about someone you admire?
- Can you tell me about something you really care about?
- Can you tell me about a dream/goal you have?
- Can you tell me about something you believe in?

Appendix 3

Interview Guidelines for Olga Asryan

Детство

- У тебя было счастливое детство?
- Где и когда ты родилась?
- Можешь ли ты вспомнить конкретные вещи из своего детства?
- Сколько тебе было лет во время ваших первых воспоминаний?
- Одна вещь, которую ты помнишь из школы?
- Были ли ваши родители защитными?
- Вы играли на улицах, во дворе?
- Было ли опасно играть на улицах?
- Когда ты была ребенком, кем ты хотели стать? Хотела быть ты стать пожарным, доктором, художником?
- Каким было твое худшее наказание в детстве?
- Кто заботился о тебе, когда ты была маленькой? Родитель? Бабушка/Дедушка?
- Как ты похожи на своих родителей? Как ты отличаешься?

Семья

- У тебя есть брат или сестра?
- Ты самый старший среди ваших братьев и сестер?
- Чем занимаются члены твоей семьи?
- Что ты и твоя семья любили делать вместе?
- Были ли твои родители строгими?
- Ты хорошо ладил со своей семьей?
- Часто ли ты спорила с мамой или папой? Что чем?
- Ты обычно оказывала влияние на семейные вопросы?
- Как ты думаешь, твои родители понимали тебя? Почему да или почему нет?
- Ты когда-нибудь видела, чтобы твоя мать или отец плакали? Когда это было и почему?
- На тебя оказывает давление твоя семья, чтобы ты действовала определенным образом?
- Что бы вы изменили в своем детстве?

Воспитание детей

- Как ты выбрали своего партнера? Расскажи мне, как ты создал свою семью.
- Сколько у тебя детей?
- Можешь ли ты рассказать мне одну особенность о каждом из твоих детей?
- Каковы их сильные стороны?

- Ты предпочитаешь иметь дочь или сына?
- Какие вещи ты бы не позволяла сделать своим детям?
- Ты думаешь, что избаловала своих детей?
- Ты думаешь, что ты хороший родитель? Почему?
- Как ты думаете, твои родители были хорошими родителями?
- Как вы думаете, твои дети хорошие родители?
- Что твои родители делали так, что ты никогда бы не повторила?
- Как ты проводишь свое свободное время со своими детьми?
- Как ты наказывала своих детей?
- Что бы вы сделали по-другому в воспитании своих детей?

Можешь ли ты?

- Можете ли ты рассказать мне о чем-то, что тебя пугает?
- Можете ли ты рассказать мне о ком-то, кем ты восхищаешься?
- Можете ли ты рассказать о чем-то, что тебя действительно волнует?
- Можете ли ты рассказать о своей мечте / цели?
- Можете ли ты рассказать о чем-то, во что ты верите?

Appendix 4

Interview Guidelines for Lena Asryan

Մանկություն

- Արդյո՞ք ունեցել եք երջանիկ մանկություն:
- Որտե՞ղ և ե՞րբ եք ծնվել:
- Կարո՞ղ եք հստակ հիշել ձեր մանկությունից հատուկ բաներ:
- Առաջին հիշողությունների ժամանակ քանի՞ տարեկան եք եղել:
- Ի՞նչ կհիշեք դպրոցից:
- Ձեր ծնողները պաշտպանողակա՞ն էին:
- Խաղացե՞լ եք փողոցներում, բակում:
- Վտանգավո՞ր էր փողոցներում խաղալը:
- Երբ երեխա եք եղել, ի՞նչ էիք ուզում դառնալ երբ մեծանալ: Ցանկանո՞ւ էիք լինել հրշեջ, բժիշկ, նկարիչ:
- Ո՞րն էր ձեր ամենավատ պատիժը որպես երեխա:
- Ո՞վ էր հոգ տանում ձեր մասին, երբ փոքր էիք: Ծնողնե՞րը, Տատի՞կ/պապի՞կ:
- Ինչպե՞ս եք նման ձեր ծնողներին: Ինչպե՞ս եք տարբերվում:

Ընտանիք

- Եղբայր կամ քույր ունե՞ք:
- Ձեր եղբայրների ու քույրերի շարքում ամենամեծն եք թե՞ ամենփոքրը:
- Ինչո՞վ են զբաղվում ձեր ընտանիքի անդամները:
- Ի՞նչ եք դուք և ձեր ընտանիքը սիրում անել միասին:
- Ձեր ծնողները խի՞ստ էին:
- Դուք լա՞վ էիք իրար հասկանում ընտանիքում:
- Դուք հաճա՞խ էիք վիճում ձեր մայրիկի կամ հայրիկի հետ: Ինչի՞ մասին:
- Դուք սովորաբար որևէ՞ ազդեցություն ունեցել եք ընտանեկան հարցերի կայացման մեջ:
- Ի՞նչ եք կարծում, ձեր ծնողները հասկանում էին ձեզ: Ինչո՞ւ այո և ինչո՞ւ ոչ:
- Երբևէ տեսե՞լ եք ձեր մայրիկին կամ հայրիկին լացելիս: Ե՞րբ էր դա և ինչո՞ւ:
- Ձեր ընտանիքի կողմից որևէ ճնշում գործադրվե՞լ է, որ դուք որոշակի ձևով ձեզ պահեք:
- Ի՞նչ կփոխեիք ձեր մանկության մասին:

Ծնողություն

- Ինչպե՞ս ընտրեցիք ձեր գուգրնկերոջը: Ասացեք, թե ինչպես եք ստեղծել ձեր սեփական ընտանիքը:
- Քանի՞ երեխա ունեք:
- Կարո՞ղ եք մեկ հատուկ բան ասել ձեր երեխայի մասին:
- Որո՞նք են նրա ուժեղ կետերը:
- Դուք նախընտրո՞ւմ էիք ունենալ դուստր կամ որդի:
- Որո՞նք են այն բաները, որ թույլ չէիք տա ձեր երեխաներին անել:
- Կարծո՞ւմ եք, որ երես եք տվել ձեր երեխային:
- Կարծո՞ւմ եք, որ լավ ծնող եք: Ինչո՞ւ:
- Ի՞նչ եք կարծում, ձեր ծնողները լավ ծնողներ են եղել:
- Ի՞նչ եք կարծում, ձեր երեխան լա՞վ ծնող կլինի:
- Որո՞նք են այն բաները, որ արել են ձեր ծնողները, որ դուք երբեք չէիք անի:
- Ո՞նց եք անցկացնում ձեր ազատ ժամանակը ձեր երեխայի հետ:
- Ինչպե՞ս եք սովորաբար պատժել ձեր երեխային:
- Ի՞նչ կփոխեիք ձեր երեխայի դաստիարակության մեջ:

Կարո՞ղ եք

- Կարո՞ղ եք ինձ պատմել մի բանի մասին, որը ձեզ վախեցնում է:
- Կարո՞ղ եք ինձ պատմել որևէ մեկի մասին, ով հիացնում է ձեզ:
- Կարո՞ղ եք պատմել մի բանի մասին, որի մասին իսկապես անհանգստանում եք:
- Կարո՞ղ եք պատմել ձեր ունեցած երազանքի / նպատակի մասին:
- Կարո՞ղ եք պատմել մի բանի մասին, որին հավատում եք: