



# Interview Guide

## 1. Introducing ourselves

- Welcome the participants and briefly explain to them **who you are, who you are representing.**
- Provide a **brief** explanation about the project (what is the project about, what are the aims).
- Inform the participants that the conversation will be video-recorded.

Brief Explanation of DigiFolk Project: DigiFolk project aims at collecting, curating, and digitising folktales from marginalised groups residing in the cities involved in the project (Nicosia, Belgrade, Ankara, and Groningen) in order to make these stories easily accessible and freely available to everyone, especially these cities' inhabitants. Our premise is that by collecting, curating, digitising, and sharing the cultural products of the communities we achieve two main goals. One is to give voice to groups which are in the margins in our contexts of inquiry thus contributing to their empowerment. The second goal is to offer other social groups, especially dominant groups in these localities, an opportunity to be introduced to these communities, via exposure to their stories. The ultimate goal of the project is to elevate the idea of common humanity while promoting civic engagement and cultural richness.

## 2. Warm up questions

- Where are you from?
- How long have you been living here?
- When you listen to the word “story” what comes into your mind?
- Did you hear any stories as a child?

## 3. Story elicitation

- Is there a story/ folktale that family members (e.g., grandmother, parents) or other members of the community shared/used to tell you (at home or on special occasions?)
- Would you like to share this story with us?
- Can you remember any stories like this from when you were a child or during family or other social/community gatherings?

In case the participant does not provide a story or a full story (e.g. they only share the moral of the story, or types of stories) we could share an example of a folktale e.g.:

Let me share with you an example: Each country has one folk tale from their context to share.

- **Tale paradigm adapted from a [Middle Eastern Islamic folk tale which is attributed to different countries, including Turkey and Syria](#):** Mullah Nasruddin had been working in the fields all day long. He was tired and sweaty and his clothes and shoes were covered with mud and stains. The wealthiest man in town had invited everyone to come to break their fasts in his home that evening with a huge feast. Nasruddin knew that he would be late if he went home to change his clothes before heading into town. He decided it was better to arrive in dirty clothes than to be late. When Nasruddin arrived, the wealthy man opened the door and looked Nasruddin up and down scornfully, from his worn, ragged clothes down to his muddy shoes. Without a word of welcome, he gestured for Nasruddin to come in and walked abruptly away. Nasruddin joined the throngs of people, who were all dressed in their finest clothing. The tables were laden with all sorts of delicious foods. Despite his efforts to hurry, the seats were all taken and nobody tried to move over or make a space for Nasruddin. In fact, nobody offered him food. The other guests ignored him so completely that Nasruddin could not enjoy the food on his plate, no matter how finely prepared and how tasty it was. In fact, after only a few bites, Nasruddin was so uncomfortable that he decided to leave. He hurried home and changed into his finest clothing, including a beautiful coat. Nasruddin returned to the feast and this time the host welcomed him with a huge smile. "Come in, come in," greeted the host. As Nasruddin entered, people waved and called to him from all corners of the room as they invited him to sit near them and offered him food. Nasruddin sat down quietly. Picking up a plump fig, he carefully placed it into a coat pocket, saying, "Eat, coat, eat." He fed the coat lentils and chickpeas, olives and bread, hummus, falafel, chicken and beef — and best of all — the desserts — halvah, date rolls, figs and baklava! Soon everyone in the room was staring at Nasruddin, wondering what he was doing. The host hurried over. "Nasruddin, whatever are you doing? Why are you feeding your coat in this manner?" "Well," replied Nasruddin, "when I first came to this feast in my old farming clothes, I was not welcome. No one would speak with me. But when I changed into this coat, suddenly I was greeted warmly. So I realized it was not me that was welcome at this party, but my clothing. And so I am feeding my coat."
- **For Cyprus here is the tale: ["The legend of Digenis Akritas"](#):** Digenis Akritas was the most courageous of all the Akrites, who guarded the borders of Byzantium. They caused fear and terror to the Saracens who came from the mountains of Central Asia. The giant stone that dominates the sea and is called "Petra tou Romiou", is associated with the legend of Digenes Akritas, from whom the area took its name. According to legend, Digenis Akritas, the legendary Byzantine hero, during the 7th - 10th century, in order to repel the Saracen Arabs, who were preparing to plunder the area, grabbed onto the mountain range of Kyrenia by his one hand as a result of which it took the shape and the name Pentadaktylos (meaning five fingers) and with his other hand lifted a huge rock (the Stone of Romios – Petra tou Romiou) and threw it into the sea against the Saracens who left fleeing.

## AFTER THE PARTICIPANT(S) TELL US THE STORY<sup>1</sup>

### 4. The story behind the story

- Thank you for sharing this story with me/us. I/we would also like to get a deeper understanding of this story and its significance for you and your community by asking some additional questions about it. (The following pool of questions can be asked after the narration of the story.)

#### (a) Participants

- If you go back in time, can you remember **who told (you) the story?** (Who)
- Was this story **directed to you or/and to a specific group** (e.g., children, family members etc.)?
- Were other people present when the story was told? (Who else)

#### (b) Setting and Scene

- **Where** would the story be usually told? (places)
- Was the story told on a special day or for a specific **occasion?** (occasions)

#### (c) Act sequence / Narrative structure

- Was this story usually introduced in a specific way? (e.g., ‘Let me tell you a bedtime story’, ‘Why don’t you tell us that story’, ‘Would you like to hear the story of...’)
- Was there any interrupting or turn-taking while the story was narrated?
- Do you remember whether other people would build on the plot or content of the story? If yes, in what way / how?
- Were some people included or excluded from the narration? (social norms, e.g. older people would tell the story, or, only women would tell the story)

#### (d) Key/Instrumentality (Performance)

- Do you remember if the story was narrated in a specific mode? (e.g., singing; different pitch-voices; gestures; body language; use of specific dialect or different languages)

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<sup>1</sup> During the narration of the story the researcher does her/his best to listen to the story without interrupting, allowing silences as well. However, if the researcher needs a clarification or feels that a prompt will enhance the narration she/he can intervene with small phrases or repetition of what she/he has heard.

#### **(e) Ends / Content (message/moral of the story)**

- What do you think is the message of the story?
- Why do you think the story was told to you?

#### **4. Genre/Intertextuality**

- Have you heard or seen other versions of this folktale?
- Have you heard or seen it somewhere else in a different way (e.g., written, oral, podcast, online)?

#### **5. Value of the story**

- How **important is this story** to you? Why did you choose the specific story / version of the story?
- What does this story mean to you? Does it bring any special feeling or memories?
- Would you share it with other people?

#### **6. Closing**

- Would you like to share anything else before we finish?
- Do you have any preferences on the way your story should be shared? (Video - Audio - Animation).
- Do you prefer to have your name on the story, to use a pseudonym or to be fully anonymised?
- Thank the participant(s) for their contribution in the DigiFolk Project and ask them if they would like to get informed and participate at the DigiFolk events that will be held during the dissemination phase.