**Methodology**

I declare that the controlled shock, balanced dialogue, typical suggestions and speech acts are the main methodological approaches of this PhD proposal that I inferred them through the elaborating of my suggested theory. These four approaches are the methodological usages of the ephemeral shock (Benjamin, 1939), the linguistic situations (Bakhtin, 1922-24), the communicative action theory (Habermas, 1981) and ordinary language theory (Austin, 1975 & Searle, 1969).

Clearly, I apply these four methodological procedures for answering to leading question of this PhD proposal:

Can the remembered memories of past life lead to care and solidarity in the present situation of immigrants and can contribute to solving their everyday problems?

Answering to this question will be possible after finishing of these four stages step-by-step. Therefore, I will discuss them separately as follow:

**Firstly, in the fieldwork (usage of the controlled shock):**

I should work as an ethnographer and collect their former communal memories that are available through the widespread qualitative techniques such as open-ended dialogues in discussion groups, observational participation with them through the living with them or in-depth interviews in case studies. For example, in my M.S. research, through the periodical dialogue-based discussion and the focus-group techniques, I recorded and collected the shared collective memories of youth group in Tehran.

In this step, as the first methodological rule, the communal and collective specification of their memories is very important. It means that without the shared history, same language, same age, same sex, shared family relationships, common political background (for example as refugees), common economical class or the shared cultural background (religion, beliefs or ritual tendencies) or the like, recollecting and finding of the communal memories is impossible. Therefore, by help of these common features, the potentials and abilities of the immigrants for remembering of their shared cultural memories must be evaluated to some extent these memories become familiar for other immigrants or sensually were felt and experienced by most of them. Maybe in Netherland, the community of immigrant women with widespread family relationships and their shared memories about their protective mothers can better remember and accept their shared cultural memory. In the first year of study, the existing qualitative researches and books that explored the shared cultural memory (techniques, methodologies, survey researches and the like) , official reports of government and N.G.O.’s, national survey, my direct observations and the like, can be used for recollecting of their shared cultural memories.

As the second methodological rule, parallel to the primary recollecting of their shared past memories, knowing of their everyday problems such as divorce, oppression, fraud, poverty or aggression must be investigated as a secondary part of data collection and through the focus-group methods. In this way, making of the periodical sessions for defining and clearing of their recurrent and common problems is very necessary.

 For management of this periodical sessions among the immigrant community, E.T.Stringer’s *"Action Research: A Handbook for Practitioners"* (1996) has inspired me. The author describes management workshops in three systematic stages: problem identification, problem solving and practical suggestions. In addition, the role of researcher as initiator and facilitator of dialogue is described in this book.

So, in this stage (usage of the controlled shock), before any controlled shock, I must concern the problem identification of immigrant community parallel to the recollecting of their shared past memories for starting of the *controlled shock*.

Now, in this shared context (the collectiveness of their memories), different diverse landscapes about their common cultural memories can be traced and recalling of their past life to the extent that can lead to a *controlled shock* may be helpful. It means that in contrast with their better past life, this ‘Erlebnis’ or ephemeral shock (Benjamin, 1939) may occur when someone unexpectedly realizes a decline of socio-cultural values, for instance when the immigrants are suddenly confronted with their recurring problems such as divorce, oppression, fraud, or aggression by the researcher. Also, shock may remind immigrants of more protective situations in the past when tradition provided them with economic and affectionate protection of their family members and others.

I must insist and guide this reminding controllably from the affectional reactions to the rational arguments and various points of view about their common cultural memories. Therefore, the management of their reactions is the precise meaning of the *controlled shock* after the probable primary sentimental reactions of the immigrant community such as fear, anger or reluctance. For example, when I talk about their traditional foods and protective spheres of their native house, firstly, the nostalgic and sentimental reactions will appear, but after that, the immigrant women must be guided to talk about their negative and positive aspects of their native house such as poverty or lack of privacy in their native house. [[1]](#footnote-2)

 **Secondly, in the fieldwork (usage of the balanced dialogue):**

In chaotic sphere of these various points of view, theoretically rational reactions against the acceptance of their past life and its satisfied aspects may be framed in three different items[[2]](#footnote-3) :

 1) Indifference and generally denial of their better past life and its cultural memories,

2) Avoidance of talking about their better past life, showing regret, nostalgic discomfort and proposing useless measures to counteract their troublesome present situation (For example, in a new country, they try to recreate their cultural memories with communal emigration of the all family members but with unsatisfied result such as the generational gap or racial discrimination ),

 3) Joking and ridicule of the past and the present situations without any racial or national identities or with apathetic concern to other immigrants (three linguistic terms of Bakhtin (1922-24)).

Correspondence to these types of reactions, which Habermas called systematically distorted communications (1976), I formulate three opposite archetypes[[3]](#footnote-4):

 1) Attentiveness and responsibility for their better past life and memories,

2) Wanting the others to behave responsibly and seriously about their better past life,

3) Understand the painful and nostalgic feelings of other about their better past life and memories.

Theoretically, it is the hypothesis of this PhD proposal that these opposite archetypes will motivate the immigrants to rethink, re-evaluate, recreate and finally again experience their cultural memories after the controlled shock. In this way for estimation of this hypothesis, methodologically, the procedures of *balanced dialogue* are the precondition. This *balanced dialogue* is based on the guidelines of the communicative action theory (Habermas, 1981).

 Then, during the *balanced dialogue* and as the third methodological rule, these three defiant reactions (or even more) opposed to their past cultural memories not only must be noticed but also must be respected. The starting point of the *balanced dialogue* is unbiased and equal looks to immigrants who want to talk and narrate not only their poetic and pleasant sides of their cultural memories (through three opposite archetypes) but also the humiliate, repressed and forgotten sides of their cultural memories. As a fair balancer without any bias to any side of the dialogue, I must motivate them to rethink and re-evaluate different aspects of their shared cultural memory and want them to express their feelings about bright and dark sides of their cultural memories without any fear, resentment or anger.

With this fair approach, the defiant immigrants with viewpoints about their worse past cultural memories will find the space to narrate their memories beside the narrators of their pleasant past memories in an equal manner. Therefore, as a result, this balanced and fair space must lead to mutual understanding and moderate and relative acceptance of their positive and negative viewpoints about their better past life and its cultural memories even with reluctance.

In addition, as the fourth supplementary methodological rule, focusing on one or two topics in these dialogical sessions is very necessary. For example, with knowing the shared cultural memories and the everyday problems of the housewives women immigrants, one or two topics can be inferred from the two sets of data collections[[4]](#footnote-5). These topics may be the memorial, nostalgic and poetic role of the traditional foods and its relationship with the protective situations of their mothers [[5]](#footnote-6) and their everyday problems: alienated role of the fast-food products and its relationship with trivial impassive situations of the women immigrants from viewpoints of their children when they are only servant cooks in the house.

**Thirdly, subsequent analysis (usage of the typical suggestions):**

With listening to the recorded sessions, these important points must be investigated: when, why and how the participators in dialogue tend to accept the positive and negative viewpoints of the other participators about their better or worse cultural memories. This mutual acceptance depends on to saying of their real experiences when the optimist immigrants talk about the effects of their better cultural memories for resolving of their everyday problem and vice versa.

All of these arguments, narrations and experiences are real matters of their lives. In addition, the turning points of the dialogue when they listen, accept and tolerate the viewpoints of other immigrants have a connotative signification. Through the deep contemplation and listening of the other viewpoints, the defiant pessimistic immigrants try to retrieve their forgotten pleasant cultural memories without directly talking about them and conversely the optimistic immigrants try to retrieve their repressed unpleasant cultural memories. So, they may incline to change their mind about their typical experienced memories.

Therefore, these moments of the dialogue with its mutual accepted topics must be listened and analyzed. Conclusively, the narrated experiences with a mutual reception among the most of immigrants (such as the traditional foods and the pleasant and calmness role of the protective mother) will be scrutinized as a critical turning point of the dialogue.

On the other hand, the fifth methodological rule, with analyzing of twelve semiotic or rhetorical signifier [[6]](#footnote-7), I will suppose the suitable tendencies or *typical suggestions* [[7]](#footnote-8) in which the pessimistic immigrants with more tolerated viewpoints about the better past memories can tend to fit and concern themselves with other optimistic immigrants. In other words, with these *typical suggestions [[8]](#footnote-9)*, they can better incline to reexperience and recreate the mutual accepted memories of the balanced dialogue

For example, if I suggest them to be attentiveness about their better past memories(For examplewith suggestion of *typical suggestion no.1*), it means that, I suppose that they have abilities to be responsible for their protective mother and be serious about the importance of traditional food in their shared cultural memories with other immigrants.

As the sixth important methodological rule, the understanding of the pessimistic immigrants is very critical. Lack of the pleasant cultural memories in their life about their protective mothers (their shared accepted cultural memories with other immigrants) must be respected. Therefore, instead of their annoying memories, after acceptance of the pleasant side of their shared cultural memories, suggestion to them to be responsible for their protective mother may be nonsense. Then in a different manner, the linguistic formation of *typical suggestion* must be changed. After that, this *typical suggestion* proposes them to act as a responsible protective mother in their life with regard to their shared cultural memories.

**Fourthly, in the fieldwork (usage of the speech acts):**

With using of these typical suggestions, the consciousness level of the immigrants about how they can recreate their cultural memories will improve. However, beyond of these ethical advices and suggested archetypes and after finishing of the dialogical sessions with its critical agreements about their shared accepted cultural memories, the optimistic or pessimistic immigrants return to their old routines, their everyday life and their old problems with nostalgic dreams about their lost cultural memories.

Therefore, for real change and as a final solution, the participants should strengthen and recreate the pleasant, lively and caring aspects of their cultural memories that they agreed about their features with each other (for instance traditional foods and its relationship with selflessness and kindly roles of their protective mothers). For recreation of these cultural memories, they need to strengthen their solidarity with each other through organization of social structures.I noticed some of them as practical suggestions[[9]](#footnote-10) in the submitted PhD proposal.

Nonetheless, from a methodological viewpoint, I should lessen my participation and emotional involvement in defining of these practical suggestions. Maybe the final decision of the immigrants leads to periodical sessions in relation to reviewing of their cultural memories without any practical outcome. Anyway, the evaluation of this PhD proposal and answering to its main question [[10]](#footnote-11) is only possible when I guide the immigrants to keep their responsibilities to their agreed shared cultural memories and try to rebuild and recreate it practically and organizationally. For example, with creation and participation at the organized networks of women immigrants as concerns exchanging of their experiences about their traditional foods and boosting of their self-confidence as protective mothers (based on their shared accepted cultural memories). Therefore, the immigrant must be involved and participate in an emotional or affectional relationship with each other through the *speech acts [[11]](#footnote-12)*.

The *speech acts* are practical consequences of the typical suggestions. It means that when I suggest them to be responsible for their protective mothers and be serious about the importance of traditional food in their life, this is only a theoretical suitable suggestion (one of the twelve typical suggestions). Consequently, if these typical suggestions methodologically fit with personality and other characters of immigrants[[12]](#footnote-13), then in a different manner, this affectional participation with the precise title of the *speech acts* can be strengthened and activated. Therefore, as the seventh methodological rule, in four contexts of the social organization, these *speech acts* as follow, must be encouraged, controlled and monitored:

1) Potentially, they tend to express their feeling, fears, hopes and limitations emotionally and kindly about their shared accepted cultural memories. In this way, they can rebuild the poetic intimacy of the cultural memories and recreate their cultural memories by honestly participation in the new organized structure of the immigrants such as welfare activities of the immigrant community. For instance, with these *speech acts*, they involve in deep intimacy with other immigrants or they try to be confidant and protective mothers and deeply concern about rearranging of their cultural memories through emotional separation of them from the non-believers to their pleasant cultural memories. In this intimate domain of the privacy, they express their secret experiences as concern to the traditional foods and mutual encouraging of their self-confidence as protective mothers.

2) Potentially, they tend to engage with executive activities. They tend to be responsible practically through the recreation of their cultural memories with defining of the new creative projects for the social networks of the immigrants. By these *speech acts,* the cultural memories can be updated and redefined to some extent their everyday problems can be solved. For example, they can involve with presentation of the traditional foods in the new country with their executive projects such as cultural exhibition of the traditional food. Consequently, the upcoming solidarity and financial success among the immigrant mothers and their families can occur.

3) Potentially, they tend to manage and improve the social organization of their common activities (based on their shared accepted cultural memories) and its process of the decision-making. In this way, they can recreate their cultural memories by transferring of the simple dialogical sessions to the more complicated forms of the social structure such as social supportive networks, periodical meetings, cultural association and the like. For example, by these *speech acts*, the ethical and valuable narrations of the protective mother (as a cultural memory) will be introduced at the public speeches. They tend to legitimate to validity of their genuine cultural memories or tend motivate and stimulate the other immigrants for developing, narrating and starting of the new poetic cultural memories. In addition, they are the good programmers with defining of the social rules, timetable, detailed asks (such as executive activities) and impulsive motivation that must activate the immigrants as responsible members of their social organization (based on their shared accepted cultural memories).

4) Potentially, they tend to create and add new areas of the cultural memories to agreed pleasant sides of their cultural memories. With their intellectual minds, they tend to recreate, recombined and design the poetic, playful and interesting activities in relation to new topics of the cultural memories. They can rebuild and recreate their cultural memories by referring to other domain of the cultural memories such as artistic narrations of their protective mother’s lives, documented films and artistic festivals about the collective unconsciousness of their native country. In addition, they can represent their cultural memories with topics of their traditional foods or the feelings of their protective mothers when they engage with cooking or making of the handcrafted things. By these *speech acts*, they tend to keep the inspired sphere of primary balanced dialogue and its controlled shocks without any researcher or PhD proposal!

**Conclusion**

For answering to the main question of this proposal that is:

Can the remembered memories of past life lead to care and solidarity in the present situation of immigrants and can contribute to solving their everyday problems?

I introduced the hypothesis of this research that is:

The *typical suggestions* will motivate the immigrants to rethink, re-evaluate, recreate and finally again experience their cultural memories after the *controlled shock* and *balanced dialogue*.

I will apply the four methodological approaches for estimation of this hypothesis. Therefore, motivation of the immigrants for recreating and reexperiencing of their cultural memories can be observed by their participation in four above organized activities or affectional involvements with other immigrants and consequently the main hypothesis of PhD proposal can be estimated. Then, as a result, with forming of these *speech acts* and their relevant practical activities, evaluation of this PhD proposal for answering to its main question will be complete.

At the end, below, I submit the reformatted planning of this research plan for three years with added methodological materials:

***1- Year One***

**The first semester:**

- Building the theoretical framework and detailed methodological procedures by review of additional relevant literature;

- Gathering (further) relevant written data and research.

**The second semester:**

 - Exploring the main cultural problems of immigrants in the Netherland, especially ethnic and religious minorities and finally selection of the one specific ethnic or religious minority (with directional guidelines of the supervisor);

- Research on the existence of cooperative communities and existing supportive networks between the immigrants and estimation of their responsibilities and commitment to cooperation with each other for solving of their everyday problems (with directional guidelines of the supervisor);

- Exploring, recollecting and recording of the mainstream narratives of their shared past memories, especially through their existing supportive networks (e.g. for afghan immigrants, these narratives are about their civil war and its painful consequences);

- Speed learning of the immigrant's language (e.g. Dutch and the like for more convenient communication with the immigrants) in six months;

- Writing up the findings;

***2- Year Two***

**The first semester:**

- Selection of one or two specific immigrant community and number of the participators in dialogical sessions with directional guidelines of the supervisor (e.g. the women immigrant or youth group);

- Selection of one or two topics of their cultural memories (with directional guidelines of the supervisor) and recording of their narratives with more details (e.g. the traditional food or memories of the protective mother);

- Information gathering through participant observation and surveys about their specific everyday problem with more details (e.g. alienated role of the fast-food products and its relationship with trivial impassive situations of the women immigrants from viewpoints of their children when they are only servant cooks in the house);

**The second semester:**

 - Gaining confidence of individuals in the community, support of my immigrant friends and protection of their strong leaders for organizing of the *controlled shock*;

- Gaining confidence of individuals in the community, support of my immigrant friends and protection of their strong leaders for organizing of the *balanced dialogue*;

- Writing up findings;

***3-Year Three***

**The first semester:**

- Continuance and completing of the incomplete or unsuited *controlled shock* and *balanced dialogue*;

- Analyzing of twelve semiotic or rhetorical signifier and consequently preparing and supposing of the *typical suggestions* (with directional guidelines of the supervisor);

**The second semester:**

- As a conclusion, through the *speech acts*, the organizing social support networks, intercultural activities and other organized social structures especially with affectional participation of the immigrants;

- Final writing up.

1. - Although the controlled shock start with explicit mention to supposed better memories of the immigrants, but the other defiant viewpoints of the immigrants who don't agree with pleasantness of their memories must be concerned. [↑](#footnote-ref-2)
2. - Development of these items to twelve items is under the progress. [↑](#footnote-ref-3)
3. - Development of these items to twelve items is under the progress. [↑](#footnote-ref-4)
4. - i) Data collections of their shared past memories and ii) Data collections of their everyday problems. [↑](#footnote-ref-5)
5. -This relationship was discussed by Michel de Certeau, a French scholar (Highmore, 2002). He focused on different forms of consumption or cooking such as the consumption of homemade foods, the old-fashioned recipes, drinks from childhood or home country and cooking of the traditional foods by the housewife in contrast to the usual fast-food and the like. Therefore, he points out the practical advantages of women insisting on the traditional elements of culture in order to maintain the familial closeness. I will use different forms of this relationship as a methodological example in this methodological document. [↑](#footnote-ref-6)
6. - Since six months ago, I have concentrated on twelve items of them such as 1) existential character and personality, 2) habitual recreational life-styles, 3) self-undoing attitudes, 4) idealistic and private values and their creativeness, 5) spiritual training and higher education, 6) social status, 7) dreams and goals, 8) house-related serenity 9) gesture and body language 10) love affair and generally intimacy 11) unconscious mind and repressed experiences 12) everyday feelings such as boring, enmity with others, resentment, alienation and the like [↑](#footnote-ref-7)
7. - I noticed three of them as opposite archetypes at page 3. [↑](#footnote-ref-8)
8. - Since six month ago, I have increased these three typical suggestions to twelve items that are logically different from each other. So, after the acceptance of their shared cultural memories, through this diverse range of archetypes, the compatibility and inclination of pessimistic immigrants for recreation of their pleasant cultural memories will be increased. [↑](#footnote-ref-9)
9. - i) Small scale home businesses for cultural products of their own culture,
 ii) Socio-cultural care by bringing about contacts between neighborhood residents of immigrant colonies,
 iii) Cultural exchange based on the concept of cultural diversity. [↑](#footnote-ref-10)
10. - Can the remembered memories of past life lead to care and solidarity in the present situation of immigrants and can contribute to solving their everyday problems? [↑](#footnote-ref-11)
11. - These emotional involvements are named “speech acts” because of the close similarity with the concept of speech act that was first introduced by Austin & Searle in ordinary language philosophy especially in *How to Do* Things with Words by Austin (1975) and Speech Acts by Searle (1969). [↑](#footnote-ref-12)
12. - Please refer to the fifth methodological point at page 4. [↑](#footnote-ref-13)