TOWARDS A LIVITY GOSPEL HERMENEUTIC FOR YOUTH IN THE POSTCOLONIAL CARIBBEAN

by

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Abstract

The New Testament serves as a vital resource for Christian Education within the Postcolonial Caribbean. Formerly, scholars have examined the effects of coloniality on the ways in which the region interacts with scripture. However, I advocate for the use of such insights among young people whose critical engagement with scripture at this stage in their life can inculcate more robust and emancipatory faith experiences.

The Pastoral Epistles offer insight into the ways in which women served as moral educators among young people in the Early Church. Such women included Lois and Eunice whose authentic faith indicated an embodiment of “life in Christ Jesus” (2 Timothy 1:1b). Using scripture, they helped to prepare youth for ongoing discipleship as adults. This thesis uses 2 Timothy 1:1-7 as a test case to examine the Christian education practices among youth of the Early Church. Postcolonial optics alongside the historical-critical and other methods help to establish a biblical foundation for the creation of a Livity Gospel Hermeneutic (LGH). This hermeneutic describes a reading strategy for nurturing “life in Christ Jesus” among young people as they engage both the biblical text and the rich text of Caribbean experience.

This research examines how young people in the postcolonial Caribbean generate meaning through their interaction with the New Testament. With such insight, another approach to reading the New Testament with young people is tendered as a potentially emancipatory hermeneutic for stimulating Christian maturity among youth in the 21st Century Caribbean.

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Chapter 1 Introduction

1.1 Introduction

Caribbean youth in the traditional Church are initiated into a life of faith using the New Testament scriptures. Such encounters have the potential to lead youth to personal and social engagement that promotes life in the region.

Between the 1960's and 80's a heightened Black Consciousness throughout the region saw Caribbean youth increasingly involved as historical subjects in the independence and development of the region's aspiration for self-definition (Swartz et al., 2021). To decolonize the region of the vestiges of coloniality, the church (McFarland et al., 2011)[1] and society began to challenge the ways in which the Caribbean utilized the Bible to liberate and redefine ways of being Caribbean and Christian considering Jesus' invitation to live in fullness of life (John 10:10)[2]. However, such efforts were not sustained after the Grenada Revolution[3]. Not only did youth utilize their agency in the communal and regional transformation that was necessary to become self-sufficient, but their hermeneutical faculties were energized to challenge the Caribbean's approach and use of the scripture from a historically colonial optic. Instead, they began

[1] References to "the church" allude to the universal and covenantal community of Christians and can be reflected in ecumenism.

[2] This thesis hangs on the premise that Jesus' invitation to his disciples involved following him in exchange for a full life which would be accessible to Christians within their own cultural experience. Similarly, Black Consciousness reiterated the ideal that in being Christian, Caribbean people did not need to detach themselves from their Caribbean culture, but live life fully considering Christ' call to follow him without denying one's culture. Jesus said, "*The thief comes only to steal and kill and destroy. I came that they may have life and, have it abundantly.*" (John 10:10)

[3] Oral Thomas (2022) signals the end of the "Grenada 'revolution'" as a significant point in the region's decisive attempt to indigenize Christianity through the efforts of the Rastafarian Movement and the Caribbean Conference of Churches. It was marked by the dominating presence of the American Military and the resultant shift in the focus of the church towards reconciling its history with the Christian sacred text: the Bible.

to aspire towards an indigenous lens that facilitated the fullness of life which embraced the Caribbean's rich experience and historical identity. However, have youth today lost such inclinations in the region? There is a growing body of literature that recognizes the importance of giving attention to the spiritual life of young people and how this is facilitated in ecclesial life. These publications have addressed the increasing decline of youth participation in the life of the church and the influence of secularization on youth today (Allen, 2018, Matlock, 2019). A study on youth in the Global South[4] has shown that youth involvement in churches throughout the Global South outweighs that in the Global North. However, within the Global South not much attention has been given to how the church can engage young people to respond critically to the colonial legacy of Christianity broadly speaking and the use of scripture in reinforcing colonial norms. While for some neo-colonial influences in the region continue to limit the region's self-determination and identity in our current global village (Swartz, 2021), postcolonial thinkers such as Rasiah Sugirtharajah contend that postcolonial thinking offers space for readers of the Bible to secure one's indigenous experiences while engaging with the complex and diverse ways of coexisting in our global village (Sugirtharajah, 2016). Can postcolonial biblical criticism also offer space for young people to mature in Christian faith as they use the Bible? Additionally, can the established church provide the necessary resources for youth in the Global South to

[4] The term Global South is defined by the Collins Dictionary as "the poorest and least industrialized countries, which are mainly in the southern part of the world." However, this term classifies a group of countries who since the end of World War II have transitioned from colonial rule through political, economic, and epistemic independence in a global system that over centuries deprived them of the self-definition and agency. Other sources that explain this term more thoroughly: SWARTZ, S., COOPER, A., BATAN, C. & KROPFF CAUSA, L. 2021. The Oxford Handbook of Global South Youth Studies. Oxford, United States: Oxford University Press, Incorporated.

rediscover and embrace the life-giving potential of critical engagement with the biblical tradition alongside contemporary life?

This thesis will seek to build on an already established corpus from Caribbean academics who have addressed the ways in which the Caribbean utilizes the Christian Scriptures as a means for its ongoing emancipation, giving attention to the place of young people in such a discourse. It will also seek to clarify how the postcolonial Caribbean can engage young people with these and other sacred texts in more emancipatory ways through a hermeneutical approach to Christian Scriptures which is a product of this research journey: A Livity Gospel Hermeneutic (LGH)[5].

While the experience with Christian sacred text in the region has been one that was greatly influenced by colonial trauma since its introduction, the Bible has also been used to engender a strong sense of self and desire for quality life among Caribbean people for generations. Formerly enslaved peoples in the Caribbean, retained remnants of their African religious experience and creatively intertwined it with their interpretation of scripture to subvert oppression and thrive where they had been forcibly relocated (Holder, 2000a, Erskine, 2014a). Using the Pastoral Epistles as a test case, this research establishes a comparison between the experience of third and fourth generation Christian youth in the postcolonial Caribbean with the experience of Timothy a third generation Christian who in his context was engrafted into “the promise

[5] This term will be clearly defined later in this chapter under the “Definition of Key Terms”.

of life in Christ Jesus"[6] as a lived reality in a colonial/neo-colonial setting[7]. Furthermore, the research seeks to investigate how an appreciation for the ways in which young people currently make meaning with the biblical text, can help to support more embodied Christian faith journeys alongside the Bible and other Caribbean resources.

As the Caribbean Community (CARICOM)[8] recognizes 50 years of existence by initiating a Ten Point Plan for Reparatory Justice (Secretariat, 2023), the need for engaging youth in the region's biblical hermeneutic discourse is even more urgent. The Bible still plays a central role in defining justice and ethical standards throughout the region. And as the region has continued to reconcile its history with empire and its influence on the present-day Caribbean reality it is important to examine further the hermeneutical practices which we employ in our use of scripture. CARICOM along with other scholars in the region agree that reparative justice is needed for any real healing to take place between the descendants of formerly enslaved peoples and those who have benefited from the historical fruits of colonialism in the region. Since the Christian scriptures continue to play a pivotal and authoritative role in the region's socio-religious and moral life, it is necessary that the region understands how young people generate

[6] Quoted from 2 Timothy 1:1 "Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ" …I argue that "the promise of life in Christ Jesus", a common grammatical construction found only in the Pastoral Epistles; is a theme that reverberates throughout Christian conception across generations. It operates alongside the Kingdom of God and keeps alive the reality of God's immanent presence and expected return while sustaining as well as inspiring both young and old towards the pursuit of a living faith. This is explored through the concept of "Livity" below.

[7] The Kione Greek construction of the expression "the promise of life in Christ Jesus" is quoted in 2 Timothy 1 and also in 1 Timothy 4:8 only. It refers not only to the future life but the existential life in Christ.

[8] Founded in 1973, the Caribbean Community (CARICOM) consists of fifteen (15) member states and 5 associate members (British overseas territories) who share a similar historical and cultural background and collaborate to address issues pertinent to the region's wellbeing at the local and international levels. Regional integration and mutual economic benefit are hallmarks of this organisation, and its affairs are guided by a Charter of Civil Society. More information can be found at the Official Website: CARICOM – Caribbean Community

meaning through their interactions with the text. Doing this will better enable the church, government and non-governmental organisations to be better equipped to develop key strategies for addressing other issues such as: “Illiteracy Eradication; African Knowledge Programs, and Psychological Rehabilitation” (Secretariat, 2023), which are three essential aspects of the Caribbean Community’s Ten Point Plan. It is common for government officials to appeal for the church’s help as a key stakeholder in confronting youth delinquency in the region (Corporation, 2022, Phillips, 2023). However, if the church is to be able to address this or any other phenomenon among youth in a substantive way, it will need to understand how youth are already creating meaning with the biblical text to facilitate more emancipatory and holistic encounters in the future.

1.2 Definition of Key Terms

What is the Livity Gospel Hermeneutic? As stated before, this expression was coined during the research journey in response to the question of whether the ways in which we approach the scripture among youth in the Caribbean could be more emancipatory especially considering our postcolonial experience.

The concept of “livity” (Homiak, 1995, Case et al., 2013, Bamikole, 2017) originated from the Rastafarian (Rastafari) movement and captures a lifestyle that intentionally creates harmony between nature and one’s spiritual life. It is manifested in the behaviour of members of the Rastafarian community. In the strictest sense, this can translate into a gendered expectation of behaviours among both sexes (Christensen, 2014). My definition of livity expands on the Rastafarian ideology that God lives inside

people and desires that we live in a kind of authenticity that is contextually aware and yet refuses to diminish the value of another on the basis of difference.

The concept of livity also encapsulates a lifestyle that intentionally fosters harmony between nature and one's spiritual life, as evidenced in the behaviours of members within the Rastafarian community (Chevannes, 1994, Case et al., 2013). At its core, livity embodies an authenticity that is profoundly contextually aware. It values individual differences rather than diminishing them. In this thesis, my definition of livity expands upon the Rastafarian ideology that God dwells within individuals, encouraging us to express our beliefs authentically through our behaviour toward ourselves and others (Case et al., 2013). This understanding of livity resonates with the Early Church setting, where both women and men, having encountered Christ, shared their faith sincerely without strict adherence to hierarchical codes (Schüssler Fiorenza, 1993). They passed down this tradition through communal scripture reading and informal discussions, leading to an embodied faith experience.

However, my interpretation of livity departs from the Rastafarian construct in several pivotal ways:

Firstly, while I align with the Rastafarian critique of hegemonic forces, often referred to as Babylon, I believe that the way individuals choose to wear their hair and express themselves is a personal form of self-expression and creativity that must be respected on its own terms.

Secondly, although I affirm the idea of the body as a temple of God, I emphasize that concepts of purity and pollution must be understood in a more nuanced context than what is typically presented within Rastafarian teachings. It is crucial to recognize that

spirituality and physical health encompass a broader spectrum of experiences and interpretations.

Thirdly, while I agree on the importance of cultural and historical grounding, I maintain that God's desire to restore all of creation extends beyond a singular narrative focus, including all people of African descent. The Rastafarian belief in "repatriation" (Case et al., 2013) to Africa can, at times, be seen as sectarian and can imply a level of intolerance that should be carefully examined and avoided, as noted by Barry Chevannes (1994).

Fourthly, I wish to highlight the subordination and restrictions often placed on women within the Rastafarian movement, particularly concerning the retention of Levitical codes during their menstrual cycles. This aspect is seldom discussed within Rastafarian circles, yet it poses significant challenges to authentically embodying the ethos of "I-rie / I am free" (Case et al., 2013) as an inclusive experience for all genders in which God resides.

Recent scholarship indicates that Rastafarian women are often misrepresented as lacking agency, although many Rasta women actively challenge the patriarchal foundations of the movement. The emergence of "Rasta Womanism" (Christensen, 2014) illustrates how these women seek empowerment while contesting male hierarchies and advocating for greater gender equality.

For Caribbean youth, the concept of "I am free" becomes integral as they transition to adulthood. In the postcolonial Caribbean, the church must engage this age group by fostering ways to read scripture encouraging this notion as a fundamental experience of encountering the living God through Jesus Christ and the Holy Spirit.

The works of Frantz Fanon (2005, 2008) and Aimé Césaire (2000) highlight how colonial experiences have perpetuated beliefs that Caribbean culture is inferior. This perspective has significantly shifted in our postcolonial context. Therefore, the church, through its approach to Bible reading, can either reinforce colonial narratives of self-negation or support the spiritual and emotional development of youth by valorising Caribbean experiences, culture, and history while maintaining a critical stance against what dehumanizes Caribbean people.

The Rastafarian concept can be limiting, particularly in how it often marginalizes women's contributions. While it draws from biblical texts foundational to the Christian faith, it does not fully represent a Christian construct. Expanding the definition and application of livity is vital for addressing pressing social issues, such as the high incidence of domestic abuse against women in Caribbean society. My interpretation gives voice to women and promotes their flourishing alongside young people who predominantly populate churches in the Global South. This approach fosters Afro-Caribbean identity, holistic spirituality, and a commitment to social justice and cultural resilience beyond traditional Rastafarian thought.

As stated before, the concept of livity was borrowed from the Rastafarian Religious Movement, but it also offers much scope for what it means to live the Christian life as Christ intended. It is an expression that captures the holistic identity of Caribbean people, which incorporates all of one's being in relation to God and the world in which they live, with an awareness of one's historical (African) roots and the influence of hegemonic powers that deprive one's capacity to flourish. For the Rastafarian, one's full flourishing in postcolonial settings like the Caribbean, is often stymied due to the influence of colonialism that still affect the socio-political structures that have informed

Caribbean existence. For Lawrence Bamikole (2017) the Rastafarian concept of livity can be used to instigate the reform that is necessary in the political fabric of African diasporan settings such as the Caribbean. Livity refers to the Rastafarian “lifestyle” (Homiak, 1995, Case et al., 2013, Bamikole, 2017), which is expressed externally but is also subject to one’s ongoing reference to God alongside sacred texts of the Judaeo Christian heritage and the religious, cultural and historical experiences of Caribbean people. Livity also implies a “cultural resistance” (Homiak, 1995) towards the things that deprive a person of meaningful life with God. In the case of this thesis the term livity is borrowed as a means of describing the holistic and life-giving encounters with the Jesus of the Gospels. It acknowledges that such life-giving encounters are somehow connected to the “promise of life in Christ Jesus” and expressed through Jesus’ vision of the Kingdom of God.

This vision of the Kingdom of God is more than the rule of God on earth. It is reproduced in intimate and life-giving connections. One of the most intimate and life giving connections forged in human existence occurs in the space shared between mother and child or adoptive mother and child. Building on the work of Karen Wenell (2024) I argue that this Kingdom of God and the life-giving experience is not only a reflection of God’s rule but is an “emplaced” (Wenell 2024) reality within Christian community that is repeated and kept alive in all Christian communities through its representatives, especially in the space shared in the intimate connection forged between women and young people.

Livity describes a lifestyle that promotes the liberty that comes with God’s emplaced Kingdom, by acknowledging the Caribbean’s past to learn from it; embracing where the region is in the present as requiring ongoing critical reflection with scripture; and it

anticipates and prepares youth for participation in the region's future as a people who are empowered to live fully in light of the social witness of Jesus Christ in the Gospels.

The **Gospels** (εὐαγγέλιον- Good News) are a unique section of the church's canon that give witness to the earthly life, death, and resurrection of Jesus Christ. They reflect God's activity on earth. These first four books of the New Testament (Matthew, Mark, Luke, and John) are themselves theological reflection by first and/or second-generation witnesses of God's work and revelation through Jesus- (God's presence on earth). Christians today continue to use the Gospels as a major part of the church's teachings about Jesus - among children and young people. Jesus' life, ministry, death, and resurrection expresses "Good News", and provides an embodiment of the Kingdom of God on earth (Blount, 2016). The Gospel writings provide resources for locating and performing the Kingdom of God which Jesus proclaimed in the Gospels (Wenell, 2014, Wenell, 2017). While the exact date and authorship of the Gospels are largely speculative, the church (generally speaking) has recognized the Gospels as accurate portrayals of Jesus' earthly ministry through different lenses and in the past, present, and future conceptions of God's Kingdom on earth. The Gospels help to not only enliven hope for the Kingdom but give impetus for its realisation in the present (Wenell, 2024). The Kingdom of God, also referred to the Reign of God is animated throughout the Pastoral Epistles[9] as the people learn to live out and give witness to the Kingdom in the present through their repetition and reanimation of Kingdom values in their ongoing life as Christians in community. It is with this in mind that one's livity as a

[9] Some examples of the animation of the Kingdom of God in 2 Timothy are: the sincerity and authenticity of faith in God (2 Tim. 1:5); the existential experience of God's active power in the life of the believer effected through the gospel (2 Tim. 8-10); purposeful living (2 Tim. 1:9); enduring faith (2 Tim. 2:12); the apocalyptic anticipation for the future reign (2 Tim. 4:1).

Christian should be informed by the teachings of Jesus in the Gospels and energize the aspiration for the Kingdom's realisation in the present. Additionally, as one creates meaning through their use of Christian Scriptures, Jesus' livity expressed in the Gospels, features as part of one's meaning making processes even if Jesus' name is not spelt out in the text. The Pastoral Letters, while they are different from the Gospels in narrative style and theological disposition, depict the result of faith in Jesus and the church's ongoing pursuit of life in God's Kingdom.

The word 'hermeneutics' describes what, for some, is an art and or process whereby individuals or communities compose meaning in their use of a particular mode of communication (Thiselton, 2009). In the context of this thesis the mode of communication is the Bible. The etymological root of the word is Greek (*hermeneuein*), and considers the complexities involved in interpreting the Bible which also offers insight about one's religious experience and the social contexts from which we emerge (Sælid Gilhus, 2011). This concept (Hermeneutics), originated in Greek Philosophy, where an interpreter from the gods named 'Hermes' was dispatched to earth to clarify messages from the 'gods' related to human existence (Jasper, 2010, Adamo, 2015). The development of hermeneutics in the field of Biblical Studies involves theological, philosophical, literary, and historical interrogation of the biblical text as well as the reflexivity of the reader as interpreter. One's approach to the text as a source for building knowledge can impact their world view, how a person reasons and subsequently the conclusions and responses one makes considering their understanding of the truth (Jasper, 2010). As a scholastic enterprise hermeneutics was made popular through the work of Friedrich Schleiermacher and later developed by others such as William Dilthey, Hans-Georg Gadamer and Paul Ricouer as leading

figures in articulating the particularities of one's approach to the interpretive process of making meaning with text (Barton, 1998, Ricoeur, 2016, Makkreel, 2021). It is commonly accepted that interpretation is informed by one's historical, cultural, and social narratives, all of which combine to shape what we understand through engagement with any text and subsequently apply to daily life (Sælid Gilhus, 2011, Thomas, 2022, Smith, 2023)[10]. As the Caribbean region continues to grapple with its past, the hermeneutical discourse is central to the region's journey towards full emancipation. Could the ways in which we engage the hermeneutical discourse with young people prove to be an effective means of breaking with our long held colonial experience of conservative Christianity in the region?

Youth/Young People

The terms youth and childhood while they are sometimes used interchangeably are two very distinct yet sometimes overlapping experiences for young people in the Caribbean. The "UNICEF Convention on the Rights of a Child" describes a child as being less than 18 years old (UNICEF, 2019). This categorization allows for a clearer demarcation of youth and young people to be identified between ages 18-30. While denominational preferences may differ, the specific age range identified by UNICEF and adapted for this thesis locates youth and young people between ages 18-30 years. The ways in which children transition into adulthood in their faith journey can involve a progressive maturation in their reading of and interpretation of the scripture. Whether this is done through intentional religious instruction or informally by observation, this thesis argues that those who intend to use the biblical text with young people in this

[10] Hermeneutics forms a major part of the research philosophy for this thesis and the specific branches of the hermeneutical discourse that underpin this research will be explored further in Chapter 3.

age group can give better support to a maturing interpretation of scripture when they have an appreciation for how young people in the postcolonial Caribbean interpret the biblical text.

Coloniality/ Postcolonial

Coloniality refers to the enduring power structures that emerged from the colonial process, which continue to persist even after the decline of formal colonial governance (Sugirtharajah, 2002, Sugirtharajah, 2016). It examines the ongoing impacts of colonialism on the socio-political, economic, religious and cultural realities of formerly colonized nations. Influential in this discourse is Peruvian scholar Aníbal Quijano (Quijano, 2000), who introduced the notion of the "coloniality of power." Earlier, Frantz Fanon (2005) from Martinique explored similar themes in his seminal works, *Black Skin, White Masks* (Fanon, 2008) and *The Wretched of the Earth* (Fanon, 2005), where he analyzed how colonialism was internalized and perpetuated within the lives of colonized peoples. The work of Anibal Quijano (2000) emphasized that coloniality encompasses the ways in which colonial power structures persist within contemporary global relations, intersecting with issues of race, gender, and class.

Postcolonial, on the other hand, is a critical framework that investigates the cultural, political, religious and social repercussions of colonialism, as well as the period and circumstances that followed the end of formal colonial governance (Said, 2014). Often associated with cultural studies and literature, postcolonial discourse addresses ongoing influences from colonial histories and questions of identity representation. Key texts that have shaped this discourse include *Orientalism* by Edward Said (2014), *Can the Subaltern Speak?* by Gayatri Spivak (1988), and *The Location of Culture* by Homi K. Bhabha (1994). These authors collectively raise critical questions about

representation and emphasize the diverse experiences of marginalized groups, highlighting the complexities of the colonial mechanisms that perpetuate feelings of inferiority.

The term “coloniality” challenges the enduring legacies of colonial systems, while “postcolonial” philosophy seeks to understand and address these patterns following the independence era. Both concepts have contributed significantly to decolonization efforts in the Caribbean since the Independence Era. A time characterized by a striving to transcend colonial narratives while recognizing the lasting effects of colonialism.

Building on the work of Rasiah Sugirtharajah (2002, 2006, 2016) and Oral Thomas (2010, 2022), who advocate for the interpretation of the Bible through one's socio-cultural and historical context, I posit that the church can play a pivotal role in forging new paths to overcome colonial legacies among Caribbean youth. This can be achieved by focusing on how the Bible is used in Christian education initiatives for young people in the Caribbean. The scripture should be approached not solely as an otherworldly spiritual resource but as a tool for fostering critical thinking. This approach will not only aid in their spiritual maturity but also encourage a sense of personal responsibility in engaging with the biblical text alongside Caribbean history, culture, and the multifaceted experience of the divine.

Furthermore, contemporary discussions regarding the postcolonial identity of Caribbean people must address the power dynamics present in both local and global contexts, particularly in how they shape young people's perceptions of race in a globalized world.

As illustrated by Carlton Turner (2024), institutions such as the church historically supported colonization and perpetuated its brutality through its theological

perspectives. While the atrocities of colonization cannot be erased, it is essential for the church to engage young people in an honest discourse about its role in colonization. Through such conversations, the church can begin to address and actively move away from the patterns of trauma and domination that have influenced biblical interpretation. Engaging youth in these discussions is vital to ensuring that the church's institutional life and its community witness do not perpetuate domination and trauma, especially regarding interpretations of scripture that impact marginalized individuals, particularly women and young people.

Coloniality significantly influences religious practices and beliefs in the Caribbean, which in turn affects gender roles and cultural expressions. Developing a hermeneutic that seeks to understand how young people derive meaning from scripture can empower those working alongside youth in efforts to further decolonize our region. This approach encourages young people to view their faith as an ongoing interaction with their past, present, and future, guiding them in discerning what God is saying to them through their current readings of scripture. Incorporating womanist approaches in this interpretive framework allows for the inclusion of marginalized voices (specifically Caribbean women and young people) while also addressing marginalized interpretations of biblical texts. Moreover, the postcolonial lens considers the cultural and historical contexts that enrich the interpretative process, resulting in a nuanced understanding of intersectionality within the framework of colonial heritage (Sugirtharajah, 2016). Although most English-speaking Caribbean nations have achieved political independence, the negotiation of Caribbean identity continues, influenced by factors such as geographical separation and globalization.

Coloniality and postcolonial thought provide tools for engaging with identity politics from a critically informed perspective. They also empower justice movements in the Caribbean, advocating for the rights of marginalized communities—an essential conversation in which the church should be equipped to participate. While coloniality and postcolonial concepts are dynamic and ever evolving, their incorporation into theological discourse adds value to the lived experiences of Caribbean people, affirming how we experience God as Caribbean Christians. This perspective helps us grow in our witness of God in the present age, fostering a church that not only acknowledges its past but actively engages in shaping a more equitable and just future for all.

1.3 Research Topic

The thesis explores the concept of a Livity Gospel Hermeneutic as a means of engaging young people from the Caribbean with the Christian scriptures, in a holistic way, to promote life giving interpretations among them in the region's postcolonial church and beyond. It takes into consideration the development of hermeneutics and theology in the Caribbean as well as other diasporan communities, as a resource for enabling more emancipatory encounters with the biblical text alongside the region's other socio-historical and religious texts. It uses the Pastoral Epistles as a conversation partner because these letters reflect the participation of youth in something that is rudimentary to the Christian experience then and now: living fully in one's context with an enduring existential and performative "promise of life in Christ Jesus" that operates in conjunction with Jesus' proclamation of the Kingdom of God. The Pastorals also offer a look into the ways in which the training of young people in the Early Church was

also being impacted by the Greco-Roman social and education practices which are relevant in understanding the need for Livity Gospel Hermeneutics in the postcolonial Caribbean church.

Can there be a Livity Gospel Hermeneutic for youth in the postcolonial Caribbean? Kortright Davis (2008) drawing on the similarity of the experiences of the Caribbean and Latin America, highlights that while both regions are separated from each other by the language of their respective colonizers, and spatially by the sea; it is the colonial experience that has created a common aspiration for liberation whether through spirituality/ religious life, politics, or identity. What Davis (2008) further suggests, is that as former colonies governed by the plantocracy, we have not been able to effectively re-create the structures which inform how we function. Such functioning should promote a different culture from that which was engineered and has been engrained by the instruments of the plantocracy. The Christian Scriptures served as one such instrument. The region's historical experience, has resulted in an ongoing reliance on outside voices to validate operations within the Caribbean context through religion, politics, economics, etc. The question is therefore, can young people in the contemporary Caribbean (through their use of these same scriptures) come to see themselves as agents of transformation, and become empowered for the implementation of more liberating norms? This research seeks to understand how and by what means this can be facilitated.

1.4 Situating the Research

Since the seminal publication "Troubling the Waters" (Hamid, 1973) a large and growing body of literature has investigated the history of religion and theology in the

Caribbean and the effects of coloniality on the present reality of the region's diverse social, political, economic and religious landscapes (Watty, 1973b, Erskine, 1981, Williams, 2004, Dick, 2004, Lawes, 2008). Other scholarship have explored the ways in which Black and Liberation Theology can serve the region and its peoples as a means of pushing back against coloniality and establishing the region's distinct experience and further empowerment and authentic self-governance (Smith, 1973, Taylor, 1991, Thomas, 2008). While not all Caribbean scholars accept wholeheartedly the interpretive framework of Black Theology (Perkins, 2005) there is a widespread consensus about the impact of colonialism on much of the region's present religious life (Mulrain, 1983a, Murrell, 1987a, Thomas, 2010, Roper, 2012a, Turner, 2013, Turner, 2021). What has often been absent in the existing literature, is the way in which youth interactions with the region's most popular religious text has been impacted by our historical experience of coloniality.

The rethinking of Theology in the Caribbean was undoubtedly being influenced by the writings of James Cone whose work foregrounded the historic experience of oppression among diasporan black people in America as an essential consideration into contemporary theological discourse. Many of his publications (Cone, 1990, Cone, 1997, Cone, 2018) routinely prioritized the ways in which black religious expressions drew heavily from the experience of the God of the Bible and Jesus as liberator of the oppressed. In a climate drenched in racism, Cone helped Black Christians see the ways in which God also partnered with those who were oppressed and was an active part of their journey towards empowerment. He also affirmed how black religious and cultural resources displayed similar convictions. The scholarly work of Black British Theologians built on such contributions and advanced the use of social analysis as a

key component for promoting more liberating engagement with the biblical text among adults and young people that is both contextual and relevant to diasporan black communities whose experience intersects with the Caribbean. Their work has addressed not only the issue of Caribbean conservatism but also the use of the Bible among diasporan young people (Beckford, 1998, Beckford, 2004, Reddie, 2006a, Reddie, 2008, Reddie, 2015). Since the Bible is seen as such a core part of black diasporan life scholars such as Robert Beckford and Anthony Reddie among others have used their scholarship to creatively empower Christians with Caribbean conservative backgrounds to think with the Bible, so that the church may be equipped to address contemporary challenges of racism, gang violence and other injustices in innovative ways. To aid in the work of liberation among young people in the diasporan black minority communities, Beckford and Reddie's scholarly contributions have shed light on the need for the use of Black cultural resources as a means of social and religious empowerment. Their approach aligns with scholars such as Gerald West (whose work magnifies the contributions of ordinary readers in the liberating activity of reading Christian Scripture) as well as Nancy Lynne Westfield (2001). Westfield's use of an "engaged pedagogy" (Westfield, 2001, Westfield, 2011) mirrors the work of bell hooks and Paulo Freire in their promotion of teaching for the "conscientization" (Freire, 2010) of the individual which fosters an environment where liberation and social transformation can be realised. The creation a Livity Gospel Hermeneutic declares that the experience of Caribbean youth who passionately pursue life (despite the many challenges faced in the region) is a valuable experience to consider among ordinary readers and therefore must be engaged for more emancipatory readings of the Christian scriptures.

Additionally, the significant contributions of Caribbean womanist scholars have sought to explore how women in the region utilize womanist hermeneutics for interpreting the scripture in more emancipatory ways. The publication *Righting Her Story* (Bisnauth, 2011) is one such monograph that captures the voices of women as trained readers and ordinary readers, who have demonstrated the rich potential for trained and ordinary readers to engage in theology together. Other works have explored the role of mentoring in the life of the church for aspirants of theological education (Ashwood, 2019). While both present an important consideration in the use of scripture among women in the Caribbean, they both lack consideration for how the role of women with young ordinary readers impacts the ways in which young people interpret the scriptures. This research will seek to consider how youth in the region generate meaning through their use of the text and the role that women can play in helping them to successfully transition into responsible readers of the Christian Scriptures.

As the world continues to change, the ways in which young people function within also evolve. Studies such as "*The Spiritual Revolution*" (Heelas, 2005), have examined the ways in which an increasingly subjective consciousness in the West has caused persons to turn to religious expressions that do not prioritize external authorities. Such religious authorities include scripture as a means of discerning truth and pursuing a quality life. Increasingly youth in the West are identifying with no religious groups. However, some studies have proposed intergenerational contact; teaching through social media and the use of intimate connections as a means of effective youth evangelism (Lynch, 2002, Allen, 2018, Clemmer, 2019). What these studies lack however, is a hermeneutical focus on the relationship that youth have with the scripture particularly outside the Euro Western centres of religious thought. Ethnographic

studies by Heelas (2005), and Abby Day (2009, 2013) disclosed that young people's beliefs like that of women are not so subjectivized as they are informed by the meaningful social and familial networks or relationships and their sense of belonging in such networks or relationships. While this research was a landmark departure from previous conclusions pertaining to youth and their beliefs, it presents a "neo-Durkheimian" (Day, 2013) view that does not always resonate with the experience of youth in the Global South. Why such a conclusion? Because young people in and outside of the established church setting are more acquainted with the biblical narrative than in the Global North. It is for this reason why there may be a greater authoritative influence that the biblical text plays in the belief and meaning among young people in the postcolonial Caribbean experience.

The work of Gerald West in Ordinary Reader Hermeneutics is an area of hermeneutics that incorporates and inspires the ordinary reader to refuse to accept the prescribed authoritative interpretations of the biblical text from the powerful. Ordinary Reader Hermeneutics incorporates persons who have not received formal training in Biblical Studies, and through dialogue they are able to address some of the contextual issues that affect their life and generate meaning that could potentially empower them to respond to some of these issues. Gerald West (2007, 2009) built on the foundations of Liberation Theology and Black Theology as a means of reading alongside readers in South Africa contextually. His reading strategy focuses on coming alongside those on the margins of society (the poor) (West, 2007d, West, 2007b). While the work of Andrew Village (2007) is another empirical study that has considered the experience of the ordinary reader it has largely avoided perspectives from the experience of the Global South. West (2009) saw that Village seemed to disregard the role of ordinary

readers in creating life affirming approaches to scripture. He highlighted that in the Global South, ordinary readers, birthed the idea of Liberation Theology, giving rise to other “liberation hermeneutics” today. Some such liberation hermeneutics include Black and Womanist hermeneutics. To generate a hermeneutic that caters to young readers from the postcolonial Caribbean it was important to utilise insights from the development of Liberation Theology over the years as expressed in multiple branches which will be explored in Chapter 3 Methods and Methodology.

1.5 Why Black and Womanist Theologies?

To construct a Livity Gospel Hermeneutic it was necessary, to employ both black and womanist theologies to construct a pedagogical framework aimed at empowering Caribbean youth and expand the hermeneutical discourse by including their voices.

Black and womanist theologies build on liberation theology which emphasizes the importance of social justice and the empowerment of marginalized communities in Latin America. Black Theology emerged in the United States and sought to address the challenges experienced in the cultural context of black Christians. Liberation, black, and womanist theologians all use scripture to advocate for the oppressed and challenge systems of oppression, revealing the role of faith in the fight for justice and liberation.

This thesis does not aim to fully analyse the development of these theologies (others have done this), though it is important to view them in a wider perspective of emerging discourses to enable a thorough examination of each scholar’s work. Toward this goal,

the following overview identifies and highlights the specific insights that each offers for the subsequent construction of the Livity Gospel Hermeneutic.

Before expounding on black theology however, it is important to note the work of Paulo Freire (2010) and the publication *Pedagogy of the Oppressed*. His “critical pedagogy” (Freire, 2010) served as a precursor to liberation theology and emphasized the role of education in liberation and social transformation which is another necessary contributor to the framing of the Livity Gospel Hermeneutic. It is Freire's (1984, 2010) influence that essentializes and underscores the importance of “critical consciousness”(2010) and “praxis” (2010) as tools for actively engaging youth with their societal contexts. This can thereby help to, foster the agency and empowerment necessary for meaningful change among youth.

Black theology is considered a priority area because it intentionally prioritizes the experiences of persons with an African heritage. The foundational work of James Cone (Cone, 2018) challenged Euro-Western theological norms and emphasized a contextually grounded reading of scripture. Cone's idea of liberation theology serves as a springboard for understanding the lived experiences of Afro-Caribbean youth within a historical context of oppression.

As a Caribbean theologian, Noel Erskine’s (1981) Decolonizing Theology also helps to provide a foundation for creating a hermeneutic that is contextually relevant to the experience of Caribbean youth. Erskine’s work contextualizes theological discourse within the Caribbean, addressing the historical and cultural intricacies that affect interpretation and meaning making. In addition to Erskine, Oral Thomas’ (2010) *Biblical*

Resistance Hermeneutics for the Caribbean zooms in on the interpretative practices of Caribbean people and helps to provide a framework for challenging dominant interpretative traditions, encouraging young people to critically engage with biblical texts, the context in which they emerge and the contemporary context.

Building on the work of Caribbean scholars such as Erskine (1981) and Thomas I use Anthony Reddie's Curriculum Development initiative for Black youth in Britain to help frame the practical dimensions of the Livity Gospel Hermeneutic for youth in the Caribbean. As with Paulo Freire (Freire, 1984, Freire, 2010), Anthony Reddie (2003a, 2006b, 2010, 2018) pushed the idea that Christian education among youth has a role to play in the liberation project among those who are marginalized. His innovative approach to creating curriculum materials (Reddie, 1999) reflected the Afro-Caribbean experience and emphasized the applicability of black theology in educational frameworks. While the thesis does not focus on educational frameworks, it does deal with the scripture as an educational resource and argues that how we use the scripture in such educational spaces has an impact on the ways in which interpretation happens.

Like feminist biblical scholarship, womanist scholarship exposes the diverse ways in which themes of dominance, patriarchy, and colonialism intersect and have been reinscribed through Christian Scriptures and remain present in contemporary interpretations (McKenzie, 1999, Pui-Lan, 2023). While the metaphor of “waves” (Llewellyn, 2015) emerged in the feminist school of thought, recent scholarship has challenged the idea of narrowly focusing on the metaphor of waves to express the phases of development in the feminist movement. Dawn Llewellyn (2015) has argued for reader-centred approaches that help to diversify the ways in which we understand

the experiences with religious texts and challenge dominant narratives. For the sake of convenience, I will adapt the metaphor of “waves” as I look at womanist scholars who have been instrumental in the development of the Livity Gospel Hermeneutic. The first wave of womanist hermeneuts challenged interpretations that silenced the voice of women and other oppressed groups in the historically male interpretations of the Bible. The womanist lens is used because it raises important considerations for reading the text to ensure that our traditions do not limit the text’s potential to promote more holistic and emancipatory encounters with the Bible as a religious resource in the Caribbean region (Erskine, 2008) and especially so among young people. Womanist approaches validate the reader’s experiences in community. It seeks to articulate an interpretation that is both relevant and liberating for one’s community. This approach also offers a useful dialogue partner for others experiencing their own forms of oppression in the world so that all God’s creation can encounter God’s reign in the here and now (Williams, 2012). This thesis utilizes the work of second-wave womanist scholars such as Nancy Westfiled (2011) whose work builds on the foundational work of the first-wave womanist theologians by expanding the scope of womanist theology to include different voices and interdisciplinary approaches to addressing more contemporary theological and religious education issues.

As a second wave womanist theologian the work of Nancy Westfield (2011), particularly her *Kitchen Table Banter* provides a necessary lens for engaging text with persons whose voices are normally marginalized. Her metaphor *Kitchen Table Banter* resonates with the communal and familial ties that shape identity and understanding in the Caribbean context. It mirrors the New Testament narratives of familial faith, which offers a relatable framework for discussions about identity and faith among youth.

Third-wave womanist scholar Mitzi Smith (2019, 2023) also provides some useful perspectives on how race, gender, and class in biblical texts inform our interpretations of texts. Her “decentring of interpretation” (Smith et al., 2018) helps to support the approach I am formulating. A Livity Gospel Hermeneutic considers the various intersections of the interpretive process with young people. It serves the Caribbean as a melting pot of different races, but a region that continues to struggle with gender and class dynamics which have been woven into the fabric of Caribbean society since “European expansionism” (Turner, 2024) first entered the region.

Drawing on the insights of scholars like Mitzi Smith (Smith, 2023) and Angela Parker (Parker, 2022) helped me explore not only the shifting perspectives around meaning making but also how we understand the use of “authority”(Parker, 2022) as it relates to texts in the New Testament . Smith’s focus on challenging established interpretations allows for a more inclusive and nuanced approach to biblical texts. Parker’s analysis challenges traditional notions of authority in our use of scripture. She advocated for a model that fosters creative meaning making reflective of the complexities faced by youth in contemporary society.

The scholarship used to construct this thesis is intergenerational and multidimensional in nature. Intergenerational in my use of different waves in the womanist scholarship. And multidimensional in my use of different theologies, to create a hermeneutical approach for youth in the Caribbean. Each contributes to an evolving dialogue that recognizes the unique challenges and experiences of contemporary youth in the Caribbean that must be examined. This intergenerational and multi-dimensional nature

of the project enriches my approach and situates it within a broader historical narrative of the Caribbean ongoing use of this authoritative resource: the Bible.

The different scholarly voices and perspectives of young people brought together in the thesis effectively constitute a co-contextuality that plays a crucial role in my methodology. It emphasizes the importance of understanding social, cultural, and historical contexts in theological and exegetical reflection. This aligns with both black and womanist theologies, which advocate for readings of scripture that are not only reflective of region's experience of historical injustice but are also responsive to the present experiences of marginalized communities.

Similarly, intersectionality is vital to my work because it recognizes that young people possess multiple, overlapping identities (such as race, gender, class, etc.) that influence their interpretations of text and their lived experiences. By acknowledging the diversity within the youth demographic, my approach seeks to uplift those often excluded from theological discourses, creating a more inclusive framework for understanding and engaging with scripture.

Through this nuanced engagement with black and womanist theologies, my thesis aims to resonate with the lived realities of Caribbean youth. The frameworks and methodologies drawn from these scholars facilitate a dynamic pedagogy that not only honours the lessons from our past but also empowers young individuals to envision and act towards more just futures. These theological approaches are thus not only relevant but imperative for creating emancipatory spaces where youth can engage meaningfully with sacred texts.

Interest in this topic developed while serving alongside the coordinating team for youth work in the Methodist Church in the Caribbean and the Americas – Guyana District.

1.6 Identifying the Researcher & the Emergence of the Research Question

Personal interest in helping to support youth in their interaction with the scripture within and outside the life the church gave rise to the initial curiosity. As someone whose life revolved around the church, at an early stage, the anticipation of full life through Jesus Christ in the Gospels was as essential part of my Christian instruction. The approach taken to this research is therefore informed by such faith. Additionally, as a researcher, being both a Caribbean woman and an ordained Methodist presbyter, a strong Wesleyan tradition informs my approach to scripture. The origins of this are to be found in the Protestant Reformation. Scripture within the Wesleyan tradition serves as one of the four arms of the Methodist Quadrilateral, which is a guide for Methodists in discerning the activity of God in the world and helping Christians to respond to contemporary issues. The other arms of this quadrilateral are Tradition, Experience, Reason, and of recent conception: Culture. The ways in which the scripture has impacted Caribbean consciousness is multilayered.

Christianization of formerly enslaved or indentured persons in the Caribbean was a widely acceptable activity post Emancipation. According to Rev'd Dr Dale Bisnauth (2006) in "*History of Religions in the Caribbean*", Christianity had an

> "interesting effect on Caribbean society… By the mid-nineteenth century, it came to be felt – even by those people who did not have formal membership with any church- that to be Christian in religion was an important criterion for social worth in the society (government officials, school –teachers, ministers of religion) where Christians, helped to strengthen that feeling." (Bisnauth, 2006).

There was a prevailing view in Caribbean society then, that to be a Christian was to aspire towards a superior lifestyle. However, in our society today this prevailing view has changed.

As a presbyter, the passion and zeal of youth at Camps and Retreats as they engaged in the study of scripture and the relevance for their day-to-day life, often dissipates into an apathy or seeming disinterest in participating in the life and witness of the church and ongoing discourse with the scriptures. The church's efforts to retain the participation of its young membership seemed to have diminishing effect after adolescence. This observation spurred on the question: Were the inherited ways of engaging young people with scripture still influenced by our colonial legacy? If so, what steps could the church take to understand the relationship between the region's colonial trauma and the generational transfer and sustenance of the Christian faith among young people in the postcolonial Caribbean church?

Further engagement with the research process resulted in the refinement of the initial questions to state: Could there be a Livity Gospel Hermeneutic for youth in the postcolonial Caribbean? How do youth in the postcolonial Caribbean generate meaning through their interaction with Christian Scriptures? What can the church do to facilitate more emancipatory encounters?

My initial reluctance to serve in youth ministry in the Guyana District has morphed into a personal passion to see young people in the postcolonial Caribbean encounter "the Christ" of the Gospels and rediscover the inner authority that comes with their personal narratives alongside the Caribbean's rich historical and cultural experience with Christian scriptures. Just as Christ came that we may have life, it is my hope that

through the Livity Gospel Hermeneutic youth in the Caribbean will be better able to live fully alive to the glory of God.

1.7 Fundamentals to Methodological Approach/Research Philosophy

The philosophical underpinnings of this research are both interpretivist and pragmatic. This means that the research considers that human beings are very complex beings who ascribe meaning to the world in which we live based on the contextual realities that inform what they hold to be true. It is understood that both researcher and participants have subjective realities that combine to shape the outcome of any research. However, as the researcher it is important to declare (as stated above) the perspectives that impact both the underlying interest in the topic and the approach that has been taken to building this research. Furthermore, the pragmatic aspect of the research holds that the experience of young people in the Caribbean is an important consideration in order that any practical transformation and implementation is to happen in the traditional Caribbean church and wider community. It is therefore expected that the outcome of the research will offer some insights for future work with young people in the postcolonial Caribbean setting. Finally, the ongoing process of reflexivity has resulted in the research evolving over time. This has resulted in the intentionally multidisciplinary nature of the research and the use of different qualitative methods to answer the research questions.

To engage effectively in answering the research questions, the practicality of the process was an important priority. The research builds on previous scholarship that also explored the hermeneutical as well as theological background of the Caribbean's religious experience in order to magnify the relevance of such explorations for more

intentional work among our young people today. It assumes that with so much work that has already been done, it is necessary now, for the region to develop the hermeneutical skills of its young people, to secure their holistic needs and future historical participation in the life of the region. While several people have undertaken hermeneutical studies among diasporan communities, it is not common for them to explore the experiences of young people within the postcolonial Caribbean experience. This therefore explains the combined purpose of this research as exploratory, descriptive as well as explanatory.

Initially, the methodology for the research was to be mono-qualitative, hermeneutical, and primarily literature based. However, as the research progressed, it became imperative that the research strategy also include some in depth Case Studies in the form of semi-structured interviews that provided rich data to add to the overall exploration of the topic. This approach also allowed for greater depth in the inductive processing of the data while being able to use existing theories to develop and explore the results and discussion at the end of the thesis.

1.8 Method for this Research

As stated above my use of different methods is very selective not comprehensive for the construction of a Livity Gospel Hermeneutic. The overarching methods used include, black, womanist, and Caribbean theology, as well as postcolonial, and engaged hermeneutics. These lenses aid in the development of an interpretive scheme that is influenced by my re-reading of 2 Timothy 1. While textual analysis is used to flesh out the ideas around livity, interviews are used as a necessary element in ensuring that the voices of youth in the Caribbean are incorporated into the

development of this hermeneutic that caters to the hermeneutical interests and needs of youth in the Caribbean and thereby remain relevant to their contextual experiences.

The re-reading of 2 Timothy informs this qualitative research in its expansion of the Rastafarian concept of livity. The “sincerity” of faith that is magnified in the text is emblematic of the type of authenticity that young people desire in the expression of faith and that each religious education program in the postcolonial Caribbean should consider in our use of scripture for Christian nurture . The role of women in the transfer and nurture of faith in the text is also reflective of what normally obtains in the Caribbean setting where women play a vital role in cultivating faith in the life of youth. Furthermore, despite a strong patriarchal setting, these women perform subversive resistance in their household as moral educators among youth who go on to embody what it means to have faith in Christ.

These insights inform how the research question is structured and how the answers are subsequently derived with a deep appreciation for the contribution of women in the transmission and embodiment of faith among marginal voices (youth). Caribbean youth exist in a space under the influence of coloniality. It is here that livity takes its shape among women who understand and exercise their role as moral educators and who position themselves to embody and teach youth as they resist the norms of society that stymie one’s life under the influence of coloniality.

Interviews are the qualitative research design used to gather data from youth. Their experiences with the text offer some clues about the types of meaning that they are constructing and if the experiences they have had enable them to express such

authenticity in faith as part of the wider Caribbean experience of the faith in Jesus Christ.

Critical Reflection

This research aims to critically reflect on how participants produce meaning around their use of the biblical text. Personal, cultural and historical contexts play a vital role in the ways in which their interpretations and understandings of the texts are shaped. How we approach the text determines whether or not one's use of it hinders or promotes ongoing meaning making and further reflection and re/discovery. Participants on numerous occasions were able to connect their faith experiences with the influence of women who in their culture were primary agents of scriptural faith. One participant underscored how a woman from church had encouraged her to "be" and to live authentically. While the concept of livity was not articulated by youth it is reminiscent of their aspiration to have life in its fullness as they mature. It is my belief that the church through its readings of scripture can harness such critical reflection through its use of scripture alongside our cultural and historical Caribbean resources.

Integration of Text and Research

An integration of both the text and the qualitative research occurs in the presentation and analysis of data. Here the insights from the text are interwoven with the participant narratives which are presented. This activity also feeds into the formulation of the acronym (CORE) which presents a concluding synopsis of the Livity Gospel Hermeneutic for youth in the postcolonial Caribbean.

The goal of the thesis is to make a plausible case for a "Livity Gospel Hermeneutic." This approach should promote more emancipatory readings of Christian sacred texts among young people in the postcolonial Caribbean context.[11] Central to the entire discipline of hermeneutics is the concept of meaning. The belief is that as young people through their contact with scripture, actively participate in the meaning-making process with scripture they can develop their hermeneutical skills as they transition into adulthood; become responsible readers of the Bible; and participate in breaking free from the colonial norms of reading and interpreting this authoritative source. Postcolonial and Caribbean Theologians (Sugirtharajah, 2002, Segovia, 2006, Thomas, 2010) have belaboured the point that meaning as a hermeneutical exercise is not something that is to be discovered in the reading of the biblical text but rather is informed by the sociopolitical contexts that shape that individual's approaches to the text. The research asserts that for the church to support young people to live out fully the emancipated life in Christ Jesus it must understand how young people generate meaning through their interaction with the Christian sacred text which has served as both a historical instrument of oppression and liberation in the region. Engaging young people in the region's thrust towards reading the text for more emancipatory interpretations could serve to not only reach young people who are prone to disengage with the text for lack of seeing its connections to their lived experiences, but also help

1.9 Purpose of the Research

[11] The research has an interest in ordinary readers. Particularly youth affiliated with the church. According to Gerld West (2007) "ordinary readers" are those using the Bible without previously receiving any formal training in interpretive strategies for reading the Bible.

to strengthen their hermeneutical agency and sense of identity as Caribbean and Christian in the twenty-first Century.

This research sets out to address three main objectives. Firstly, using the test case of the Pastoral Epistles, this research establishes a comparison between the experience of third and fourth generation Christian youth in the postcolonial Caribbean with the experience of Timothy a third generation Christian who in his context was engrafted into “the promise of life in Christ Jesus”[12]and a “sincere faith”[13] as a lived reality in a colonial/neo-colonial setting. Secondly, the research seeks to investigate how an appreciation for the ways in which young people currently make meaning with the biblical text, can help to support relevant and socially engaged Christian faith journeys. And thirdly, the project explores the possibility for a Livity Gospel Hermeneutic for youth in the postcolonial Caribbean as an approach to Christian Scriptures that promotes holistic and life- giving interpretations of scripture.

As these three objectives are engaged the study provides new insights into the hermeneutical challenges that youth encounter in the reading of the text from a postcolonial context. It advances the understanding of the relationship between coloniality and hermeneutical experiences of young people in the region. No previous research has investigated the hermeneutical experiences of young people in the Caribbean region. This research therefore will help to fill a substantive research gap.

[12] Quoted from 2 Timothy 1:1
[13] Quoted from 2 Timothy 1:5

To further elucidate how my interpretive scheme is represented in the chapter on Re-reading II Timothy, I would like to outline the essence of my Livity Gospel Hermeneutics, which seeks to understand how young people generate meaning from sacred texts in ways that are relevant to their lived experiences.

1.9 Clarifying Interpretive Scheme

In my re-reading of II Timothy, I focus on themes of mentorship, resilience, and the transmission of faith, linking these ideas directly to the experiences of youth today. This approach emphasizes the necessity of dialogue, where young people are not just passive recipients of biblical wisdom but active participants in the interpretation of scripture. By fostering a conversation around the text, we can uncover vital connections between the ancient message and contemporary lived experiences. This is where I can put the method to action and incorporate the voices of young people with the text.

Furthermore, to cultivate a genuinely vibrant faith within worshipping communities, I argue that we must engage with young people's livity rather than remain in abstract theological discussions. By addressing their realities, fears, and aspirations as Christians, we create an enriched faith experience that is both sincere and lived out.

In sum, my interpretive scheme not only enhances our understanding of II Timothy but also serves as an essential framework for nurturing a faith that resonates deeply with the youth in our communities.

1.10 Summary of the Thesis

This thesis will develop in six main chapters. The thesis will begin by establishing 2 Timothy 1:1-7 as a test case for the Livity Gospel Hermeneutic. This test case demonstrates how in the Early Church, women served as essential animators of the gospel in the life of young people in the church. Then, I use that backdrop to explore the development of hermeneutics in the postcolonial Caribbean and the place of young people in that process. Thereafter, I will expound on the research methods which were used to explore how young people in the region presently generate meaning through their interaction with the Bible which will set the stage for the presentation of data that was collected. Finally, I will propose a framework for practicing the livity gospel, and suggest opportunities for future work. The chapters are captioned: Introduction; Re-reading 2 Timothy 1:1-7 as a Test Case for a Livity Gospel Hermeneutic among Youth in the Postcolonial Caribbean Context; Youth and Text in the Postcolonial Caribbean Context; Methods and Methodology; Presentation of Data; and the Conclusion.

The Introduction (Chapter One) of the Thesis establishes the scope of the research with an overview of the significant terms which will be used throughout the research. The topic driving the research is proffered and, relevant background for the genesis of the topic and research questions are provided. The methodological and philosophical basis and purpose for the research are articulated and a summary of the overall thesis is also provided.

Following this introductory chapter, chapter two argues for the use of 2 Timothy 1:1-7 as a test case for the development of the LGH by making use of the symbiotic relationship between the leadership role of Lois, Eunice as women in the Early Church and the role of women in the Caribbean church. These women offer substantive

spiritual support to the ways that young people like Timothy and the modern-day youth in the Caribbean mature in their spiritual life and subsequently engender life in Christ. The Pastoral reflections about Paul in Timothy's life, serve to build on the foundation that was previously laid by the education practices of leading women with genuine convictions about the gospel of Jesus Christ and his reign on earth.

This second chapter presents a "Re-reading of 2 Timothy 1:1-7", which reflects the views of both the trained reader alongside the reading of the text with ordinary young readers from the postcolonial Caribbean. It begins by summarizing the key hermeneutical principles which guide the discourse and develops by engaging with both the historical critical and exegetical insights being offered through available scholarship. Thereafter the chapter looks at the historical interpretation of 2 Timothy 1:1-7 under themes such as: Witness to the Social Context; Thriving Gospel Despite Imperial Oppression; Value of Moral Character and the Household of God; Silence, Power and Youth in the text. The chapter concludes by offering a re-reading of the text through Creative Actualization which is in part inspired by the contribution of three black female slaves (Mary, Sophia, and Bessie) who were instrumental in the establishment and spread of Methodism in Antigua and subsequently throughout the Caribbean and the Americas.

This approach to the text has shown some of the fruit that could be wrought through a dialogical reading of the text that is desirous of magnifying the life of both the reader and the life-giving presence of those whose narratives have traditionally been silenced within the text.

The next chapter, Chapter Three (Youth and Text in the Postcolonial Context) will examine the relationship between youth and text in the Caribbean context. It will explore the ways in which the Bible was used among youth in the Caribbean context since the post-emancipation Era up to the present time. Such interaction did not begin from a purely religious standpoint, however the use of the scripture among young people in the Caribbean took the form of an institutionalised religious instruction in the Caribbean's school system which reinforced Colonial Christianity. This chapter provides a brief historical overview of the ways in which the church and education system served as sources of contact between youth and the Bible in the region. Up to the time of the Independence era this was normative throughout the region. During the Independence Era, however, a split occurred between most of the church-funded education of Caribbean Youth to a state/government sponsored education of young people throughout the region. In some Caribbean territories some denominations retained ownership and administration of the schools but this was not widespread. The schools that retained the presence and leadership of the church were often those churches that had a well-established relationship with the region's religious life up to the 1960's. These could be referred to as the traditional churches: Catholic, Anglican, Methodist, and Moravian denominations. This chapter shows how the church has championed the cause of education in the region but also demonstrates how the scripture was used by these well-established churches to inscribe colonial education into the ethos of the region. Such a tendency was however challenged by indigenous religious groups such as the Rastafarian movement. The chapter is organised to show how young persons in the Caribbean have played a significant role in challenging the church's interpretation of the text and how in light of such challenges the church made

concerted efforts to address such inconsistencies and still today is poised to respond to the challenges youth face in the region and to create mechanisms for equipping and empowering youth to respond to the evolutionary nature of our global challenges.

Chapter Four (Methods and Methodology) will then continue to detail how this research was undertaken in a systematic way. Time is spent expounding on some of the epistemological background for engaging in this research. These include Youth Research,[14] Theology; Postcolonial Hermeneutics and Inculturation/Engaged Hermeneutics. Ritual Space is considered as a peripheral consideration in a later chapter.[15] These theories provided the language for ongoing reflection on the data and the creation of new insights around youth and text in the postcolonial Caribbean context. The chapter explains how the use of literature relevant to the topic, along with a qualitative research design are explored through the research strategy of in-depth case studies. The data collection techniques and research methods are described in detail in this chapter and justification for the sample design and sample techniques are proffered. Descriptions and explanations are offered for the ways in which the analysis of the findings was conducted. The underlying basis for the approach taken is thoroughly explained and sets the stage for the articulation of a re-reading of the text that informs the hermeneutical framework for the Livity Gospel Hermeneutic.

Subsequently, Chapter Five (Presentation of Data) will report on the findings from interviews conducted with 15 young people from the Caribbean. An analysis of the results from the interviews is also presented in the form of a thematic analysis. The

[14] Will need to include the literature on the Global South Youth Studies publication (Oxford).
[15] While Ritual Space Theory is not dealt with in detail in the chapter it is dealt more thoroughly in Chapter 4 where the re-reading 2 Timothy 1:1-7 considers the ways in which space theory can help to unravel meaning.

presentation of the findings in this chapter explores potential answers to the research question: “How do youth in the postcolonial Caribbean generate meaning through their interaction with sacred texts?” The underlying assumption is that in understanding how young people create meaning with the text, we can better identify ways to support their encounters with the text as historical subjects of the Caribbean experience of emancipation. The themes that span the data collected are: Authoritative Appeal; Sacred Space for Reflection; Action and Self-Actualization; Conservative Default versus Cultural Relevance; Religious Experience and Wellbeing; Deciphering Text with Fragments.

This chapter concludes with an explanation of the findings’ implications for the development of a Livity Gospel Hermeneutic considering the discussions.

The final chapter (Chapter 6) of the thesis proceeds to present the concept of the Livity Gospel Hermeneutic as a hermeneutical approach for youth to adopt with Christian scriptures in the postcolonial Caribbean experience. The comparison made between Caribbean youth and the experience Timothy had alongside Lois and Eunice, highlights the role of representatives of the faith as essential animators of the promise of life in Christ Jesus in the Pastoral Epistles and contemporary life. It summarises the CORE Principles of the Livity Gospel Hermeneutic and offers some suggestions about what this could look like within the life of the traditional Caribbean church, the Caribbean family, and the wider community in light of the increasing wellbeing concerns among youth in the region.

Some limitations are highlighted for the current project and suggestions are offered for future work which could potentially build on the current research. Considering the

increasing levels of violence among youth in the region one of the primary areas for further research would be to conduct action reflection study with young people which explores the effects of historical trauma on the region's youth and the use of the Christian scriptures in varying formats as a tool for mediation and healing and ongoing emancipation.

1.11 Conclusion

As youth mature and become increasingly aware of the effects of coloniality on the introduction and use of the Christian sacred text in the region, this can at times become a space of dissonance and disconnect from the use of scriptures in the traditional church. Yet within those same experiences, one's approach to the text can present young people with an opportunity to value their own experiences as Caribbean and Christian for ownership of their faith and historical participation in the struggle towards full emancipation from the conservative Christian optics for reading and interpreting the text.

As the biblical text continues to hold much influence in Caribbean society, it is important to examine and establish the basis for the use of 2 Timothy 1:1-7 as a test case for this research. While there are some similarities shared between the fictive congregation of the Pastorals and the postcolonial Caribbean context, the use of this text will demonstrate how meaning making around scripture was heavily influenced by Greco-Roman cultural norms which still today impact the way in which young people in the postcolonial Caribbean read and interpret scripture. By examining the educative practices we can better engage young people with the text in contemporary experience for life in the postcolonial traditional church. A re-reading of 2 Timothy 1:1-7 as a

“trained” Caribbean reader of the New Testament will be tendered at the end of this chapter. It offers another way to read the text in light of what LGH aspires to do. In other words, this rereading pre-empts what could be a possible approach to arriving at more emancipatory approaches to texts such as these. This text was subsequently used in the interviews with participants as a means to ascertaining how meaning making is currently happening among youth in the postcolonial Caribbean setting.

2.1 Test Case for Livity Gospel Hermeneutics: 2 Timothy 1:1-7)

New Testament Greek	**LGH Translation**	**Jamaican New Testament**
Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ Τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς	*Timothy, this is Paul, whose apostleship is through Jesus Christ, by God's will, in* ***accordance with the promise of life - that is in Christ Jesus***[16] *you are my own beloved child. Grace mercy and*	**Oudi** *Timoti, dis a Paal, Jiizas Krais apasl. Gad pik mi fi bi Jiizas apasl an* ***sen mi fi go tel evribadi bout di laif we Gad pramis fi gi wi ef***

[16] *"… **life in Christ Jesus**" in verse 1 (and the fruits of it in verse 7) communicates what for me represents an undercurrent for the creation of LGH. The Early Church community had to learn how to live life in Christ Jesus within their contextual realities. Since the parousia had not happened as quickly as they anticipated, the church had to find ways of passing on lessons pertaining to living life in Christ Jesus and the traditions that sustained such life especially among young people. Timothy's experience serves as a witness to how this succession was happening among young people as the people of God sought to make the Kingdom of God an emplaced reality. The Early Church's performative repetition of the Kingdom of God in their context resonates across cultures and generations and finds some utility in the Caribbean's ongoing wrestle with the biblical text and its use among young people in the region. Lois and Eunice as women of 'sincere faith' help to animate through their teaching practice the values for living life in Christ Jesus evident in the Pastorals (1 Timothy 4:8; 2 Timothy 1:1; 2 Timothy 1:5; 1 Timothy 3:14-15).*

καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.	*peace from God the Father and Christ Jesus the Lord of us all.*	***wi biliiv iina Krais Jiizas****. Timoti, yu komiin laik mi uona pikni we mi lov, mi prie se Faada Gad an wi Laad Jiizas Krais wi shuo yu* ***lov iivn duo wi no dizorv it, mi prie tu se im wi gud an kain tu yu an gi yu piis iina yu aat.***
Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ [5] ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν πρῶτον ἐν τῇ μάμμῃ	*Each time I remember you I'm thankful to God, whom I serve following the example of my forefathers with a pure conscience as I remember you constantly in prayer, both night and day I am anticipating seeing you, as your tears come to my mind, so that I may be filled with joy the memory I have is of a sincere/genuine faith which was unreservedly embodied firstly in your grandmother Lois and in your mother Eunice I*	**No Shiem fi Taak bout Gad** Evritaim mi prie tu Gad mi memba yu an gi Gad tangks fi yu. Mi prie tu Gad jos laik ou mi granfaada an fi im faada an fi im faada faada dem yuus tu prie, an mi kanchens no bada mi. Mi memba ou

σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. [6] δι’ ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.	*believe firmly that it (genuine faith)* *also it is in you. Because of this confidence that I have of the origin and maturity of your faith, I remind you to* *utilize what is in you already, the gift of God which is in you through divine deposit when I first laid hands upon you. It is not a spirit of cowardice that God has given us– but instead you’ve got power that comes from God and love that comes from God and of self-control that comes from God* ***for life in Christ****.*	yu did baal an it mek mi waahn fi si yu. Kaaz mi nuo se ef mi si yu mi wuda api. Mi memba ou yu chos iina Gad nof nof. Jos laik ou yu mada Yuunis an yu granmada Lai did biliiv iina Gad an did chos iina im nof nof tu. Mi shuor se jos laik dem yu biliiv an chos iina Gad nof nof tu. 6 Siek-a dat yu mos mek shuor se yu gwaan yuuz di gif we Gad gi yu wen mi did put mi an dem pan yu an prie. Kaaz di spirit we Gad gi wi, neva mek wi friedi-

		friedi. Gad Spirit gi wi powa, lov an mek wi kyan kanchuol wiself.

2.1.1 Introduction

Knitted together in a diverse tapestry of culture, ethnicity, language, and politics, the Caribbean region is spread across mainland and island nations located in and near the Caribbean Sea. The Caribbean is often described as more than spatial boundaries but rather as “an idea driven by history” (Baugh, 2017). Edward Baugh, in his definition, underscored the fact that nations comprising the Caribbean all share a foundational experience of colonization, and this has influenced the expression of Caribbean personality within a global community. It is out of our colonial experience that the aspiration for freedom became an inexorable part of the Caribbean’s historical narrative. However, despite our proclivity towards fighting for freedom, the residual effects of our history are still evident in our society. In the following chapter I re-read 2 Timothy 1:1-7 with the intention of drawing from the text a theological framework for the construction of a Livity Gospel Hermeneutic which was introduced in Chapter one (1) of the thesis. I identify the ways in which our positionality as Caribbean people influences such readings, while admitting my own positionality as a researcher. By re-reading the text from a Postcolonial Caribbean optic, I try to frame such a reading cognizant of the insights that can be gleaned from historical critical, womanist and reader response methodologies with additional insights from the use of space theory in Biblical Studies. Through creative actualization I collate the insights to reconstruct

the text for greater utility and appropriation among young ordinary readers from the Caribbean.

2.1.2 Positionality of the Researcher

As a reader of the text, I first approach the text as someone who began reading the Bible as an ordinary reader in the Caribbean with my family and church. However, as a Methodist Minister I also approach the text as a source of Christian instruction and faith. My approach to the text as a trained reader predisposes me to certain ideological positions. First among them is the recognizing that I read scripture as a Caribbean woman, who understands that I do not approach the text as a blank slate. Instead, any readings of scripture and the meanings which derive from such readings are also coloured by the traditions from which each reader emerges. My own religious tradition is Caribbean and the Americas Methodist, which still holds firmly to the Wesleyan custom that prioritizes *scripture*, *tradition*, *experience*, *reason*, and, more recently, the influence of one's contextual realities (*culture)* as tools which can help persons to understand the divine reality alongside the mundane (Outler, 1985, Jones, 1995, Boaheng, 2020). The influence of the Protestant faith in the Caribbean has established the Bible as an authoritative source in how Caribbean people respond to the world in which we live, however it is not the only authoritative source.

As a necessary priority, my readings of scripture accentuate the voices of women and young people who, for me, form a majority portion of the Caribbean church's membership, yet they are often under-represented in decision-making within the Caribbean's social, political, and ecclesial life. The creative use of womanist hermeneutical insights helps me to engage scripture in a way that encourages shifting

away from the illusion of Eurocentric white male normativity, in the interpretation of scripture that have previously dominated the hermeneutic discourse. As an alternative, I explore how the silencing of women and the negation of agency among Caribbean young people has reinforced coloniality in Caribbean society. Caribbean Resistant and Liberation Hermeneutics serve as an important backdrop for the construction of my re-readings of 2 Timothy 1:1-7, yet my interest remains attuned to promote an approach to the Bible that magnifies the liberating effect of Jesus' ministry in the Gospels.

This re-reading will argue for the inclusion of women and young people in the New Testament as a promotion of the Early Church ideals which are dubbed by Elisabeth Schüssler Fiorenza (1994, p. 35) as a "discipleship of equals." Such a view contends that the earliest expressions of the Christian church were not hierarchical in nature. Rather, Christianity sought to introduce a new way of being, where Greco-Roman conventions were subverted in exchange for an immanent and transcendent space for life to thrive among all followers of Jesus. While the church then was not a reading church, its encounter with scripture mirrors the experience of young people in the Caribbean whose faith operates based on what has been heard or could be recalled. This text clearly shows the impact of women who while they do not hold named leadership roles in the life of the church represent a teaching practice in the life of the family and wider church that is essential for the transference of faith from generation to generation. Caribbean women in the life of the Christian family continue to play a significant part in the teaching ministry among youth, through their imaginative use of scripture, memory, and the history to reflect life in Christ Jesus[17]. The use of this text

[17] J.C. L Joseph builds on the work of Kortright Davis ("Emancipation Still Comin", 88-104) by underscoring the role of women as an essential consideration for understanding the formation of the region's identity

among young people in the region can serve to inject greater agency and historical participation in the life of people in Caribbean society.

2.2 Principles Informing the Re-Reading

2.2.1 Womanist Hermeneutics

In a post-enlightenment era, the ways in which the Bible has been interpreted has come under scrutiny. The Feminist movement with its concerns around the use of gender to limit women were expanded by Womanists who incorporated racial and sexist concerns of African American women. This resulted in some ideological concerns in the 21st century about how the text is interpreted and who gets to interpret its true meaning in the church context where privilege is multilayered (Cannon, 1985, Kirk-Duggan, 2014, Cannon, 2014). Feminist readings of the biblical text exposed the pervasive nature of subjectivity in knowledge construction and the use of the Bible as a sacred text. Their interest in the understanding and application of sacred texts to the lived experiences of people was further explored in womanist readings of scripture (McKenzie, 1999). As an offshoot of Feminist hermeneutics, Womanist hermeneutics expands on these ideological concerns by highlighting the use of the Bible as a tool which women of African descent used for survival in a racist and patriarchal America.

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especially given the Caribbean's resilience. Of greater import for this research is the ways in which Christian women help to inculcate Christ centred values through their teaching practice in the home and community. These women serve as an important link between past, present and future depictions of Christianity in the Caribbean because they help to pass on the region's religious identity to succeeding generations. While Joseph references the experience of Haitian women the account resonates with the entire region. JOSEPH, C. L. 2018. Towards a Caribbean Political Theology of Emancipation and Decolonization: A Comparative Analysis of Four Caribbean Theologians. *Black Theology An International Journal*, 16:2, 148-180.Kortright Davis established earlier in his work that greater attention to women's participation in the region's theological discourse in required if the region's emancipatory efforts are to be realised.

Like Feminist Biblical scholarship it continues to expose the diverse ways in which themes of dominance, patriarchy, and colonialism intersect and have been reinscribed through Christian Scriptures and remain present in contemporary interpretations (McKenzie, 1999, Kwok, 2009). The first wave of Womanist hermeneuts challenged interpretations that silenced the voice of women and other oppressed groups in the historically male interpretations of the Bible. The womanist lens is used because it raises important considerations for reading the text to ensure that our traditions do not limit the text's potential to promote more holistic and emancipatory encounters with the Bible as a religious resource in the Caribbean region (Erskine, 2008). Womanist approaches to scripture encourage readers to express an interpretation of the Bible from their own contextual reality. It helps the reader to see the value of the community's experience in the articulation of an interpretation that is both relevant and liberating for one's community. This approach also offers a useful dialogue partner for others experiencing their own forms of oppression in the world so that all God's creation can encounter God's reign in here and now (Williams, 2012). Female theologians in the Caribbean and Black Theology in Britain have used Black and Womanist Theologies to press for the inclusion of young people in the conversation around the Bible so that their identity as part of the black diasporic community could also be affirmed within the wider global context. The need to incorporate young people into the discourse around text as a means of authenticating their Caribbean religious identity is, an important part of this research and the re-reading of 2 Timothy 1:1-7 in this chapter.

The use of Caribbean Liberation and Resistance Hermeneutics seeks to validate Caribbean identity and justify ways of being Caribbean while using the biblical text as a contested space for promoting the full flourishing of Caribbean people in the twenty-first century.

2.2.2 Caribbean Liberation and Resistant Hermeneutics

As a subaltern (Spivak, 1988)[18] space, the Caribbean experience is obviously different, also contains striking resemblances[19] with the Greco- Roman world with its diverse religious expressions in a context of colonial, postcolonial and neo-colonial presence. Caribbean Liberation Hermeneutics (Roper, 2012a) and Caribbean Resistance Hermeneutics (Thomas, 2008) both offer some helpful resources for thinking about how Caribbean culture, along with the region's political as well as historical experiences, should inform how we read and shape meaning from the scripture. Rather than literal interpretations of text, these perspectives express important textual considerations considering our contextual and historical realities. These realities include but are not limited to the following:

1. Most of the inhabitants of the Caribbean are descendants of formerly enslaved peoples or indentured workers, as well as descendants of former colonizers and in some cases a mixture of all the above.

[18] The term subaltern was made popular by Gayatri Spivak (1988) who used it to describe the ways in which those who have inherited postcolonial space exist with the dominating presence of former colonies or neocolonial states. Such persons are not arbiters of their socio-political or economic destiny, instead they historically occupy the perennial margins on the global scene.

[19] Such resemblances include: the presence of diverse religious expressions; the influence of coloniality past and present in the daily life of the ordinary people. As a result, the Caribbean church is still redefining itself to reflect the experience of Caribbean people in a global Capitalist world where the advances in technology and communications seem difficult to catch up with for a people who have occupied a marginal space for most of its existence on the international playing field.

2. While the Bible is considered an authoritative source, the Caribbean is a multireligious context with other sacred texts (e.g. the Vedas, Quran, Holy Piby) that serve Caribbean people.
3. Race relations are still a dubious discourse, given the region's heavy reliance on tourism to sustain already volatile economies.
4. The pursuit of Euro-Western standards as normative ideals (for legislature, education, and beauty) demonstrates the pervasive effects of colonialism which have not yet been fully resolved[20].

Inside the text, as well as inside the reader and their context meaning is created. The ongoing dialogue between reader, text, and their context can help to address some of the attitudes that facilitate disconnect between text and the context of the reader or enable those who use the text to become participants in the type of emancipatory life that Jesus in the Gospels offered. For Garnet Roper (2012), who saw the Gospels as reflective of the liberating ministry of Jesus, our contemporary ministries need to ensure that we repeat the liberating mantra of Jesus in the Gospels, not just within the sphere of the church but as a public response to systemic evils that continue to plague the region.

The ways in which we read the text should help those being transformed by its use to also expose, like Jesus our liberator, those agents in our context whose aim is to depersonalize and distort one's human dignity. To do this effectively, Roper proposed

[20] Scholars have examined how coloniality has influenced: legislature, education, and notions of beauty in the Caribbean among other things in the Caribbean region and the diaspora. See for example CAMPBELL, Y. & WHEATLE, S.-S. 2020. Contradictions in Faith in the Caribbean Context: Postcolonialism, Religion and the Constitution. *Commonwealth & Comparative Politics,* 58**,** 277-284, BRISSETT, N. O. M. 2018. Education for Social Transformation (EST) in the Caribbean: A Postcolonial Perspective. *Education Sciences,* 8, TATE, S. A. 2009. *Black Beauty: Aesthetics, Stylization, Politics,* London, United Kingdom, Taylor & Francis Group.

that one pay attention to the “subtexts” or “hidden transcripts” (Scott, 1990, Horsley, 2004, Roper, 2012a). These subtexts and hidden transcripts are for Roper the things that are not immediately apparent yet present both inside the text and the context of the reader which add value to one’s experience with the Bible as sacred text. For Oral Thomas (2008) the focus is on examining the ways in which we read and interpret the text to either perpetuate the historical oppression of the region or to resist the hierarchical dispositions in the Caribbean that maintain the privileged position of those who knowingly or unknowingly benefit from maintaining the status quo. This thesis therefore builds on the work of Thomas (2008) and Roper (2012), taking into consideration the use of both historical-critical methods as well as contextual readings of text to promote life giving interpretations of text among young people in the region.

The work of both Roper and Thomas complement each other by highlighting the need for Caribbean readers of the text to read the Bible out of their own contextual realities and ideological interests so that the oppressive conditions that are upheld by the status quo no longer dictate the region’s interpretation of the text and the living out one’s Caribbean Christian witness authentically. However, both Roper and Thomas also affirm in their use of historical critical data that there is still merit in the use of historical critical data for meaning making with the Bible.

Spaces for the use of scripture[21] can be considered ritual space for engendering faith.[22]

While scripture is not the only element of ritual space, it is undeniably essential. What

2.2.3 Ritual Space & Reading Scripture

is essential is the need, for those who so desire it, to be intentional in the ways in which such spaces for interacting with the scripture are facilitated. And determining what are the necessary attributes for ensuring that such spaces are liberating youth and helping them to explore their fullest potentials as people who believe in and engage in the practice of reading or listening to scripture. The view that ritual is an important foundational feature in cohesive communal life for all humans, is something that social scientists such as Emile Durkheim and Roy Rappaport agree on (as cited in Bellah, 2005). When compared to the first century Christians, the practice of reading scripture has become increasingly accessible due to the increase in literacy rates. The act of reading scripture together in worship reinforces some of the symbolic language that the community of faith relies on to transfer its moral teachings. Such morals very often inform the functioning of the society. In the Early Church, the reading of scripture within the household church setting was a necessary part of the *ekklesia* and sanctuary spaces[23]. Durkheim helps us to appreciate the function of reading scripture within such spaces. Broadly speaking Durkheim and others believed that such rituals (normally of a religious nature) have historically helped communities to become collectively animated around a meaningful existence together. This research advances, therefore,

[21] This research is interested in both the ecclesial and embodied spaces where scripture is used with young people.

[22] These spaces may include but are not limited to the church. However, this research highlights that the spaces created by the church for such encounters with the text could facilitate greater emancipatory encounters.

[23] In 1 Timothy 4:13-15, the writer reminds Timothy not to neglect the public reading of scripture as a necessary means of upholding his faith in God as an ambassador of the faith.

that the reading of scripture within the Pastoral Epistles was a ritual that served to create space across genders, status, and age for members of the Early Church to pursue what Roy Rappaport called “higher order meaning” (Bellah, 2005). Such higher order meanings went beyond receiving and retaining information about God, to enable hearers within such ritual spaces to tease-out and transcend some of the social boundaries of their time in a way that reflected their encounters with the Jesus of the Gospels and those who sought to represent him in the Greco-Roman world. Paul was such a representative, and his relationship with Lois, Eunice, and Timothy served as an example of higher order meaning and learning within the Early Church experiences where the religion of the male was expected to be the religion of the household (Schüssler Fiorenza, 1994, Huizenga, 2016, MacDonald, 2021). In the absence of a male head of household, one might conclude that the order of the paterfamilias did not rule in Timothy’s household.[24] Subsequently, their household church/ ritual space became a transgressive space that was able to subvert Greco Roman household codes. Their household required a different approach to ritual space which perhaps Paul accepted. One could even add that this type of transgressive approach to reading and interpreting the text of one’s culture, one that embraced the experience of the people rather than strictly conforming to an established order, continued to feature in

[24] The only biblical reference given about Timothy’s father is his ethnicity as a Greek in Acts 16:1. One can surmise therefore that with the assumed absence of Timothy’s father that the paterfamilias structure did not exist in Timothy’s household. However, there also could have been the repetition of patriarchal norms where the father or male presence in the family was expected to take responsibility for the education of those who were no longer under the care of females in the family (HUIZENGA, A. 2016. 2 Timothy 1 - A letter from "father" to "son". *In:* ATHALYA BRENNER- IDAN, E. S. F., MARY ANN BEAVIS, CAROL J. DEMPSEY, AMY-JILL LEVINE, LINDA M. MALONEY, AHIDA PILARSKI, SARAH TANZER, LAURESS WILKINS LAWRENCE, SEUNG AI YANG (ed.) *Wisdom Commentary : 1-2 Timothy, Titus*. Collegeville, Minnesota: Liturgical Press.) The imitation of patriarchal norms in the Pastorals is supported by Katherine Shaner (2018) who recently argued for such in the case of Timothy in 1 Timothy (SHANER, K. 2018. Power in the Ekklesia: Contesting Enslaved Leadership in 1 Timothy and Ignatius. *Enslaved Leadership in Early Christianity.* New York: Oxford University Press.)

Timothy's ministry as a young disciple (μαθητὴς in Acts 16:1) who went on to supervise ritual space while serving in Ephesus.

2.2.4 Postcoloniality and the Ordinary Reader Hermeneutics

The development of Theology in the Global South has cultivated an appreciation for the voice of those in the subaltern postcolonial contexts. Within academic circles there is an increasing acknowledgment that the powerful read and interpret scripture based on their subjective realities. As a result, interpretations of the Bible have largely conformed to the Euro-Western male ideals which often silence the voice of those who hold no socio-economic power. Considering this, contemporary theologians posit the need for readers from subaltern postcolonial contexts to modify their approach to the text by bringing to their readings of the Bible their own ideological concerns which are often left unexamined. This research sets out to engage young ordinary readers from the Caribbean in their reading and interpretation of the Bible with the aim of understanding how they generate meaning in their interactions with the text. The act of reading with the young ordinary readers helps those who work with young people in the church to understand some of the ideological concerns that young Caribbean readers bring to their reading of the scripture. My initial interest was to assess whether our colonial/postcolonial experience has influenced the ways such readers interpret and shape meaning out of their interactions with the text. This approach challenged the notion of objectivity around well-established historical critical method for interpreting the scripture. Fernando Segovia (1999)[25] makes the point historical

[25] While Segovia (SEGOVIA, F. F. 1999. "My Personal Voice: The Making of a Post Colonial Critic". *In:* KITZBERGER, I. R. (ed.) *The Personal Voice In Biblical Interpretation.* London: Routledge.) made this point

criticism sought to mask its subjectivity in the positivist garb. While this position is widely accepted in academic circles scholars such as Segovia help us to appreciate that the long feared personal voice in the should be embraced since the Euro Western male values themselves reflect the subjectivity of the contexts from which Historical Criticism originated. It is with this in mind that we consider the incorporation of the ordinary young reader was deemed a necessary asset in re-reading the passage of scripture from the Pastoral Epistles. The work of Gerald West (2007), who has engaged in re-reading scripture from the South African context, builds on the contributions of Segovia. West creates space from marginalized groups to engage scripture for contextual relevance and historical engagement. This approach is necessary for my work since it not only seeks after relevant readings but also adds a futuristic element in that it considers how ordinary readers could potentially incorporate the meanings they create into their lived experiences. As ordinary readers, young people are not often given much consideration. Even West, in his work, does not explore ways in which young people could incorporate their own voice, into the meaning making process. Reading scripture with ordinary young Caribbean readers provided a necessary gateway into the development of a hermeneutic that could potentially serve that demographic in the postcolonial Caribbean.

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in the 20th Century his argument continues to be repeated in the postcolonial, feminist and womanist critique of the historical critical method in the 21st Century giving greater attention to the subjective realities of readers in the interpretive process. Examples of this can be found in: GAFNEY, W. C. M. 2006. A BLACK FEMINIST APPROACH TO BIBLICAL STUDIES. *Encounter,* 67**,** 391-403, WIL, G. 2017. A Reflection on the Black Lives Matter Movement and Its Impact on My Scholarship. *Journal of Biblical Literature,* 136**,** 204-207, SMITH, M. J., KIM, Y. S. & NEWHEART, M. W. 2018. *Toward Decentering the New Testament : A Reintroduction,* Eugene, UNITED STATES, Wipf and Stock Publishers, SMITH, M. J. 2023. *We Are All Witnesses: Toward Disruptive and Creative Biblical Interpretation*, Cascade Books.

2.3. Exegetical Considerations

Historical criticism provides some useful details about the text that help us understand the experience of the Early Church. Since this chapter is located within the corpus of scholarly work on the New Testament, specifically the Pastoral Epistles (PE), and much historical-critical work has already been done in relation to the text, it was necessary to glean from some of the insights of previous scholars. The Pastoral Epistles include Titus, 1 & 2 Timothy. While the authorship and sequence of these letters are largely unsettled as stated above it is a consensus in academia that these writings are pseudonymous. This section provides a summary of important details about the literary context of the PE and how such awareness also provides important exegetical considerations for the hermeneutical task ahead[26]. While the Pastorals' are not often used, among young audiences, they allow us some background knowledge

2.3.1 Literary Context of the Pastoral Epistles (PE)

[26] Some commentaries of recent work on the Pastorals include: MACDONALD, M. Y. 2021. Education and the Household in the Pastoral Epistles. *Interpretation,* 75**,** 283-293, SMITH, M. J., KIM, Y. S. & NEWHEART, M. W. 2018. *Toward Decentering the New Testament : A Reintroduction,* Eugene, UNITED STATES, Wipf and Stock Publishers, YARBROUGH, R. W. 2018. The Letters to Timothy and Titus. *In:* YARBROUGH, R. W. (ed.) *The Pillar New Testament Commentary (PNTC).* Kindle ed. London: England: William B. Eerdmans Publishing Company, HUIZENGA, A. 2016. 2 Timothy 1 - A letter from "father" to "son". *In:* ATHALYA BRENNER- IDAN, E. S. F., MARY ANN BEAVIS, CAROL J. DEMPSEY, AMY-JILL LEVINE, LINDA M. MALONEY, AHIDA PILARSKI, SARAH TANZER, LAURESS WILKINS LAWRENCE, SEUNG AI YANG (ed.) *Wisdom Commentary : 1-2 Timothy, Titus.* Collegeville, Minnesota: Liturgical Press, JOHNSON, L. T. 2013. *Contested Issues in Christian Origins and the New Testament : Collected Essays,* Boston, UNITED STATES, BRILL, COLLINS, R. F. 2013. I & II Timothy and Titus (2002): A Commentary. Louisville: Presbyterian Publishing Corporation, YOUNG, F. 2004. I & II Timothy and Titus: A Commentary By Raymond F. Collins Westminster John Knox, Louisville and London, 2002. 408 pp. $34.95. *Theology Today,* 61**,** 97-98, MOUNCE, W. D. 2000. *Word Biblical Commentary 46 Pastoral Epistles,* Nashville Thomas Nelson Publishers, MARSHALL, I. H. 1999. *A Critical and Exegetical Commentary on the Pastoral Epistles* Edinburgh, T&T Clark, HUTSON, C. R. 1997. *My true child: The rhetoric of youth in the pastoral epistles.* Ph.D., Yale University, YOUNG, F. M. 1994. *The Theology of the Pastoral Letters,* Cambridge, Cambridge University Press, KEE, H. C. 2007. The Formation of Christian Communities. *In:* KEE, H. C., MEYERS, E. M., ROGERSON, J., LEVINE, A.-J., SALDARINI, A. J. & CHILTON, B. (eds.) *The Cambridge Companion to the Bible.* 2 ed. Cambridge: Cambridge University Press, TOWNER, P. H. 2006. The Letters to Timothy and Titus. Kindle ed. Cambridge, UK: William B. Eerdmans Publishing Company.

of the world of the Early Church after Paul. Annette Huizenga (2016) makes the case that these writings were instrumental in the life of the Early Church because they assisted in ongoing training. She states,

> "… a closer reading … reveals that in reality they are meant to be heard, studied, and acted upon by believers and groups within the author's larger field of vision. That the church ultimately included the Pastorals in the canon shows that they were useful for such a collective audience and not just for Timothy and Titus. It is as if members of the author's house-churches peer over the shoulders of Paul's named co-workers and examine the private correspondence of their historic leaders " (Huizenga, 2016, p. 2)

The didactic nature of these letters implies not only a wider audience than Timothy but also its usefulness for a young church which consisted of different ages. Recent scholarship has taken the view that reading them individually gives a better picture of what the author is trying to communicate (Towner, 2006, Huizenga, 2016). While the letters offer a reflection of the church as it was being organized and institutionalized, it also reflects the training of successors whose training aid in the transference of the morals that undergird their society (MacDonald, 2017, MacDonald, 2021). This thesis argues that women and young persons, according to the literary evidence of the New Testament, were participants in the training and education life of the church. We see this in the life of a young man by the name of Timothy to whom the letters of 1 & 2 Timothy are addressed. While his age is not definitively stated, there are allusions to

his youthfulness in 1 Timothy 4:12 (Hutson, 1997)[27]. While 2 Timothy 1:1-7 suggests that he had previously been exposed to religious instruction, it is the leadership of his grandmother and mother (Lois and Eunice) who facilitate what can be described as an embodied faith (2 Tim. 3:14-15).

2.3.2 Authorship

The paucity of evidence to confirm the authorship of the Pastorals has led mostly to speculation about its authorship. The literary culture of that time allowed for authors to imitate the persona of an esteemed personality and write in their name (Towner, 2006, Kee, 2007). Both Kee and Towner agree that this is the case with the Pastoral Epistles. While it is widely accepted across academia that the Pastorals are pseudonymous in nature, they remain a staple in the Bible's canon. This research agrees with the position of Luke T. Johnson (2013) and Annette Huizenga (2016) who believed that the uncertainty about the authorship of the Pastorals does not deter the meaning one can derive from reading them[28].

Recent studies (Shaner, 2018, Moss, 2023) disclose how enslaved persons played a significant role in the life of the church and suggest that this could have included the

[27] While Timothy in this thesis is treated as a fictive character that reflects the same Timothy who would have accompanied Paul in his missionary journeys, the letters point to Timothy being young. In 1 Timothy 4:12 the author says, "Let no one despise your youth, …". In his Thesis, Christopher Hutson (1997, 5) suggested that Timothy's possible age on receipt of the Pastorals could be between 30 and 40. This can support a young adult version of Timothy. This character (a young Timothy) however resonates with a youthful church who is receiving instructions that reflect the ethos of Paul.

[28] Such a view is advanced in the following publications: JOHNSON, L. T. 2013. *Contested Issues in Christian Origins and the New Testament : Collected Essays,* Boston, UNITED STATES, BRILL, HUIZENGA, A. 2016. 2 Timothy 1 - A letter from "father" to "son". *In:* ATHALYA BRENNER- IDAN, E. S. F., MARY ANN BEAVIS, CAROL J. DEMPSEY, AMY-JILL LEVINE, LINDA M. MALONEY, AHIDA PILARSKI, SARAH TANZER, LAURESS WILKINS LAWRENCE, SEUNG AI YANG (ed.) *Wisdom Commentary : 1-2 Timothy, Titus*. Collegeville, Minnesota: Liturgical Press, MARSHALL, I. H. 1999. *A Critical and Exegetical Commentary on the Pastoral Epistles* Edinburgh, T&T Clark.

authoring of New Testament writings. What this means therefore is that the authorship of the letters like those found in the Pastoral Epistles could have involved more than one person and perhaps even slaves. This chapter will not seek to offer any detailed discussion of such diverse opinions regarding the authorship of the Pastorals[29]. Rather, what this chapter will offer is a brief overview of the academic discourse as it relates to the authorship of the PE with particular interest in 2 Timothy and how the construction of the Pastorals intersects with the creation of the Livity Gospel Hermeneutics for youth in the postcolonial Caribbean.

There are three trajectories which have been argued. Firstly, that the Pastoral Epistles were handwritten and sent to Timothy. Hence the naming of the letter which has been preserved. In such a case it is assumed that 2 Timothy takes the format of Paul's final testament as he prepares for death or martyrdom (Marshall, 1997, Johnson, 2013). The second position proposed suggests that after Paul's death, a group of writers who had imbibed Paul's theological position, pseudonymously constructed the letter in response to some of the contextual realities facing the church at the time (White, 2011, White, 2014, Edsall, 2019). Both Edsall (2019) and White (2014, 2011) support the idea that authors used Pauline writings (including the Pastoral Epistles) to add credibility to their material. Up to the 4th Century the Pastorals were considered authentic Pauline writings that could be employed to support what would be considered today as fabricated apostolic teaching [30]. A more contemporary view is seen in the

[29] I. Howard Marshall (1997) has already provided an exhaustive and systematic overview of scholarship on the Pastoral Epistles in MARSHALL, I. H. 1997. Recent Study of the Pastoral Epistles. *Themelios,* 23**,** 3-29.

[30] The work of Edsall and White align with the views expressed by E. Earle Ellis (1992) who also expressed the view that some of the quotations identified in 2 Timothy were given only to make the letter's origin appear authentically Pauline.

third trajectory where it is believed that Paul's servants[31] (either while he was alive or posthumously) wrote this letter, having access to his other writings and knowledge of his theological position. Such a servant writer/slave would be referred to as an "amanuensis" and could have compiled the letter and sent it to the church which could explain the difference in the writing style of the Pastorals when compared with other authentic Pauline writings (Mounce, 2000, Towner, 2006). What is apparent is that most scholars agree that Paul did not write the Pastorals. But there is something of Paul that remains in these letters. The training that is handed down to ensure that orthodoxy and orthopraxy are maintained in the Early Church is a Pauline focus through which the Early Church prepared persons for their life in and outside the church. Similarly, Livity Gospel Hermeneutics seeks to adopt an approach to the scriptures that reflects the desire for life among Caribbean people (past and present) when reading scriptures.

For this chapter, I will adopt a position between the second and third trajectories. The position that these epistles are pseudonymous is maintained as it is more in tune with recent scholarship. However, I hold the view that the Pastoral Epistles can be either pseudonymous in composition or written by an amanuensis. While the conservative readings of the Pastorals have maintained that the Pastorals are strictly Pauline in nature, I support the view that there is still too much uncertainty about the authorship of the text to be entirely certain. However, this does not detract from the value of the text for its first readers, nor does it deter the potential of the texts to communicate significantly to the life of contemporary readers.

[31] Possibly slaves given more recent scholarship as mentioned previously.

2.3.3 Audience

In the first and second century the Early Church comprised of Jewish Christians[32], and increasingly gentile converts. Although the Pastoral Epistles are addressed to two individuals (Timothy and Titus respectively) it is widely held that these letters would have been read publicly either in private house church settings or in a synagogue (Young, 1992, MacDonald, 2017, MacDonald, 2021). This means therefore that the audience would have included persons of different ages, social status, and in the case of a household setting: adults, youth, children, and enslaved peoples as a common part of the Greco-Roman family. Sarah Blake and Candida Moss (Blake, 2012, Moss, 2023) develop the idea of enslaved persons as part of the Greco- Roman world being viewed as “an extension of their master” which therefore suggests that the presence of slaves in the Greco-Roman family could also be servants who participated in the writing of letters. The audience of the Pastoral Epistles therefore would have been a complex network of individuals, most of whom would have initially been listeners of text, but also consisted of persons who wrote text themselves for promulgation of the gospel. Timothy himself being one of Paul’s spiritual sons could have been one such author.

In the advent of Reception History (England and Lyons, 2015, Evans, 2016), scholars such as Frances Young (1992) have maintained that to appreciate the meaning of the Pastoral Epistles, it is important to understand the differences between those who read the text in its original form and those who read it thereafter. Young (1992) who leans on the historical critical method, contends that for there to be an “ethical” and

[32] More Jewish Christians were present in the first rather than second century.

“responsible” reading of such texts there must be a desire to understand what the message implied for its first readers. Such readers existed in a literary culture where pseudonymous writings were acceptable once they aligned with the audience’s existing canon (Peirano, 2012, Najman, 2020).

What is made clear by the work of Najman (2020), White (2014) and Peirano (2012) is that the audience who first received the Pastoral Epistles existed in a time when there was an abundance of writings which claimed Paul as their author. The Pastorals were used by leading figures such as Irenaeus to establish a Christian “tradition” that became the litmus test for heretical teachings. This tradition according to White (2014) is synonymous with the Catholic church today where female leadership is limited while the Protestant arm of the church has adopted a more tolerant position that reflects the authentic writings of Paul. Prior to the mid-19th Century, the church agreed that the Pastorals were authentic Pauline writings that maintained the conservative teachings of the church. As the debate about the authenticity of the Pastorals ensues, reception history helps us to see the ways in which conservative interpretations of the text in the ancient world continue to inform conservative readings of scripture in the present despite one’s denominational background.

2.3.4 Literary Intent

The authors and first readers of the Pastorals may be considered prisoners of their time since they operated in a literary culture that was designed by formerly established rhetorical conventions. These letters (Pastorals) were themselves considered an extension of the author and were used as a means of persuading adherents in a particular way of life.

While a generalized Christian education curriculum may not have been the original intent of the author, we can see in the construction of the letter how it served to educate Christians. The Pastorals also give insight about how women participated in the intergenerational Christian education activity that helped young people to become engrafted into the Kingdom of God. The Greco-Roman educational resources such as Homer, influenced the construction of Christian scriptures (Sandnes, 2009). However, Christian authors also used Greco-Roman literary conventions to combat (what they perceived to be) heretical thought, especially as Christian identity was increasingly being distinguished from Judaism (Sandnes, 2009). The need for clarity surrounding Christian belief augmented Christian tradition and the church's conservative ideals which are evident in the Pastorals.

In the context of the ecclesial community, passing on Christian orthodoxy and orthopraxy normally took place in the context of a ritual space which could be a household church, a synagogue, or some other convenient space (Paddock, 2023). Frances Young (1992) described the principles that undergirded the reading culture of the Greco-Roman World when she underscored that while the aim of writing in the Greco Roman culture was persuasion, letters were composed using the Greco-Roman rhetorical artform which was a skill that was taught. Such lessons were of particular interest for those who intended to pursue public careers in the future. The main principles that guided this rhetorical artform were ethos, logos, and pathos. What this suggests is that understanding the principles pertaining to the construction of Greco-Roman rhetoric can offer additional insights into the ways in which letters were received by a particular audience as an extension of the author's oral intent.

Ethos, according to Young (1992), in the Pastoral Epistles was represented by the trustworthiness of the person who spoke. In this case Paul was seen as the person whose word could be trusted. Within the presumed household church, the leader also possessed such authority. God, however, remained the supreme source of authority in the Pastoral Epistles. Secondly, *logos* communicated logically the terms of one's argument to the audience. It was represented by the fashion in which a speaker chose to communicate their message whether in "letter, manual instruction or Scripture" (Young, 1992). Finally, *pathos* indicated any communication that stimulated an appropriate response from the listener or reader, and in the case of the Pastorals the readers could be threefold: (1) Timothy the young disciple/prospective leader in the church; (2) the first or second century *ekklesia/ household church;* or (3) "the church universal" which extended beyond the first or second century Christian community. A convincing case is presented by Frances Young, who believed that the audience's response would result in the maturation of the author's desire for *pistis*/faith in Jesus.

What Young does not consider, is educational practices among women in the household as a key to the intergenerational transfer of faith which is evident in 2 Timothy. Margaret MacDonald (2021, 2017) and Annette Bourland (2013) help us to understand that while the content of the moral instruction among women and young people is not accessible today, it could have played an instrumental role in cultivating faith among young people. As the Early Church needed representatives to animate life in Christ and pass on Christian faith, Livity Gospel Hermeneutics also makes the point that Caribbean women play a significant role in the Christian education life of the church.

This point helps to validate the use of 2 Timothy 1:1-7 as a test case for the research. The passage demonstrates that much more than gossip was happening among women in the Early Church. The use of scripture among women in the Early Church, even when they did not play a leadership role, helped in the intergenerational transfer of faith among young people. These representatives of the ecclesial community were in fact repeating the emplaced Kingdom of God and the expectation of life in this Kingdom as expressed in the gospels.

While the Greco-Roman literary culture assisted the Early Church in its ability to create and sustain a ritual space for Christians, the possible use of ethos, logos, and pathos among women in the home helped young people to grow to discern and seek out the promise of life in Jesus for their time. The act of reading, while it may not have been a popular practice was also one that helped to animate, through performance, another reality which inspired life among both the young and aged. More than what was read, what participants in such ritual spaces heard, resonated with deeper convictions about living life in a world where women and youth were among those on the margins of society. Since the first and second century, such readings (liturgical/canonical/inscriptions) provided theologically relevant reinforcement for some Christians: that life comes to those who can plug into God's Kingdom, that makes its home among human beings.

2.4 Pastoral Epistles and Ritual Space (1 & 2 Timothy & Titus)

The Pastoral Epistles while they are not often considered historically reliable as pseudonymous writings, demonstrate for us how the Early Church, as it began to take

shape, created space and place for its young adherents to encounter the divine[33]. While the Pastorals do not offer detailed descriptions of rituals in the Early Church, there are anecdotes that point to a ritual life (in their use of scripture), that was being formed around the transcendent reality of Jesus' life, death, resurrection, and ascension. Such a backdrop aided in the shaping of a transcendental space where early Christians could connect Jesus' teachings with the mundane experiences of living in an oppressive Greco-Roman society.

While first century Christians did not have their own dedicated spaces of worship, the household church became the means whereby such creative activity would happen. As the initiator of Christian writings, Paul's authentic Letters, along with the Pastorals, can serve to animate the use of ritual space in the household church. This section highlights the ways in which the Pastoral Epistles could serve to affirm how the presence of women despite colonial or postcolonial activity through their educational presence and participation among young people in the life of the household church help to facilitate life in God and stimulates the reality of God's reign as an embodied and palpable experience. The ritual space of the household and teaching activity between women and young people offers an opportunity for young people to discover life in the moral teachings handed down through women on the margins of society. Could such a practice inform the ways in which women and young people interact with the scripture even in contemporary ritual spaces? Additionally, does the use of scripture

[33] In light of this, reference to 'Paul' and 'Timothy' does not imply that they were historical figures but rather fictive or narrative creations which helped the author to offer some allusions of the experience of the Early Church dynamics in the mid to late second century CE.

among contemporary youth in the Caribbean offer greater levels of agency in the ritual activity of reading scripture?

Ritual space is not only created but requires repetition to create meaning around the ordinariness of life. While there is little that is known about the public reading practices of the early Christians, the fictive Paul of the Pastorals encourages Timothy in 1 Timothy 4:13 to actively participate in this practice. Additionally, the authentic Pauline letters of 1 Thessalonians (5:27) and Colossians (4:16) add to the argument that public reading of scripture was an essential attribute to ritual gatherings.[34] Such a practice along with the moral teaching (Cohick, 2009, Turfa and Budin, 2016) and example expected from his mother and grandmother prepared fictive Timothy for his appointment by fictive Paul as a young disciple, to uphold his teachings in Ephesus. One can safely deduce that the women in the Early Church would have been instrumental in facilitating meaning for young people like Timothy in ritual spaces of reading Christian scripture prior to and perhaps even while he served at Ephesus.

Recent scholarship shows just how women in places such as Ephesus were very active in religious activities of the city, and that their duties were not always relegated to the household (Winter, 2003, Cohick, 2009, Haines-Eitzen, 2012, Turfa and Budin, 2016). However, this does not diminish in any way the significant role they played in the moral education and character development of young people in the home (MacDonald, 2017, MacDonald, 2021). Additionally, their role as patron to travelling missionaries allowed

[34] While 2 Timothy is considered a personal letter to Timothy the following passages suggests that the letter was constructed for a church community. For example: "*... charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ...*" (1 Timothy 6:13b-14); "and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well." (2 Timothy 2:2); "But as for you, continue in what you have learned and firmly believed, knowing from whom you learnt it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus." (2 Timothy 3:14-15 NRSV)

them influence in the growth of young religious groupings in their area which could further substantiate the leading role of Lois and Eunice in their religious community.

The development of spatial theory in Biblical Hermeneutics has demonstrated an increasing acceptance about the fluidity of space as a concept that brings together an unseen and seen reality that projects a message about Jesus as the Son of God, and God's ongoing activity among us. The work of Patrick Schreiner (Schreiner, 2016) helps us to appreciate that the Early Church experience of ritual space was such that it was still being shaped and the social human relationships that comprised such a community played a significant role in the construction of their ritual space. Just as ritual space was still in formation so too was Christianity as a religious group and way of life also *being* defined by its adherents. As espoused by Cohick (2009), there was no "Christian culture" in antiquity primarily because it was still being shaped mostly through authentic and deutero-Pauline writings.

As this thesis explores the question of how young people in the Caribbean generate meaning from their interaction with the text, there is an obvious similarity between what was happening in antiquity and what happens in the Caribbean. Simply put, young people's ideas about ritual space and the meaning of sacred texts are often informed by their encounters with others [35]. The test case of 2 Timothy 1:1-7 shows how women in Christian ritual spaces served as important dialogue partners for youth in the development of their faith. Women often re-present the literary narrative of scripture and become a vital link for life giving encounters with the Bible. Furthermore, in the

[35] This position is supported in the work of Abby Day (2013) who building on the work of Nicola Slee (2004) argued that belief and faith are not construed in isolation from others.

contemporary Caribbean, women often facilitate meaning making around scripture by their presence and participation in the home, and wider church community.

Even if the role that young people played in the ritual spaces of antiquity remains somewhat elusive, the text itself suggests that they were present and active in such spaces.

The participation of young people in ritual spaces was not only common in the Early Church but it was also the norm in cultic rituals. Susan Cole (2004)[36] explained that in the cultic worship of Zeus, boys who had not yet become sexually active participated regularly in such ritual spaces. What is of significance in this religious space is that these young bodies were somehow deemed unfit for such spaces after reaching puberty. Was there a different precedent in the Early Church when we consider Timothy in both Pauline and the Pastorals? Such questions are difficult to answer definitively, given the lack of detail provided in the Pauline Epistles and the Pastorals even despite the lack of historical veracity of the Pastorals. When read alongside the authentic Pauline tradition, however, Timothy is understood as one who served Paul as a young reliable assistant for the apostle on his missionary journeys.

It is apparent from the Pastorals that fictive Timothy would have been involved in the life of the church while young and thereafter.[37] As stated before, it is difficult to identify

[36] Cole (2004) expounds on the ways in which The author looks at the role that gender plays in Greco-Roman Ritual Space. It seems that while the female body is deeply connected with the land that the use of purity in ritual spaces and in the home is used to control women's participation in the ritual space and in the life of the wider community. While purity will not be looked at in detail here, the point is made later concerning the silence of the text on Timothy's reproductive life. Is the ritual space facilitated by Lois and Eunice one which provides space to discuss matters pertaining to Timothy's existential experience as a young man? Does the obvious presence of such silences, facilitate an ongoing silence in the church as it relates to young people?

[37] Some of the scriptures that imply youthfulness to the fictive Timothy are: 1 Timothy 1:2; 1 Timothy 4:12-16; 2 Timothy 2:1-2

Timothy's exact age. His subordinate position in relation to fictive Paul in the Pastorals and Pauline Paul, suggests that he eventually grew to occupy a significant leadership role in the life of the church (Hutson, 1997, Towner, 2006, Collins, 2013). As we explore reading scripture as ritual space, some questions arise. Does the fictive Timothy of the Pastorals need a specific age to aid in meaning making? Or are young people assisted in meaning construction when the characters of the Bible are perceived as identifying with their contextual realities? Timothy's age was not a qualification for his leading role in the life of the church but his character[38]. However, the Pastorals offer both the fictive character and the first and subsequent listeners some useful details for those who pursue living out their faith as part of the church, and members of the wider community.

Paul complemented the ritual space where Jewish conceptions of the transcendent reality were combined with the message of Jesus for all those who were willing to listen to his version of Jesus' gospel. Lynn Cohick (2009) argues that the Jewish women at that time were not guided by any established Christian norms[39]. Rather they were guided by the religious background from which they originated be that Jewish or pagan. While women and young people were among the powerless and social outsiders of that day, their religious and cultural backgrounds would have been instructive in the early education of their children.

Where people originate from plays a major part in shaping meaning with sacred text. One's religious as well as social and cultural background influence the meaning of the

[38] See Acts 16:2

[39] Towner (2006) supports the argument that the training that Timothy received would have been from the Jewish "holy scriptures/sacred writings" as indicated 2 Timothy 3:15 which mother and grandmother would have facilitated in his childhood.

biblical texts and the meaning we ascribe as sacred[40]. Patrick Schreiner (2016), in tracing the development of space and place in Biblical studies has explained how over the years theoreticians have increasingly moved towards accepting that people play an important role in the shaping of what is sacred. What makes the scriptures sacred is therefore not only the words in scripture, but it is the context in which sacred texts are read. Whether in one's bedroom or in a sanctuary, these scriptures which have been canonized in the contemporary church help to facilitate space for thinking about the historical reality in which Jesus has invited full human participation.

The author who composed this letter for a second century Christian audience, was communicating something about the relationship shared between fictive Timothy and fictive Paul. The message was conveyed to an audience who was still making sense of what it meant to be disciples of Jesus in their context. What they read from this text was never just words on a page. The sacredness of these words was being repeated by the representatives over the years to offer a picture relationship between fictive Timothy and his adoptive spiritual father, fictive Paul.

Jonathan Z. Smith (1987) made the point that the ritual acts performed as part of a religious/faith community make more sense to the persons who are participating in them because of the memories that operate alongside such ritual acts. One can surmise therefore, that the memory of Lois and Eunice, that accompanied fictive Timothy's reading of 2 Timothy, would have helped to create and apply ritual meaning that subsequently produced actions which affected the future perception of this narrative for other readers. One can add, therefore, that the memories that young

[40] Several persons would have already expounded on this topic. See: Blount, B. K. (1995); Thomas, O. T. (2010); Sugirtharajah (2016)

persons carry while reading or listening to scripture can help facilitate the kind of meaning that has the potential to influence their life and futures within and outside of ritual space. Since the ritual space and place is where what is not meets what is (abstractly or concretely), the thesis argues that the reading of scripture as ritual space can enable meaningful encounters with young people in postcolonial contexts as they learn to read the text from the Caribbean context.

Timothy in the ritual space of a house church in the 1st or 2nd Century existed in a context of colonial domination. While much of the relationship between Timothy and his father is unknown, the Pastorals through this pseudonymous text uses Timothy's experience (someone from a multiethnic background) to demonstrate the creative assimilation of Greco- Roman norms alongside Christian ritual space in its formative stages. This further enabled the young church to participate in this creative assimilation for themselves by weaving the pastor's message with the spiritual and historical narratives of the Early Church community and beyond.

The representatives of the gospel message play a significant role in reinterpreting the transformative effect of the gospel for contemporary times. Karen Wenell (Wenell, 2017, Wenell, 2024) makes the point that a spokesperson usually helps to construct in our minds the reality of God's reign. I argue therefore that Lois and Eunice along with Paul served as such representatives. The work of Robyn Walsh (2021) and Margaret Mitchell (2010) would also suggest that authors in antiquity were also representatives of God's reign as they responded to the challenges that emerged in the young church. I argue that like the Gospels 2 Timothy could have served as a biographical depiction of the relationship between Paul and Timothy. Their fictive relationship in the Pastorals served to present another reality when Lois and Eunice were mentioned as key figures

who represent and re-presented the Gospel in Timothy's life.[41] The role and influence of the mother in antiquity[42] often extended into adulthood, therefore their representation of the Gospel had an ongoing effect. The text helps elucidate the ways in which the Early Church was creating ritual spaces with an appreciation for how women help to re-present 'life' for young adherents of the Gospel in such spaces.

For the fictive Timothy to merge the sacred realms of Jewish and Christian ritual spaces, spokespersons were needed not only in his home while growing up, but also in wider society. The letter of 2 Timothy provided a means for the fictive Timothy to help the young church make ritual space for young people within a wider community of believers through remembrance and encouragement as they served. While this is not the only means of creating ritual space it was then a useful one for the church to embody the gospel teaching about the reign of God which had already begun to take effect.

This letter acted as a testimony about the experience of the sacred between Timothy, the influential women in his life and his Pastor. The maturation of the fictive Timothy's witness and leadership role in the church required all these relationships. The act of reading letters such as this provide ritual space not just as a memory but an encouragement and a resource for empowerment of contemporary readers.

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[41] The following work shows how elite writing communities used the gospel to reflect the life of Jesus. These biographies were for her another manifestation of "life" (Walsh, 2021) The work of Margaret Mitchell (2010) on the other hand show that authors such as Paul and readers in antiquity were constructing meaning creatively in response to the challenges they faced.

[42] Insights from Lyn Cohick (2009) show how mothers were not only held in high esteem by their children in antiquity. But those who were being commended by authors were honoured not only for their good character but also for the ways in which they educated their children. A mother's connection with her children only strengthened with age therefore for the author to highlight their names in 2 Timothy one can surmise that they both continued to be an asset in Timothy's life after his pubescent years.

Considering Smith's and Wenell 's conclusions about ritual space being given meaning by its representatives, it is important that individuals who work among young people in postcolonial contexts think critically about how the meanings they re-present in their interpretation of scripture become more intentionally emancipatory in such encounters. Reading scripture as a ritual space with young people is an important practice. Yet how we do so can either reinforce Euro-Western male norms (reading for information) or create a culture of liberation (reading for transformation) in succeeding generations.

2.4.1 Ritual Space in the Household Church

The use of the Greco Roman literary devices helped the writers of the Pastorals to fertilize seeds of faith that constructed a different type of outlook alongside the assimilated Greco – Roman norms in their household and social settings. In the Pastoral Epistles, the use of the narrative relationship between Timothy and Paul set the stage for reenacting the Pauline tradition for the young church in the late second century.

The church was becoming one that challenged the role of status and hierarchy in the Greco-Roman context even as it was being fashioned into a hierarchical structure (Ephesians 5:22-6:9). Texts such as these become ritual space for weaving Greco Roman household norms into the fabric of Christianity. This was accomplished in the use of the household model for describing the church.

While in recent years much attention has been given to the place of women within this household church setting, I wish to focus some attention here on the place of women and their role in the moral education life of young people in the Christian home as

potentially postcolonial in nature. Female leadership in the Early Church while it could be contrived as limited, existed in a subversive way through the education offered to their children. The ritual learning spaces for discipleship and moral instruction for both male and female children were being created by women. Could this have been a space for engaging young people in the enigmatic journey of faith and discipleship[43]? The ways in which women engage spiritual practices have been recognised as different from men [44]. Therefore, I would suggest that the discipleship offered by Lois and Eunice would have differed significantly from what was offered by Paul.

Lois and Eunice facilitated ritual spaces within these letters even in their silence. They demonstrated by their presence in the Pastorals the ways in which women were serving as powerful examples of God's presence in the life of the Early Church. And they reinforce the significant role that women still play in the contemporary church. As leaders, in the case of Lois and Eunice, they reflected the spirit of the Gospels in their generous service not only in their families but possibly in their household church/faith community.

[43] Jin Young Choi (2015) in her Postcolonial articulation of discipleship in the Gospel according to Mark offers a different outlook on the perception of discipleship for persons operating within a colonial and postcolonial framework. She suggests that discipleship is a mysterious encounter with Jesus Christ who offers "life and meaning" that can be embodied in and outside the constructs of empire. See CHOI, J. Y. 2015. Postcolonial Discipleship of Embodiment : An Asian and Asian American Feminist Reading of the Gospel of Mark. New York, UNITED STATES: Palgrave Macmillan. Her argument is useful as it presents a different approach to one's spiritual life that moves past confinement to dogma to meaning making with scripture that takes into consideration one's being in the present.

[44] Over the last 20 years the groundbreaking work of Nicola Slee (2004) has sparked discussion around the nuances of faith development among women. For Slee relational exchanges support faith development among women. While I will not deal with faith development in its entirety, Slee's research helps to strengthen the impetus for a Livity Gospel Hermeneutic and endorses the idea behind a flourishing community of women who are supporting the moral and educational life of the church in its nascent stages as espoused by Margaret MacDonald (2021). See SLEE, N. 2004. Women's Faith Development : Patterns and Processes Aldershot: Ashgate.

The new image of God's people on earth was being fashioned around the ritual space of a household. While it is true that the Greco Roman ideals pertaining to the family and the household were used by the Early Church, it is important to note that these ideals were adapted into the household church experience. This adaptation sustained the vision of God's reign as the primary objective the Christian outlook of the household of God.

2.4.2 Paradigms for Constructing Order

One can concur that the ritual space presented an avenue for Christians in a young religious movement to formalize its structure and order around the broader mission and vision of the church. In the Pastoral letters we see how such structure and order was being created around Greco Roman household codes. While the result of this ordering resulted in the prioritization of male leadership above female leadership, I agree that this was not the kind of order that was initially intended. Elisabeth Schüssler Fiorenza (1994)[45] helps us to see, in recovering the experiences of women in the Early Church that there were female characters whose presence in the New Testament demonstrated an empowering presence that perhaps acted against the patriarchal norms of the Greco-Roman society.

[45] Elsa Tamez (2002) builds on the work of Elisabeth Schüssler Fiorenza (1994) exploring the Bible from a liberation perspective using the insights of Fiorenza. Her reading strategy however considers the need for readers of the text to distance oneself from the patriarchal interpretations and inhabit a closer reading by bringing one's whole self to the reading encounter. Of note however is the ways in which she reflects on Fiorenza's work to help elucidate the ways in which history has been skewed to oppress women interpreting texts. In order to break free from such a practice we will need to ensure that spaces for reflect a similar liberation optic. See more in TAMEZ, E. 2002. Women's Rereading of the Bible. *In:* SUGIRTHARAJAH, R. S. (ed.) *Voices from the margin : Interpreting the Bible in the Third World*. Maryknoll, New York: Orbis Books.

The Pastorals can be considered as a later edition to the Pauline corpus which give us a purview of how ritual space was being ordered. Jorrun Okland (2022), argues in her work, that the Corinthian church dynamics and Paul's creation of sanctuary space in the Early Church were very complex. Building on the Pauline tradition, this thesis proposes Pastoral Epistles while the Pastorals show us how such complexities were beginning to be resolved.

As Paul tried to create sanctuary space, he did so by conforming to already established social constructs that ordered male and female relations in the public square to protect the women who had previously operated more freely within the context of the household church setting. What this suggests therefore is that while the rhetoric of fictive Paul in the Pastorals changed to reflect what appeared to be a marginalization of women in the more public sanctuary space, this stands in contrast with what would have originally existed in the household church settings (Haines-Eitzen, 2012), where women operated more freely and with greater agency in leading their households in worship which would have included: the reading and teaching from scripture. As the Pastoral Epistles sought to solidify the order of the church through the management of the ritual space (using Greco- Roman norms), did it limit the expansive potential of God's grace in the life of both men and women in the church and give licence to the misogynistic mindset that has haunted the church universal for generations thereafter?

This thesis will not attempt to give a complete and thorough historical background to the text. Rather, it will explore only enough background to substantiate a connection between the experience of youth in the Caribbean and the proposal for an approach to scripture that meets their hermeneutical needs. In the text we see evidence of women's embodied faith and moral education practices which aided in the

development of faith in the life of a young person. Women in the Caribbean church continue to embody faith and contribute to the moral education of children under their care by using scripture.

The postcolonial re-interpretation of the text (below) therefore serves to reflect further on the test case in support of the Livity Gospel Hermeneutic which aligns with an under rated but valuable lesson from the Early Church experience. While 1 Timothy and Titus suggest that the author of the Pastorals had some misogynistic leanings, 2 Timothy offers a different pitch[46]. It foregrounds the participation of a young apostle in the "sincere faith" of women as the Early Church engaged 'life in Christ Jesus,' for life in the present. It highlights the role of women in the moral and faith education of a youthful church as characteristic of the ongoing pursuit of life in Christ among Christians. Second Timothy therefore substantiates the conviction that there was much more to the meeting of women than gossip.

Whether formally or informally these women were able to use perhaps their "kitchen table banter" (Westfield, 2011), to provide a solid foundation for young people in their household. Additionally, while doing so they helped to secure the generational transfer of a lively faith which is also reflective of the postcolonial Caribbean experience today. The letter of 2 Timothy therefore highlights the spiritual life of women alongside the growing faith of young people in the Early Church. Considering the broader context of faith through the Gospels, 2 Timothy displays how the Early Church was shaping guidelines for ritual order which endorsed the value of moral instruction and character

[46] The intentional focus on 2 Timothy is also to show how the naming of women and the incorporation of women in the teaching life of the wider church would suggest that 2 Timothy is different from the other two pastoral epistles.

as pertinent to the exercise of faith in Jesus Christ. Such moral instruction and character building were being nurtured by women as a necessary part of the functioning of the household church.

2.4.3 Value of Moral Character and the Household of God

Recent commentaries highlight the significance of the Pastorals for the ordering of the Early Church[47] (Towner, 2006, Collins, 2013, Yarbrough, 2018, Smith et al., 2018). I argue that in 2 Timothy teaching for moral character and legitimacy of teachers repeats the theme of 'order'. Such order is sustained through moral education among young Christians. Luke Johnson (2018) highlights the significance of 2 Timothy 1 as an intimate paraenetic to a youthful Timothy. However, even in this paraenetic the order that is being reinforced moves beyond mere didactic practices and emphasises the roots (2 Tim.1:3-7) of Timothy's faith and moral character as one who grew up in a household of God pursuing life in Christ Jesus.[48] These are important considerations in the construction of the LGH because it draws from the experience of a young Timothy who was being reminded of the training received, as a necessary fertilizer for the maturation of his moral behaviour (2 Tim. 1:7). Paul was not the only one using moral teaching to inscribe order in the church nor was he the only exemplary figure of such instruction. Lois and Eunice in their embodiment of the gospel, used the scripture,

[47] This ordering is highlighted in 1 Timothy and Titus.

[48] Mitzi Smith (2018) suggests that one of the words that take on a different meaning in the Pastorals when compared with its meaning in the authentic Pauline scripture is "righteousness". She proposed that the meaning of the word "righteousness" in the Pastorals, refers to one's moral character. This being so, I contend that as the author encourages a young church to "Shun youthful passions and pursue righteousness…" 2 Tim. 2:22 it is the moral character that the church is to pursue among other things. This I believe is supported by women like Lois and Eunice who teach in the household. Likewise, it was the embodied faith and teaching of Lois and Eunice in the household that assisted Timothy in eventually embodying his faith and maturing in his moral character as a Christian.

to promote the value and applicability of good moral character as part of living life in Christ Jesus.

Second Timothy 1 gives great insight into the ways in which women played a role in the preparation and development of young persons' moral character. The interest in moral character can be easily juxtaposed with the author's description of Lois and Eunice as women who embodied "sincere faith." I argue that moral character reflects an expression of the Christian faith that is congruent with a high level of authenticity while living life in Christ Jesus. Such authenticity allows a person to follow the ways of Christ as fully themselves while actively embodying Jesus' love for God and others even as one loves the self [49]. The LGH gleans from such 'sincere faith' and advances the position that authenticity of faith among youth in the region can be achieved without denying one's historical and cultural roots as part of the expression of being fully oneself, and fully alive in Christ Jesus.

Women in 2 Timothy were instrumental in creating ritual space for young persons such as Timothy to develop faith and moral character. Subsequently, the author was convinced that Timothy would embody the faith exhibited in his mother and grandmother. Because little is said about these women in the actual text, creative imagination (Jagessar, 2007, Hartman, 2019) is required, to expound on the ways that these women's moral character or sincere faith became such a hallmark in their religious experience and witness in an Early Church setting. As noted, Lois and Eunice

[49] Because love is an essential characteristic of Christians living in Christ, Christians are encouraged to live out this characteristic with authenticity. Jesus and Paul among other authors in the New Testament affirm the need for such authenticity as one lives out life in Christ Jesus in Matt. 6:1; Romans 12:9; 2 Corinthians 8:21; 1 John 3:18. While this is not stated in the text, I surmise that the sincerity of faith displayed by Lois and Eunice inevitably reflect a an authenticity in love between Timothy and these two women which facilitated the learning experience in the Christian household and holds potential for life and the transformation of life in community.

being Jewish women, would have been knowledgeable even through oral narratives of the Old Testament Tradition or Septuagint. The combination of this pre-text along with the preachings about Jesus would have given birth to an expression of faith that didn't deny their Jewish roots, but rather permitted a continuation of their faith experience with God through Jesus Christ and the Holy Spirit.

The test case highlights the significance of women in the interpretation of scripture among young people. Womanists such as Kelly Brown Douglas (2001) have argued that the hierarchical readings that emerge from the socialization of the reader also influences their interpretations. This can explain why in the past Euro Western interpreters have magnified the influence of Paul for Timothy in the Pastorals[50]. A womanist approach to this text would suggest that readers should not view the Bible and interpret the scripture through a universalistic lens. Rather each person must own their own cultural and religious experiences while seeking to generate their own meaning from the text. The sincerity with which Lois and Eunice first encountered the narrative about Jesus Christ alongside their Jewish background expands beyond a mere ordering of life in the Early Church setting. Their faith in Jesus is merged with their understanding of God's revelation among their religious and cultural group to form an embodied faith and an authentic expression of such faith so that the author of 2 Timothy was convinced that it was also inherent in Timothy.

Douglas (2011) argued that, as in Gustavo Gutierrez's "preferential option for the poor" (Groody and Gutiérrez, 2013), God's revelation is most easily manifested and visible among minority groupings and likewise the interpretation of God's presence is most

[50] While commentaries mention Lois and Eunice, more attention is given to the role of Paul in Timothy's religious life (Towner, 2006, Collins, 2013, Johnson, 2013, Yarbrough, 2018,).

easily recognized by those who characterise minority status in their social contexts. While Gutierrez was not addressing Jewish women in particular, the use of the Bible by these women among youth in their household would suggest that as they used the scriptures, they served to cultivate and embody Christian moral character, through their teaching role in their family and perhaps among those assembled in their home for worship.

Women such as Lois and Eunice reflected not only the embodied teaching role of women in the Early Church but offer substantive support for how interactions with the sacred texts among young people in the Caribbean offer hope for the experience life in Christ Jesus in contemporary home, church and community settings. As Jewish women, the activity of hosting others, provided an embodied space for fellowship reflective of an extension of the kind of intimate religious fellowship that is instituted in the Lord's Supper (Levine, 1991, Kraemer, 1994, MacDonald, 2017, Brooten, 2020, MacDonald, 2021, Parks et al., 2021). It is here that the broken body and the blood of Jesus would have been remembered in a significant way among believers whose conversation during table fellowship allowed for more liberating discourse around what it meant to be a follower of Christ considering a love ethic that circumvented the moral codes of the Greco-Roman world.

The way we receive the text today is not the same way in which first readers of the text in the Pastorals received it. Some would argue that the writing of the text, has the potential to colonize the essence of the message or the intent of the author (Samartha, 2002). The Pastoral Letters contain some historical value in understanding the experience of the first readers. While we may not be able to uncover the original intent of the author, what we see on the text, points us to the participation of women in the

shaping of faith and Christian morals through their use of the scripture. Sincere faith is not arbitrarily learnt by reading text only but by what is heard, observed, and subsequently replicated in one's life, as with Timothy. In postcolonial settings such as the Caribbean, if the Church is to remain relevant as bastions of faith and moral teaching it is the embodied faith (Thomas, 2022) among its adherents that will serve as one of its greatest asset in an incessantly changing world.

2.5 Re- Reading the Text through Creative Actualization.

(Towards A Livity Gospel Hermeneutic: A Re-Reading 2 Timothy 1:1-7 alongside black marginalised female slaves, during the birth of Methodism in the Caribbean).[51]

[51] In the process of creating a hermeneutic for use among young people in the Caribbean, I reflect on the experiences of women from this context. Doing so, uncovers historical clues about how young people may have encountered sacred texts in a religious space/place facilitated by women. Looking at the past helps us to create space more effectively for children in the present and future as a Caribbean church. Children's religious experiences during the time of slavery have historically been submerged in the experiences of slave women and as such this rereading of the text 2 Timothy 1:1-7 highlights the role of two Afro-Caribbean slave women.(See: VASCONCELLOS, C. 2015. "To so dark a destiny My lovely babe I've borne": Slavery and Childhood in Jamaica in the Age of Abolition. *Slavery, Childhood, and Abolition in Jamaica, 1788-1838.* Georgia: University of Georgia Press, ROPER, S. 2019. Histories of Childhood in the Caribbean: New Perspectives and Methodologies. *The Journal of Caribbean History,* 53**,** 187-191.) These two women, among others, were instrumental in the spread of the Methodism in the Caribbean. Recent scholarship emerging from the Caribbean have sought to unpack the experience of young people by using the limited archival resources to recreate the experience of youth (Vasconcellos, 2015, Roper 2019). Young people although voiceless were also being used as imperial labour during slavery and their movement throughout the region undoubtedly assisted in facilitating the colonial agenda. Was the religious education they received geared towards reinscribing colonial order? Long before the Hart sisters (mulatto women credited with the introduction of the Methodist Sunday Schools for both slave and free), slave women such as Sophia Campbell and Mary Alley would have been engaging in the moral education of young people on their plantation who needed safe spaces to belong and find hope having been forced to mature into adulthood after being violently separated from their families in Africa. Barbara Bush, building on the ideas of Walter Rodney, stated that women served as a cultural shield for young persons. Their presence alongside young people on the plantation would have helped to protect and possibly preserve African identity, as well as the hope for life found in Jesus Christ despite the dehumanizing conditions of slavery. That the Hart sisters (Ferguson 1993) could credit Sophia and Mary with the successful continuation of Methodist teaching and worship prior to the arrival of an ordained Methodist minister to the island of Antigua, would suggest that their organisation of worship and teaching played a role in this success. While we may never be able to uncover their original experience, this rereading of 2 Timothy alongside slave women will help us to explore the possibility of reading texts for life in Christ among young people in the region, particularly from marginalized spaces shared between women and young people.

The mention of Lois and Eunice in the Pastorals signifies an important contribution made by these women in the nascent stages of the Early Church. They created space and place for Christian ritual and intergenerational thriving in the faith to mature in a context that reflects what Fiorenza described as “the discipleship of equals” (Schüssler Fiorenza, 1994). In a similar way, many women in the life of the church in the Caribbean and the Americas have served, yet not always as equals. While the history of the Methodist Church in the Caribbean and the Americas has often been consumed by key male figures such as Nathaniel Gilbert and Thomas Coke, the church’s history also consists of a few slave women who are not often credited for their teaching and leadership ministry which strengthened the Methodist movement in the Caribbean church in its early stages. Their status as slave women causes their own contributions to be scripted into the more dominant narratives of the patriarchal presence. Here I attempt to re-read 2 Timothy 1:1-7’s account of Lois and Eunice’s “sincere faith”, which bears some resemblance with the experience of the two black female slaves who accompanied Nathaniel Gilbert to England. After their own conversion experiences, they returned to Antigua to a slave community where they encouraged faith in Jesus Christ and possibly taught young people under their care.

The two black female slaves referred to above are: Mary Alley and Sophia Campbell. Like Thelca, these slave women were not passive agents in their conversion and witness of Christ in their environs[52]. According to Michael Jagessar (2007), their

[52] Mary Alley and Sophia Campbel are identified as the women who accompanied Nathaniel Gilbert and his family as slaves to England. (See: WESLEY, J. *An Extract of the Rev. Mr. John Wesley's Journal, from June 17, 1758, to May 5, 1760,* Bristol, William Pine., FERGUSON, M. 1993. Introduction. *The Hart Sisters:*

experience seemed to retain their knowledge of God from their Afro-Caribbean religious experience. Building upon their prior knowledge, they became active in the preaching and teaching ministry particularly among the slaves upon their return to Antigua. They were no doubt instrumental in the spreading of the gospel throughout the island, and consequently the region. Like Lois and Eunice, their contributions are not often remembered because of the erasure of slave women's voices and even more so young people and children's experiences in such archival records. These patriarchal records privileged the Euro Western white male ways of thinking which prioritized profits over the humanity of enslaved people and did not value such marginal personalities to offer their experiences any thorough documentation. [53] Here, I will re-read the text (2 Timothy 1:1-7) alongside the experience of these two slave women

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Early African Caribbean Writers, Evangelical and Radicals. Nebraska: University of Nebraska Press, JAGESSAR, M. 2007. Early Methodism in the Caribbean: Through the Imaginary Optics of Gilbert's Slave Women—Another Reading. *Black Theology,* 5**,** 153-170.) In their capacity as slaves their voices are often muted in history and others more powerful than they, often recount their actions. However, in John Wesley's Journal, he records these women having a spiritual encounter with outward manifestations which for Michael Jagessar pointed to their retention of their African culture. The Hart Sisters later refer to their work as instrumental in the ongoing worship activity among Methodists in Antigua. In the 18th Century plantocracy where it was preferred by the planter that slaves be bought, it is likely that these slaves would have adopted young slaves who had no family. Barbara Bush accounts for the role of women as responsible for the transfer of African cultural values. These cultural values were often retained through interaction in spaces where they were not being monitored by the slave owner. Women played a major role in affirming the human dignity of the slave and also ensuring that they young people under their care had a space where they were able to develop a sense of belonging. It is not difficult to imagine that both Mara and Sophia would have played a role in the nurturing of faith among young people in that time. They are referred to as a 'praying remnant' It is not confirmed if they had a family of their own, it is likely that they would have led young people in conversion to Christianity, or perhaps the adaptation of Christianity to ensure the human dignity of young people who were forced to mature very quickly in the colonial context.

[53] The idea that Sophia, Mary, and perhaps other slave women participated in the moral education of young people on the plantation is not difficult to conceive. According to Colleen Vasconcellos (2015) and Shani Roper (2019) high infant mortality on the Plantations in Jamaica there would have been less children growing up on plantations prior to talks about the abolition of slavery. This could be representative of what was happening as Methodism was introduced in Antigua. What was common however was that women on the plantation often adopted young people who had no biological families. Mary and Sophia were not relieved of their duties on the plantation after their conversion experience in London. However, they continued the teaching ministry beyond the gaze of Nathaniel Gilbert, perhaps with similar enthusiasm after encountering life in Christ Jesus for themselves. While much of their experience after their return to Antigua is not recorded, their Afro- Caribbean religious retention within Christianity is captured through creative retelling of their narrative by Michael Jagessar (2007).

(Sophia and Mary) with help from Michael Jagessar's imaginative reading of their unrecorded stories. Doing so allows us to see how the use of Caribbean, Postcolonial, and Womanist optics can profoundly affect the ways in which we read text and create meaning that is both innovative and emancipatory for the reader.

On his first missionary journey Paul could have stopped at Crete where he was received by a fledging group of Christians whose initial encounter with Christianity began on the day of Pentecost, where Jewish pilgrims on their return shared of their experience of the Holy Spirit and the revelation of God through his son Jesus Christ. For many of them, although they had come to accept that this Jesus was the Messiah, there remained a measure of mystery regarding the implications for their life as Jews and Christians. Hearing of this fledging group, Paul's first missionary journey took him to a household church in Lystra/Derbe where Lois and Eunice were possibly leaders or adherents. Paul's testimony detailing his personal encounter with Jesus along the Damascus Road only confirmed the experience of those who had been to Jerusalem a few years earlier and personally experienced the gift of the Holy Spirit. His teachings connected the teachings of the Septuagint in which Jesus fulfilled Jewish prophecy about the long-awaited Messiah. This revelation gave the believers in Crete the spiritual food which they were hungry to receive in a time when Judaism had been undergoing a decline caused by Roman oppression. In a household church where all are welcome, even a young Timothy would have been exposed to the teachings of Paul and more importantly to teachings led by Lois and Eunice who themselves were scholars of the Septuagint in their own right.

In a similar way, Sophia and Mary's encounter with Wesley in London, had a background of previous religious encounter. Through a speculative and imaginative

postcolonial reading, I would liken the sincerity of Lois and Eunice's faith with that of Sophia and Mary. Their experience of God was authentic and is captured succinctly in the minute archival details about their life as slaves. Furthermore, another common feature of their sincere faith, could be their refusal to deny their ancestral roots. There is no evidence to suggest that Lois and Eunice would have denied their Jewish faith as Christians and prior to the introduction of Victorian family values introduced by the missionaries to the Caribbean, and to a limited extent thereafter, women are the cultural reservoirs that sustained the self-worth of the African youth under their care. These women in the Early Church and 18th Century Methodism through their sincere faith merged their spiritual and corporeal epistemologies with their cognitive knowledge sources to reflect an authentic expression of faith that impacted youth of their time.

As 2 Timothy 3:15 implies, Timothy's mother and grandmother taught him the scriptures. In a plantation economy where, young people looked to older women in their community for guidance one can surmise that as Methodists waited for the arrival of a minister Sophia and Mary also taught what they had learnt from the scriptures to both young and old in their community.

For Lois and Eunice, their religious narrative followed faithfully the worship of one God. The God of Abraham, Isaac, Jacob, and King David, whose Messiah they eagerly anticipated as Jews. The specifics pertaining to Sophia and Mary's religious background are not known, the anticipation of freedom through life in Christ, could have served to enable hope in the traumatic experience of plantation slavery in the Caribbean. This was not an escape from the reality, but rather a subversion of it using scripture to affirm the sanctity of their human life even when they may have been treated like animals. From the accounts of their life, Sophia and Mary are most likely

literate slave women. Their reading of the Gospels therefore supported their attainment of life from a God who sets captives free which resonated with the unfree.

With creative postcolonial imagination one can suppose that Lois and Eunice had an acquaintance of the Septuagint, and this along with what they had learnt through their interactions with Paul, was able to inform their teaching of the scripture with a young Timothy. They understood that the Messiah had come and had left the gift of the Holy Spirit to be their empowerment for service and their guarantee for Christ's final return[54]. Through their ministry of hospitality, they shared the Good News and moral instruction with the young in their home. This type of fellowship extended into the wider community that had developed around them in their tenement church. Lois and Eunice were widows, therefore despite uncertainty about their means their social status was still tenuous. What could possibly have kept them socially acceptable however was the presence of an adolescent Greek son, Timothy in their household. Their status did not define them because they understood that what they had were in service to God and others.

While Sophia Campbell and Mary Alley, did not have the social means, they shared a similar emotional, corporeal, cognitive awareness that helped them to merge their former religious lives with their newfound faith in Jesus Christ. Their presence within patriarchal and colonial societies do not prevent their agency. Rather they creatively use what they have through material and immaterial ways to share their knowledge of Christ with others. Through their hearing of the Gospel of Jesus Christ they enliven a faith that is expressive of God's reign among them and others that goes on to surpass their generation.

[54] See Rom. 8:1-17; and Gal. 5:16-26

Through creative postcolonial imagination one can envision that on Paul's second visit to Crete, he was astonished to hear of Timothy's progress and saw in his sincere faith, a reflection of the sincere faith modelled in his grandmother and mother which he thought would serve him well in the mission field. However, not only was Timothy grounded in a sincere faith but also a thorough knowledge of the scriptures through the teachings of his Jewish Mother and Grandmother. His exposure to both Greek and Jewish religious culture, alongside his newfound faith in Jesus, provided a rich background in both Jewish and Greek culture that did not result in disillusionment because of the women around him who embodied the faith they found in Jesus alongside their Jewish identity.

It is a similar embodiment of faith through creative symbiosis of Afro Caribbean Religious experiences with faith in Jesus Christ that allowed the gospel message to come alive in the earliest undocumented stages of Methodist witness in the Caribbean. While Mary Alley and Sophia Campbell did not have the training required for the work, yet, as ordinary readers/ hearers of the gospel, their embodiment of the text's emancipatory message shifted the reach of the gospel from among the powerful few to those on the margins as black and minority groupings within the Caribbean who used the text as a means for survival and flourishing.

Timothy's growth as a disciple did not hinge solely on Paul's first visit. Rather the leadership of his mother and grandmother gave him the foundation that he needed not only for ministry but for life. There was something extra ordinary about these two women who, like Mary and Sophia used their religious knowledge resources to embody the faith they had in Jesus in a substantive way. In a young house church located in Crete, Lois and Eunice were perhaps leaders who commanded enough respect from

their community to warrant the author of the Pastorals, mentioning them in his correspondence to Timothy. What he had learnt, expressed through Lois and Eunice, was how to live out the liberating message of the gospel despite colonial oppression. This I call a Livity Gospel Hermeneutic. A way of reading the life of Jesus alongside other texts. One that reads and interprets the text of scripture alongside one's personal and contextual realities and yet seeks to respond in a way that expresses deep faith in Jesus the Messiah, and his life giving and life enhancing witness throughout the gospel.

How we hear the gospel narrative may sometimes come in the form of fragments or it may come in the form of sacred memory. But what is important is the essence of such stories in sustaining the message of love, justice, liberty, and charity wherever we are. We see this exemplified in Lois and Eunice as well as in Sophia and Mary.

2.6 Conclusion

In this chapter I have highlighted the theoretical principles that help to inform the interpretation of the Pastoral Epistles, with particular attention given to 2 Timothy 1:1-7. These include Postcolonial, Womanist and Caribbean Theologies, as well as Space Theory. Some consideration is also given to the Ordinary reader and the ways in which the ritual of reading scripture serves as one of many rituals, to generate meaning. Given that Biblical Studies is influenced heavily by the Historical Critical Method, some time was spent unpacking some of the useful aspects of the Historical Critical Method in understanding the context from which the text has emerged. If one is not careful, historical critical methods can become an exercise in unpacking ancient history rather than being a tool for creating agency among those we wish to read scripture with as

academics. However, I have shown in the unpacking of the historical details that the women in the text could have been part of a community of women who were instrumental in the moral instruction of young people that impacted their life in adulthood. A similar occurrence is possible for both Sophia and Mary whose religious instruction ensured the survival of Methodism in the Caribbean in the 18th Century. Considering this, I have explored 2 Timothy 1 through the lens of Ritual Space in the Household Church, Female Leadership and Youth Participation, as well as Paradigms for Constructing Order as a means of connecting the Historical Critical Method to the concept of "Livity Gospel." I have chosen this pragmatic approach to demonstrate how ritual space in the household church could be perceived as a space for getting to the heart of one's spiritual encounter with Christ in community. The impact of trying to order the church would have resulted in the silencing of women and the diminished their public role but their role as moral instructors among young people in the life of church impacted the Timothy's witness as evidenced in the Pastorals.

Given my previously stated theoretical underpinnings, I've concluded with a creative postcolonial re-reading of the text building on the work of Michael Jagessar (2007). In the next chapter, I will share the research methods and methodologies for engaging in mini-qualitative research to critically assess how postcolonial Caribbean youth generate meaning through their interactions with the same text and determine how this could also inform how the church engages youth with scripture in the future in more emancipatory ways given our wholistic experience as Caribbean people.

3.1 Introduction

Words matter. Whether metaphorically or symbolically, they help to inform and express the meaning one generates from their interaction with any given text. In undertaking this research, the premise I am working with is that the words found in the Bible still matter especially among women and young people in the Postcolonial Caribbean context. How they go about constructing meaning around such words is something that this research will try to explore particularly among the region's young people. As someone who has spent many years serving alongside young people as an ordained minister in the Methodist church in the Caribbean one of the greatest challenges that I have experienced was seeing young people move from a place where they were convinced about the validity of the scripture to what seemed to me to be a state of disillusionment with or abandonment of the institutionalized church and its reading of the Bible.

While this study will not seek to address such a complex phenomenon, I initially set out to explore the relationship between youth faith formation and the use of the Bible as sacred text by the church in the postcolonial Caribbean. This focus was subsequently narrowed to ascertain how young people generate meaning through their use of scripture. It also examines ways in which the church could facilitate life enhancing space/place for youth engagement with scripture in more emancipatory ways. Considering these aims, I will explore the effects of our experience of coloniality on the ways in which young people generate meaning using scripture in the

mainstream/traditional Caribbean church.[55] From the onset, I felt that it was essential to invite Caribbean youth to become some of my conversation partners as I refined the research topic. Alongside women, young persons' voices are marginal voices in the Caribbean conversation with the Biblical text even though young persons may be very active when space/place is facilitated for such conversation. Considering this, I take my prompt from Liberation Theology which prioritises the relationship between the Bible and the experiences of those who are marginalized in society (De La Torre, 2015). The obvious flaws highlighted before in Liberation Theology are alleviated by Womanist scholarship[56] that addresses incorporating marginalised voices in the meaning making process.

Valuing the experiences of those on the margins, allows me to narrow my interest to examine how young people read scripture, shape meaning with it and, consequently, how such readings potentially influence their capacity to live liberated lives as Caribbean Christians. A "Livity Gospel" captures this vision more fully and is explored in detail in the introduction of this thesis. It reflects a broadly speaking a holistic view of one's life in relation to the God revealed through Jesus Christ as Caribbean people who read the scripture as a means of assisting a person to pursue fullness of life and significant meaning in their lived experiences.

As a major source of spiritual direction in the life of the church it is important that we consider how we read the Bible since this authoritative source can be read in a way that both oppresses and empowers within any postcolonial setting. Biblical Studies in

[55] The mainstream/traditional churches I refer to are those who had an established presence in the Caribbean since before emancipation. These churches include but are not limited to the churches from which the participants in the research originated. Primarily Anglican, Moravian, and Methodist.
[56] See: SMITH, M. J. 2023. *We Are All Witnesses: Toward Disruptive and Creative Biblical Interpretation*, Cascade Books.

recent times have moved away from the idea that the meaning of the text can be found exclusively by uncovering the historical world of the text. Instead, an appreciation for the text's meaning for the person who reads or listens to the text has received increasing attention (Coggins and Houlden, 1990, Thomas, 2010, Bisnauth, 2011, Gafney, 2017). The use of the Bible in postcolonial settings has shown a reinforcement of Western Eurocentric values in reading and interpreting text. This position however has been challenged in recent years to include readers of the Bible from the Two Thirds World. What is clear as one scans the historical development of the field of hermeneutics, is that internationally there is not often a space where researchers have critically engaged young people as ordinary readers of the Bible to determine how their interactions with the Bible are facilitating richer experiences with the text. While Feminist and Womanist Theologians have elucidated the ways in which biblical interpretations have traditionally silenced and disempowered women, I wish to expand this idea further, by looking at how young people are also on the margins of the interpretive discourse and have been silenced into accepting traditional Euro-Western interpretations rather than being able to engage with the Biblical text more critically and thereby have more emancipatory encounters.

Within the Caribbean, women, youth, and children have historically comprised the largest membership of the Christian church.[57] They therefore make up some of the most avid users of the Bible from childhood into adulthood. Scriptural knowledge among young ordinary readers is sometimes reliant upon the meta-narratives that were

[57] In her examination of the Postcolonial Anglican church, Kwok Pui -Lan confirmed that the average age of an Anglican was a young black female while this is not confirmed for other denominations, it reflects what obtains especially in the two-thirds part of the world. PUI-LAN, K. 2023. *The Anglican Tradition from A Postcolonial Perspective,* New York, Seabury Books.

learnt in childhood. However, is there a need to revise the inherited ways of interpreting the scripture with youth in the Caribbean? Could such revisions help youth engage with the scripture in a way that helps to cultivate the kinds of skills necessary for effective functioning in the increasingly capitalistic culture of the present global village in which we now live? Building on the scholarship that has been developed in the Caribbean and among other diasporan black communities of faith, I hope that with the introduction of the Livity Gospel Hermeneutic, youth will be empowered to engage with scripture in more emancipatory ways. Caribbean youth need to be equipped to move beyond the rote memorization and literal interpretations, as well as simplistic platitudes when approaching scripture, to embrace the radical teachings of Jesus and experience the abundance of life that he has promised, and which we see in the sincerity of faith exercised in the life of the early Christians such as Lois and Eunice and passed on to young Timothy (2 Timothy 1:1-7).

A qualitative research method was employed to explore the research questions: “How do youth in the postcolonial Caribbean shape meaning out of their interactions with scripture? In what ways can reading scripture in this context become a more emancipatory experience?” With a greater understanding of how youth create meaning with text in the postcolonial Caribbean the traditional church can better support the development of their hermeneutical skills both in and out of the church setting.

3.1.1 Researcher’s Beliefs and Biases

As was expressed before, I originated from a conservative Methodist upbringing where the Bible was treated with respect. Growing up, it was customary to participate in regular morning devotions where the Bible was read or a verse from the Bible was read

with a devotional guide that elaborated on the text's meaning. As a teenager I was expected to carry on this tradition independently which I did and continue. This practice has become a core part of my spiritual life and something I often recommended to young people who were new or were struggling in their faith journey. The teachings of John Wesley (the founder of Methodism) espouse that to make sense of the world, consideration of Scripture; Tradition; Experience and Reason are necessary. Additionally, the tenets of the Protestant Reformation, *sola fide* and *sola scriptura* (Witherington III, 2023), are foundational tenets of my Christian life and hence my continued affinity for the Bible as an important part of a Christian walk. This bias however had to be monitored through personal reflexivity, which Bruan and Clarke (2013)[58] contend is necessary for good qualitative research.

Reflection on the research experience was important to avoid being boxed in by my own biases. To allow the data to speak for itself as I interacted with it alongside other research and scholarship, regular journaling helped to inform my thinking. Listening to the perspectives of my participants helped me to see how my own thinking had prevented me from living out what I wanted to create in a "Livity Gospel Hermeneutic." Change was inevitable in the research process not only for the researcher but also the approach to engaging the research. However, the lessons learnt throughout the process assisted the overall research, and the young people who were a primary target for the research.

[58] In the "*Book Successful Qualitative Research*" Bruan and Clarke highlight the importance of two types of reflexivity: functional and personal. Both allow the researcher to reflect on their use of relevant research tools as well as their place in the process of the research to ensure that quality is maintained. This is done by engaging in ongoing reflection throughout the research process.

The purpose of this chapter is to offer an orderly account of my methodological approach as I addressed the research questions identified above. The paper begins

3.1.2 Outline of the Chapter

with details about the ramifications for conducting research with young people as a necessary first step to understanding why engagement with young people was considered important. Secondly, I will look at the methods used in the research. This includes the principles informing the research, and the use of biblical criticism as a means of exploring scripture as an emancipatory meaning-making source. The second part of this chapter will explain the research design for this project. It will discuss the essential details related to the research framework, the research group, pre-interviews, interviews, and the transcription of interviews. The third section will examine how the analysis of the data was conducted and the basis on which I maintained validation and representation throughout the research process. Finally, I will offer a summary of the research methodology and concluding statement.

3.2 Methods

3.2.1 Epistemological Background for this Research

Given the interdisciplinary and non-uniform nature of conducting research in religious studies, this study draws on three overarching pools of knowledge for investigating the research questions:

1. Youth Research,
2. Theology (Caribbean and Black British),

3. Biblical Criticism (Postcolonial, Inculturation/Engaged and Ordinary Reader Hermeneutics.

3.2.2 Youth Research

Serving alongside young people has necessitated ongoing reflection about how best to support them as an important link in the life of the Caribbean church. In the field of research with young people, they are often considered a vulnerable group (Heath et al., 2009). Formerly, youth may have been treated as objects from which researchers extract information, feminist approaches to engaging with research participants have helped to change this outdated mindset. As established in the introduction, persons over 18 years of age are not normally categorized as “youth”. Yet, as explained in Chapter 1, for the purposes of this research, participants reflect a nuanced view of youth in the postcolonial Caribbean.

In the Global North, there has been an increasing interest in research among young people, and researchers have explored this interest by encouraging the involvement of such youth in the research process (Heath et al., 2009). Subsequently, research findings provide information that help to shape policies that are implemented at the organisational, governmental, and economic levels. This stage of youth also attracts the “adult gaze” (Heath et al., 2009) because during this period of their lives, young persons are more likely to engage in “dangerous or risky behaviour” (Heath et al., 2009) that sometimes impede their fullest potential in the future. Historically, the church in the Caribbean has played pivotal roles in youth development. While this is not often acknowledged, it can serve as an important space for allowing young people

to develop their moral compass in a globalizing context but also mature in their critical thinking skills so that they can pursue quality lives in an ever-changing world.

My experience with young people played a vital role in the development of the research question. However, realising how nebulous the initial theme was[59], changes were made as I continued to read contemporary scholarship pertaining to youth in the church; participated in ongoing reflection, and remained open in the conversations with the young people who participated in the interviews.

As I unpacked the complex questions surrounding postcoloniality and youth in the Caribbean, it was necessary to glean from the experiences of other Caribbean Theologians who have engaged with the ways in which the interpretation of the Bible has affected Caribbean society. Such scholarship is outlined in Chapter 4 of the Thesis. However, of particular interest to this research is the development of hermeneutics as the Caribbean sought to organise the Caribbean Theology Project. The work of scholars such as Idris Hamid (1971), Burchell Taylor (1991), Nathaniel Murrell (1987a), George Mulrain (1983a, 2004), Oral Thomas (2008, 2010), Garnett Roper (2012a), Ana Kasafi Perkins (Perkins, 2005), Marjorie Lewis (2011), Nicole Ashwood (2019) and Devon Dick (2009).

Womanist Theologians and their approach to reading the scripture for the liberation of all peoples was also insightful in narrowing the hermeneutical focus on both women and young people for the Caribbean context which I will explore later in this chapter. Of import to the development of the research topic are the contributions by Postcolonial Theologians such as Rasiah Sugirtharajah (2016), Robert Beckford (1998), Anthony

[59] The initial topic for the research was "Faith Identity Formation Among Youth in the Postcolonial Caribbean".

Reddie (2010), and contextual theologians Gerald West (2007b) and Carlton Turner (2013, 2024). Their examination of the hermeneutical developments in Africa and Caribbean diasporan contexts helped elucidate the necessity for research among young people as ordinary readers, who use the Bible under the influence of coloniality.

As I try to understand how young people generate meaning around text however, I also am aware that such use of the Bible is often facilitated by women in the home or church. Francio Guadeloupe (2008), in his exploration of Christianity in Caribbean culture pointed out a commonly held view that Caribbean women were responsible for ensuring that their children received religious instruction in their formative years. He states, “But when a child don’t go to Sunday school and ain’t learn these things, they does turn out be a terror. You show me a terror on SXM, and I show you a child who mother didn’t send him to Sunday school” (Guadeloupe, 2008). This participant highlighted how women are often seen as the ones responsible for helping to develop a young person‘s relationship with the scripture by sending them to Sunday School. In expanding this view, I would surmise also that such women facilitate important linkages to the hermeneutical process by providing relational and sacred space for dialogue and mediation of the text’s meaning. For ordinary female readers of the Bible in Caribbean society they even become their own authority in the interpretation of the text for the contemporary Caribbean experience and this practice is often passed on to their offspring. Guadeloupe (2008) in commenting on the interpretive practice of one of his mature female participants said:

> *No religious authority could tell her how to interpret the Bible. Like most other parents I encountered, she also taught her daughter to interpret the Bible in accordance with the contemporary situation. For instance, she told me in front*

of her daughter that biblical doctrines concerning the subordination of women to men were outdated. In her opinion, they were from a time when women did not work outside the home to support themselves and therefore had to obey men. In a time of single parents such as herself, that rule should be scrapped. Her daughter and other children on SXM were growing up hearing their mothers and fathers constantly reinterpreting the Bible to suit contemporary needs.

Like the participant in Guadeloupe's study, many women act as sacred relational spaces for young people to develop their own method of interpreting the scripture. It is my conviction that women who facilitate such sacred relational spaces for hermeneutical activity is reminiscent of the kind of relationship that would have existed in the Early Church and particularly in the relationship between Lois, Eunice and Timothy reflected in 2 Timothy 1:1-7.[60] My gravitation towards hermeneutics remained a constant feature even as I explored an interest in the use of "action reflection" (Reddie, 2003a, Reddie, 2010) and "transformational learning paradigms" (Reddie, 2003b, Reddie, 2006a) for helping young people approach the scripture in more emancipatory ways.

The World Bank Report on "At Risk Youth in Latin America and the Caribbean" (Cunningham, 2008) shows that while limited data from the region makes it difficult to assess the extent to which the church's involvement in the life of youth has been an empowering encounter the report is optimistic. Given the results from the United States a noticeable difference is observed especially with at risk youth when already established community spaces such as the church are used to facilitate after school

[60] As the primary text for use in this research a postcolonial reading of the passage will be reflected upon in Chapter 4 of this Thesis.

programs that cater to the needs of young people (Cunningham, 2008). What if such spaces are “hermeneutical spaces” for Caribbean Youth? It is not my aim to idealize the stage of youth but to create a reading strategy that can help youth engage with scripture in more emancipatory ways. The participation of young people in this research respects the fact that they are the experts on their experiences with the Bible as a sacred text. If an emancipatory approach to scripture is incorporated into future engagement with a text among youth, then this would be beneficial for not only the youth themselves but for the region.

While as the researcher I straddled the line of maintaining researching among young people in a way that would emancipate them, I had to learn also to manage the power dynamics which were at play. On the one hand I considered myself an insider. As someone from the Caribbean who shared a similar religious background as most if not all the participants, I want to believe that this made participants more comfortable in sharing their experiences. However, I can appreciate that this too may have made the exchange intimidating for the participants. Yet on the other hand, I am an ordained Methodist Minister, and a researcher. It was important that ethical guidelines be maintained while I sought to create an environment where young people would feel comfortable sharing their personal experiences in a non-threatening or imposing way. Research shows that the involvement of young people in this way can be an encouraging experience for participants, but it also helps when research is relevant to the context (Moore et al., 2016).

The following sections will seek to capture the ways in which the research was carried out and look at what was informing my decisions about how to collect and analyse the data collected. While in some respects it has been an exploratory encounter, the

research journey was marked by ongoing changes to ensure that I did not rely solely on the participants in the interviews, but the research process was also informed by theories that supported the general direction adopted to answer the research question. Given the paucity of data relating to youth in the postcolonial Caribbean church the topic was deemed relevant for all those who have an interest in helping youth to mature in their Christian faith using scripture as an emancipatory instrument. Young people generate meaning through their interactions with scripture, no matter how sparse those interactions may be. As a researcher it is important that I not only understand how they are doing this but also find insights for making such activity more empowering.

3.2.3 Theology

3.2.3.1Caribbean Theology

The landscape of Caribbean Theology and the ways in which intersectionality has informed the discussions around the scripture and its use in the Caribbean is a major consideration in the development of my research. While Caribbean theologians have in the past defined Caribbean Theology as an arm of Liberation Theology, also maintains a keen interest in a multidisciplinary approach to unravelling the experiences of Caribbean people when it comes to our use of the Bible. The development of Caribbean Theology has taken three main positions as the means of interpreting the text for use in the Caribbean context: survival, resistance, and liberation. The development of the *Caribbean Theology Project* (Roper, 2012b, Roper, 2012a) is one voice among many who have reiterated the need for affirming Caribbean identity

especially in a context where most of the population is of African descent[61]. Additionally, it takes into consideration how attitudes of "self-negation" (Turner, 2013) and powerlessness have been perpetuated in Caribbean history through colonial and neo-colonial world views[62] (Taylor, 1982, Thomas, 2008). Hermeneutical shifts in the *Caribbean Theology Project* glean from the experiences of the Native Baptists in Jamaica and how their Biblical hermeneutics sought to prioritize God as supreme master to which all other rulers are subverted (Dick, 2009)[63]. Devon Dick (2009) elucidated how the Native Baptists expressed a fundamental concern that the aspiration of *freedom* and *justice* for all people was essential for any interpretation of scripture. It is the pursuit of these ideals that eventually gave rise to the conceptual framework of Marcus Garvey, the Rastafarian Movement, and Philip Potter among others. Each represented a shift away from a self-understanding that catered to the colonial presence and made an appeal for greater emphasis on the experience of Caribbean people and the use of the Bible as a means for the region's emancipation and thriving[64].

Following the foundational template of Liberation Theology, Caribbean Theology, since its inception, has prioritized an approach to scripture that encouraged the experience of the reader or listener of scripture. It supports the view that the cultural and historical

[61] Carlton Turner in his recent publication has given a comprehensive account of how the Caribbean "Spiritual and intellectual discourses have affirmed this ideal for the theological discourse. See TURNER, C. 2024. *Caribbean Contextual Theology: An Introduction,* London, SCM Press.

[62] This includes political, economic, cultural, and religious domination from Euro Western religious contexts.

[63] The Native Baptists were an indigenous group of Baptists whose readings of the Bible and other biblically informed resources provided the impetus for their active participation in the fight for justice in the treatment of enslaved persons in Jamaica. This resulted in what is referred to as the Baptist War in Jamaica in 1831 and is one of the uprisings that contributed to the end of slavery in the Caribbean region.

[64] This thesis will try to create a hermeneutical approach to scripture that incorporates youth into this discourse. I argue that women of the Early Church were instrumental in the pursuing life in Christ Jesus among young people through their moral religious instruction.

experiences of Caribbean people must be a consideration for relevant engagement with Caribbean society. In other words, what we believe about what we read in scripture has the potential to inform how we live as Caribbean people (Taylor, 1991, Thomas, 2008). However, given the influence of evangelicalism in the region, Caribbean Theologians have maintained a critical attentiveness to interpretations of scripture that too often over-personalizes or universalizes the interpretation of the Bible (Murrell, 1987a, Roper, 1991, Mulrain, 1999, Perkins, 2005, Thomas, 2010). They call for a different approach to reading the Bible that resists the tendency of the *status quo* to placate the oppressor and silence the oppressed. To make the hermeneutical exercise meaningful for Caribbean readers, Caribbean Theologians have employed both interdisciplinary and intersectional methodological approaches that promote a healthy awareness of the reader's social location as a priority in relation to the text alongside the insights that can be gained from other aspects of biblical criticism.

3.2.3.2 Black Theology in Britain

As an offshoot of Liberation Theology, Black Theology was birthed out of the North American experience of racism and seeks to mobilize oppressed peoples in black America and beyond, to see how the Black experience is reflected in the Bible. As complementary theologies, Liberation and Black Theology seek to identify the God of the Bible with the experience of oppressed peoples and makes it clear that it is this same God of the Bible who participates actively in their empowerment. James Cone's development of Black Theology through the publications *"God of the Oppressed"* (1997) and *"A Black Theology of Liberation"* (1990) helped to articulate the Christian response to racism and the subjugation of the oppressed through 'white theology' in

America. With a shared history of racism, Black Theology in Britain has adapted North American Black Theology into the experience of Blacks in Britain. This arm of Black Theology also played a role in addressing the gap in research that I have identified[65]. As an unapologetically interdisciplinary approach to doing theology in Britain, this approach affirms the use of the Bible among diasporan black people as an authoritative source. Yet, it also brings to the fore that the ways in which we read the Bible must consider that while it is an *inspired text*, the Bible emerges out of a social context and some biblical texts cannot be accepted without some scrutiny (Beckford, 1998, Beckford, 2004). Why is this so? As with the reading strategies of former Native Baptists in Jamaica (Dick, 2009), the Caribbean Christian must engage with the biblical text to determine where the witness of God's presence among God's people serves to promote life and harness such a witness for the promotion of life for all people (Smith, 2023)[66]. To refuse to eschew such texts means that we will be better able to articulate concerns for greater social justice and wellbeing for all people (Jagessar and Reddie, 2007). To highlight how Black Theology in Britain has provided some important linkages to my research design I will seek to summarise and somewhat collapse some of the key attributes identified by Immanuel Lartey from the publication *Black Theology in Britain: A Reader (2007)*. These helped to give some semblance of structure to this research that is necessarily interdisciplinary but that is committed to making some

[65] In response to concerns about the focus on Black Theology in Britain as opposed to the United States, it had more to do with research interest in data that addressed Caribbean youth experiences with scripture in the life of the church. The church in Britian has utilized Black Theology to support a hermeneutical approach for the development of literature among diasporan Caribbean youth in that context.

[66] To the question: should some texts be read literally? The experience of the Native Baptists saw them reading some texts literally while others were not. The underlying dictum was the freedom of all people how the God of the Bible promoted this in both the Old and New Testament narratives.

praxiological input into the way in which the church seeks to make youth interactions with the Bible more emancipatory.

With an interest in affirming the value of all God's creation, this theology embraces an approach to life that is intrinsically linked to the divine order of things. And to know God and to experience God we must be able to express who we are authentically without having to compromise who we are. Some of the salient points related to Black Theology in Britain are:

1. When interpreting scripture there is a need for maintaining contextual relevance. And not only must it be contextually relevant, but it must also arise from the concerns at the grassroots level of the black community.

2. The use of every means available to arrive at a greater appreciation of the Black religious experience and articulate accurately.

3. The use of Black Afro Caribbean experience and its values are seen as an essential component of exploring religious life in a way that does not seek to conform to the Euro western epistemological norms.

4. Black Theology in Britain embraces all stages of life in the discourse of meaning making.[67] To miss this would be dangerous. Following the

[67] This inclusive approach to interpreting the text is also an important component of Black Theology in Britain that informs my approach to this study

perspective of James Cone, it takes the view that nothing is really set in stone when it comes to reading the scripture. Instead to challenge one's position is to propel the discourse into deeper reflection and perhaps into communal relevance.

5. Its liberating praxis also acts an important aspect of Black Theology in Britain that was an important consideration. This type of engagement sees the value of using social analysis alongside biblical studies so that the necessary social action required in Black communities is carried out with careful reflection on how the Bible can inform such actions.

These main points about Black Theology in Britain highlight the ways in which the use of scripture in diasporan black communities help to create space for reflection on the Bible that enables Christians to engage public perception of scripture from a more critical standpoint. This strand of Black Theology has also been innovative in its use of culture to engage young people as they seek to interpret the Bible alongside diasporan Caribbean culture so that they could respond to their contextual challenges that come with being black in Britain[68]. Despite one's age or socio-economic standing, the act of critically reading scripture makes space for inspiring people to instigate for positive change.

[68] Some of the publications which have helped to flesh out this approach to the text include but are not limited to the following: BECKFORD, R. 1998. *Jesus is Dread : Black theology and black culture in Britain,* London, London : Darton, Longman, Todd, BECKFORD, R. 2004. *God and the Gangs : An Urban Toolkit for those who won't be Sold Out, Bought Out or Scared Out* London, Darton, Longman & Todd, REDDIE, A. G. 2006d. Another Way of Doing Black God-Talk. *Theology (Norwich).* London, England: London, England: SAGE Publications, REDDIE, A. G. 2015. Telling the Truth and Shaming the Devil: Using Caribbean Proverbial Wisdom for Raising the Critical Consciousness of African Caribbean People in Postcolonial Britain. *Black Theology,* 13**,** 41-58.

3.2.3.3 Womanist Theology

The term “womanist” originated from Alice Walker’s “In Search of My Mothers’ Gardens”(Walker, 1984) where she described womanist as the black version of the feminist ideals. This term has been adopted by African American female theologians who divert from Black Theology’s glorification of the Exodus highlighting other interpretations of the narrative which were synonymous with the black female experience (Williams, 1993, Williams, 2012). Since the experience of Hagar resonates with the experience of black woman in the United States, the Exodus narrative is not as glorified in Womanist Theology as in Black Theology.

The black woman’s struggle for survival in a patriarchal and racist America resembles the experience of Hagar in the Exodus narrative. While the use of the Exodus Narrative in Black Theology was utilized by Cone to expound on the Black American experience and identification with the God of the oppressed, Womanist Theologians have offered a necessary critique of Black Liberation Theology in America and its influence has expanded throughout African diasporan such as Britain and the Caribbean (Bisnauth, 2011).

Womanist theology places a high premium on the holistic care of the entire community, while underscoring the limitations of both black theology and feminist theology in their attempt at speaking for black women as a marginalized group in society. It adopts a critical approach to scripture by interrupting the hermeneutical tendency of condoning violence against women and the silencing of women’s experiences in the Bible. Such a tendency (of violence and silencing) has historically been reinforced by patriarchal

interpretations of the text in the church. While womanist theologians see their role as serving both the church and community, they apply a hermeneutic of suspicion in their dialogue with the text, as they elucidate the ways in which power dynamics are at work in the creation and reinterpretation of the Bible. This is done so that the reader does not unwittingly collude with the goal of the governing hierarchy or patriarchal norms that are constructed to maintain the status quo.

Like all liberation theologies womanist theology considers the need to have some practical impact and requires the use of one's own cultural experience in the interpretation of and living out the image of God among all persons. This is achieved by what is referred to as 'praxis' (reflection and action), that leads to an improvement of community life. Such reflection and action paradigms have been facilitated by womanist theologians who promote discourse around scripture, church, and life, in hospitable spaces where persons are free to bring their whole selves into holy conversations (Murphy, 2009). I want to suggest in this research that such holy spaces, re-enact the experience of Paul at the home of Lois and Eunice in the presence of a young Timothy in the Early Church resulting in the author describing them as models of "sincere faith."

While this research is interested in creating a hermeneutic for youth in the postcolonial Caribbean, the use of Womanist theology, Black Theology in Britain, and the Caribbean Theology Project have been instrumental considerations in crafting the research methodology. These concepts helped to inform the approach to the creation of such a hermeneutic despite some practical limitations, such as time and the onset of COVID19. However, to arrive at a new direction for engaging youth with the Bible as ordinary Caribbean readers, further consideration had to be given to the hermeneutical

details necessary for cultivating a more critical approach to the text, particularly from a postcolonial context. Narrowing the focus in this way supports the view that how one reads the Bible can facilitate or hinder one's full emancipation as subjects, and not objects, of our history as it unfolds.

3.2.4 Biblical Criticism

The decision to use hermeneutics as a means of addressing the research question initially resulted out of my pastoral experience with youth whose legitimate questions about the Bible often made me feel like I had to defend the Bible. This along with the interest of Caribbean Theologians in a "new hermeneutic" for the region post-independence confirmed the need to address the hermeneutical concerns surrounding young ordinary readers and their interactions with the Bible in and outside the context of the church.

The ways in which we read the Bible in the Caribbean has evolved over the past 200 years. By resisting Euro-Western readings of the Bible we do not align ourselves with interpretations of the biblical text which were used to condone slavery and the dehumanisation of Caribbean peoples (Thomas, 2010). In a postcolonial era, the region continues to aspire towards the total emancipation of its people, particularly women and young people whose voices have historically been silenced in the use and interpretation of the Bible. Biblical criticism provides an avenue for building on the lessons of our past so that those who are often silenced using the scripture can find their voices; create constructive meaning around the use of this authoritative source; and potentially become subjects of history who are prepared to challenge some of the ideological structures in our region that continue to perpetuate violence against women

and young people. The following hermeneutical theories serve to highlight some of the insights that have supported the framework of this research as it seeks to create a hermeneutic for use among young people in the region.

Postcolonial Hermeneutics

As a means of reflecting on the use and interpretation of the Bible over the ages, postcolonial hermeneutics provides an approach to the text that has encouraged readers of the Bible not to accept the text and life in and outside the text uncritically. Liberation and decolonization act as primary motifs behind this hermeneutic practice with the view that there is an ongoing relationship between what happens at the center of imperial, colonial and neo-colonial structures and what happens on the margins where the two-thirds world exists in poverty. Fernando Segovia refers to postcolonialism as an “optic” (Segovia, 2006). Although it has been used in different academic circles over the years, such an optic, challenges the role of those at the center in setting universal standards to which the rest of the world is obliged to comply.

Within Biblical studies, postcolonial hermeneutics offers, therefore, a different way of evaluating not only the Bible as a resource that has been used by the power brokers at the center to control those on the margins but also provides creative space for rethinking how the Bible is used to inspire liberating activity among those who are on the margins and provide a means for decolonizing the imposing structures of western epistemology. Such a creative challenge is achieved by making readers and their contexts more subjective as they approach the interpretation of any biblical text.

Postcolonial biblical criticism also considers how the construction of the text would have also been influenced by imperial powers. The reader must examine who holds

the power in the telling of any narrative and how this power is used. Who is being othered and by whom? And the ways in which the text as a socio-political construct could potentially serve to circumvent the quest for full emancipation of all people if we do not remain self-critical in the ways in which we create meaning around our use of the Bible.

The use of the postcolonial optic suggests a movement away from the historical critical method as the only means of arriving at the meaning of scripture. The historical critical method, while it still has some value, is seen as a derivative of the Euro-Western positivistic methods which speak from a particular context. A context that has been for those at the margins, the self-proclaimed epicentre of truth for too long. As an alternative to the historical critical method, a focus on the reader's subjectivity becomes a more honest approach to scripture. The authoritative position of the scripture is therefore seen as a space that can be challenged rather than accepted wholeheartedly without question. Postcolonial biblical hermeneuts have encouraged more critical analysis of texts to arrive at meaning that is able to serve those who have historically occupied the margins of creating knowledge.

As I sought to create a hermeneutic for young people in the postcolonial Caribbean context it was important that I consider how the use of Caribbean experience as an important backdrop for interpreting the Bible could stimulate young people in critical reflection that enhances the liberating work of God in the Caribbean basin. The postcolonial optic has offered Caribbean Theologians some creative ways for using the Caribbean's rich historical, socio-political, and cultural experiences alongside the Bible (Mulrain, 1983a, Thomas, 2008, Bisnauth, 2011, Roper, 2012a). What is still to be

explored is focused attention on how such tools could be used among young people in a globalised culture.

Musa Dube (2002), helped to articulate why this kind of work is needed in her response to Justin Ukpong scholarship. While she supported the view that colonisation has formally ended, she emphasized that this phenomenon continues in the form of globalization. Dube (Dube, 2002) says,

> *There is also the issue of cultural imperialism, where our children can surf the net and play games, listen to music and read jokes that have very little or nothing to do with their context or with other human beings. The real issue about globalization, therefore, is not that it will not benefit many but that it leaves billions out of control in their contexts, economically worse off, dehumanized and that it does not improve the quality of human interactions. The question is pointedly tabled by Kanyoro who asks, "will the world's poor…benefit from globalization?*

The globalizing effect on the minds of young people in the two-thirds world is undeniable in the 21st century. However, building on the postcolonial vision, Justin Ukpong's Inculturation Hermeneutics (Ukpong, 1995) and Engaged Hermeneutics (Ukpong, 2002) offers some vital considerations for effectively responding to the globalizing context in which we now exist.

Inculturation/Engaged/ Ordinary Reader Hermeneutics

Challenging the methodological approach of the Western world, the idea of inculturation hermeneutics was birthed out of the African context. Justin S. Ukpong in explaining Inculturation Hermeneutics states that:

> *Inculturation hermeneutics is a contextual hermeneutic methodology that seeks to make any community of ordinary people and their social-cultural context the subject of interpretation of the Bible using the conceptual frame of reference of the people and the involvement of the ordinary people in the interpretation process. It seeks to make the message of the Bible come alive in the contemporary contexts, and is strongly affirmative of the presence of the supernatural in the Bible* (Ukpong, 1995).

From my own understanding of this hermeneutic, it does not offer a set template for all social contexts but demonstrates how Africans use their indigenous cultural artifacts to lead ordinary readers and academic readers of the Bible into Biblical praxis.

This type of hermeneutic challenges the ways in which Western academics have accepted Western interpretations of scripture as universal truths by offering through the ritual space of reading the Bible together an opportunity to construct critical readings of scripture that take into consideration the African experience and the questions that those immersed in the experience of African people are bound to ask. Such questions are often related to themes of justice, peace, love, inclusivity. While ordinary readers often approach the biblical narrative from the eyes of faith, inculturation hermeneutics takes into consideration the idea that such precritical readings of the Bible are never objective. Rather they are informed by the dominant

epistemologies within that individual's socio-political context as is evidenced in historical-critical methodologies.

How does one facilitate an environment for critical reflection on one's inherited epistemologies using the Bible? Scholars such as Gerald West (West, 2009, West, 2007a) in South Africa have sought to build on the work of base ecclesial communities engaging ordinary readers through Contextual Bible Studies. While his work shows how the use of the Bible within African and by extension Caribbean and other diasporan communities can be a source for a greater measure of orthopraxis among ordinary readers, the purpose of this thesis' research is not to explore contextual Bible studies for young people, but it will complement such approaches. Understanding how a young person reads this authoritative text (the Bible) can either dismantle or reinforce power relations that can become resistant or submissive to the existing status quo. The use of Inculturation Hermeneutics is one way in which young readers through their encounters with the text could explore the Bible through the Caribbean experience and using Caribbean cultural artifacts, make the Bible come alive. Bringing together the text and its context as well as the reader and their context can offer opportunities for the reader to address the questions that arise from living out one's Christian life in a particular context. It is then that a person's reading of scripture becomes "life centered" (Ukpong, 2002) and can potentially affect community life on a whole.

While the starting point of both postcolonial and intercultural hermeneutics is the lived experience of the reader, a method had to be selected that would be able to examine the experiences of young people with scripture. The qualitative method is widely used for assessing the meaning making process. This approach allows a dialectic between the researcher and the experience of young ordinary readers from the Caribbean.

Understanding current approaches to meaning making with the Bible could provide added insights into making the experience more emancipatory for an age group that is often at a peripheral position when it comes to biblical research in the region. To develop a reading strategy for this grouping it was important that the researcher organise interviews among ordinary young readers.

3.3 Research Design

This study utilized interview data from young people in the postcolonial Caribbean to investigate how they generate meaning in their interactions with the Bible (particularly the New Testament) as a widely recognized sacred text. A thematic analysis was used to analyse the data that was collected. This data not only helped me to understand the phenomenon but also assisted in the development of a new hermeneutic to facilitate emancipatory encounters among young people in the region.

A representative sample was recruited from the country of St. Kitts-Nevis. Leaders from the traditional (Methodist, Moravian, Anglican) and non-traditional (Church of God, Wesleyan Holiness) churches were contacted seeking their assistance in the recruitment of participants. It was felt that to get a wider view of young people's experiences it was important to include both the Protestant and Evangelical denominations in the research. Leaders/gatekeepers were contacted using an invitational letter outlining the purpose of the research and what would be required of those who consented to participate. The selection criteria indicated that participants were required to be between ages 18 to 21[69], members of the church or groups

[69] This age range was subsequently changed to 18-30 years.

associated with the church who were or were not necessarily Christian; and that participants were required to meet with me for the interview via Zoom at a time that was convenient to them. To ensure inclusivity it was advised that there be some balance in the selection of male and female participants as well as differently abled youth. In relation to the Leader from the Methodist Church in Nevis it was advised that participants should not be selected from my home church (Gingerland Methodist Church). The struggle to find willing participants resulted in reconsideration of some of these ideals. Two (2) participants were identified from my home church. While we grew up in the same church my absence from Nevis over the years would have created a distance and some measure of unfamiliarity in the interview experience. I proceeded with these interviews with the hope that if more than 15 participants were identified then I would have the choice to exclude the two participants from my home church. A total of 15 participants were accrued for the online interviews[70]. It is my view the incorporation of these two participants from my home church did not detract from the results of the interviews.

The assistance gained from the leaders of traditional/ Protestant denominations sourced fifteen (15) participants who were able to conduct interviews with me within the timeline that I had previously prepared. After obtaining the names and contact details of each potential participant, I reached out to each participant via email and where available, via text message, providing them with a Participant Information Sheet

[70] The use of 15 participants was sufficient for the research given that the last population census reported that the population of St. Kitts-Nevis was 47,195 with 7938 young persons between ages 10-19yrs old. And 12,186 persons between ages 20-29. Not all of these youth would attend church or be part of a organisation affiliated with the church, however all youth are expected to attend morning devotions at the public schools where scripture is still normally read and interpreted. The See STATISTICS, D. O. 2011. Demographic & Social Statistics. 2011 ed. St.Kitts: Department of Statiscitcs, Sustainable Development.

and Consent Form. After the Consent Forms were received the Interviews were scheduled and convened via Zoom[71]. From the 15 participants, eight were males and seven were females. Most of the participants came from the Moravian and Methodist churches and one from the Anglican Church.

This research adopts what Mats Alvesson calls a "R-reflexivity" (Alvesson, 2010) in its design. This therefore means that the research will seek to add insight to existing perspectives related to how ordinary readers, particularly young people, interact with the Bible especially within Afro-Caribbean/diasporan communities. While I will interrogate existing scholarship, my overriding interest is maintained by looking at how young people are shaping meaning through their interactions with the Bible as ordinary readers. The investigation underscores the importance of the postcolonial context in understanding this phenomenon. I will seek to magnify the experiences of young people from this context and see if there is any opportunity for innovation in the use of existing reading strategies for greater utility among young people in the region. While there is an acknowledgement of postmodern/post-structural input to research, which challenges the positivistic interpretations to research findings, this research will seek to offer an alternative viewpoint to New Testament Hermeneutics that reflects the contextual reality of the postcolonial Caribbean youth.

In 2003 it was reported that two thirds of the Caribbean's population consisted of persons under the age of 30 (Cunningham, 2003). Considering this statistic the Caribbean needs to be more attentive to this under-researched age group so that

[71] The Zoom platform was a convenient alternative especially since it alleviated any cost which could have been incurred for travel between both islands. Such travel would have been at various times, which were most convenient for the participants.

organisations such as the church would be able to better position themselves to equip young people for participation in the ongoing task of emancipation and decolonization of the region.[72] Engagement with young people in the region allows us to better support their hermeneutical needs and perhaps also strengthen the response of two thirds of the region's people towards the authoritative position of the Bible in the region's consciousness.

Noel Erskine (Erskine, 1981) and others (Watty, 1981, Davis, 2008a) have argued for the decolonization of theology in the region as a departure for rethinking the use of the Bible by the church as a means of reclaiming Caribbean identity. Postcoloniality considers the implications of coloniality on Caribbean identity (past, present, and future) and how the use of the Bible can serve to affirm such identity and personhood to pursue just relations among all people in a world that is becoming a global village. Through the postcolonial lens one sees how the colonial presence would have devalued the experiences of indigenous peoples with God and consequently would have shaped society with the aegis of Eurocentric white male superiority.

More recent reflections on postcolonial thought have disclosed the need to review postcoloniality especially in the light that it tends to affirm the marginality of the two

[72] As explained before, the ways in which the Caribbean experience has been constructed over time is also an important part of understanding how young people treat the Bible. This therefore justifies the approach and use of the 'postcolonial optic'. The idea for greater innovation in the approach to scripture with young people was not birthed in a vacuum but rather out of increasing awareness about the impact of coloniality on every aspect of the region's existence and increasing attempts among scholarship to untangle this dilemma over the years. This has necessitated a reorientation in the ways in which Caribbean people read and interpret the Bible among those receiving theological training. However, the thesis seeks to make a case for extending this approach among ordinary young readers especially considering the increasing levels of violence among this age group in the region. Such a discourse among biblical scholars has produced from the Caribbean a "Resistant Biblical Hermeneutic" by Oral Thomas and a "Caribbean Liberation Hermeneutic" by Burchell Taylor. Unfortunately, both have not given sufficient attention to the experiences of young people with the Bible and how to aid them in their maturation towards appropriating such innovative ways of reading the text considering the Caribbean's history.

thirds world (Abraham, 2015). Instead, what is being called for today is the decolonization of inherited (colonial) knowledge systems by affirming the experiences of the ordinary people, while responding to colonizing forces of capitalism in a globalizing world. As a spiritual response, postcolonial theology seeks to reflect an alternative world where the power struggles that contend for cultural space can be resisted with the hope that selfhood will emerge in the cacophony of nationalist expressions. This research therefore seeks to open space for young people to engage in conversation with the text of their Caribbean experience with the Bible so that they would be able to work out for themselves where Caribbean identity and culture should participate in the making of a better world in response to the many and varied contemporary power struggles. Musa Dube suggests there is potential for the creative development of biblical ambiguities (Abraham, 2015). Such activity will, she believes, support greater interdependence and liberation when we consider the Bible in relation to the experiences of ordinary local people (Abraham, 2015)[73].

As it relates to the Research Design Womanist Theology also provides an important link between the community and the church and how scripture is read to facilitate social

[73] I concur with Calton Turner (2024) who highlights the diversity of the Caribbean as an asset and opportunity for theological discourse. I would add however the need to ensure that young people are incorporated into this discourse if it is to be sustainable. Additionally, Turner's position fits well with the work of Gerald West's (2007b, 2007c) who understood that there was much to be gained from working with ordinary readers in South Africa. West considers the ways in which the Bible as an important text can be read alongside biblical scholarship to arrive at a greater appreciation for the creative interpretative process. His work forms an important link in the framework of the research because it looks at the ways in which contextual readings of the Bible can lead to more emancipatory experiences or in his case liberation. His approach highlights the importance of liberation theology as a minority approach to the scripture rather than dependence on the trained reader and their interpretations especially for those on the margins. Using the liberation motif, he links the experience of ordinary readers with the Bible using themes that resonate with their local experiences. If this is to be taken seriously among young people in the postcolonial context, it is my belief that it will not only strengthen life in Christ among young people of the region but also help to ensure sustained interaction with the scripture beyond adolescence and young adulthood.

change and social justice concerns. It considers how the role of the Black family in community is strengthened through its critical interaction with the scripture and the experiences of black people in America and has some applicability for the Caribbean region.

While it is not prescriptive, womanist theology and hermeneutics offer some important considerations for the way forward especially in the life of the church. What to me is pivotal in the womanist theology/hermeneutics framework is the way in which the conversation between community, academy and church is facilitated, with an interest in helping the black community to acknowledge its history while seeking ways of reading the Bible differently to magnify the experiences of those who are silenced in the Biblical text [74]. As a group of people who are not only silenced by the text but often oppressed by the oppressed; womanist theology helps to make an important connection with the scripture passage (2 Timothy 1) that was selected for hermeneutic development in chapter 2 of this thesis. It brings to the fore, the often-undervalued didactic contributions of ordinary Caribbean women who invest their lives into making space for young people to learn how to use the Bible as a tool for moral edification, self-actualization, and participation in the life of the ecclesial and wider community. As they pursue the fullness of life, with the Christian community they are often the ones who are forced to reconcile between what the Bible says and what the God of the Bible

[74] The work of Wilda Gafney (2017), whose use of a Womanist Midrash combines the Historical Critical approaches and literary analysis supports the idea that we can find meaningful use for the Historical Critical details and further expand the narrative with the use of the imagination. This can be achieved even with the acknowledgment of the Euro Western hermeneutical biases. As seen in Chapter 2 of this Thesis, the background knowledge pertaining to a community of women in the Early Church, who play a vital role in the moral education of their children helps to build the argument for a Livity Gospel Hermeneutic. It strengthens the idea that the spaces created by women for use with the Bible can support not only their moral education as Christians but an emancipated pursuit of 'life in Christ Jesus' within any given Christian community.

means to say to them in their own contextual challenges. Such challenges include domestic violence, colourism, classism but also drug abuse and the implications for the black families especially in fragile post-pandemic economies.

3.4 Qualitative Methodology

A qualitative methodology was seen as the best approach for investigating the research question because it allowed the researcher to go beyond descriptive assessment of the phenomenon that was being investigated. This method was considered more useful for identifying and illustrating the ways in which meaning was happening among a particular group of people over time. According to Braun and Clarke (2013) this method is also “rich” (Braun, 2013) and “captures the complexity, mess and contradiction that characterises the real world, yet allows us to make sense of patterns of meaning” (Braun, 2013). In this research the qualitative methodology provided space for exploring biblical meaning making occurring among young people from the Caribbean and the church’s role in such activity.

While the initial interest was in persons under the age of 18, other factors influenced the final choice of an appropriate age group. The United Nations (UNICEF, 1989) and World Bank (Cunningham, 2003, Cunningham, 2008) definitions for “youth” agree that ages 14 to 24 reflect the category of youth, however this strict categorization could not be applied for my research. While by international standards 24 was the highest limit for youth, in the Caribbean this limit could be treated much more loosely given that many “youth” (by international standards) and even beyond this age are not able to transition into an autonomous adulthood (living on their own) because of economic/ financial limitations throughout the region. This factor often results in youth continuing

to live at home with their parents well beyond the age of 24. While initially the age limit identified for the research was 18 to 21, leaders found it difficult to recruit participants in this age range. With these considerations, and the imposition of time constraints for completing the research, the age group 18 to 30 years was selected. This group would be able to represent the postcolonial Caribbean youth accurately and would be able to negotiate appropriate times for private and confidential conversation via the Zoom platform. It was felt that such persons would be mature enough to engage in discussions around a selected passage of scripture from the Bible. As the specific focus areas for the interviews, were settled, the research sought to explore if there were any new insights which could be attained from ongoing reflection on the text with the participants.

A qualitative research design was adopted to provide a structure for collecting and analysing the data that was collected. Prior to commencing the study, ethical clearance was sought and received from the University of Birmingham Ethics Review Committee.

3.5 Researcher Reflexivity

As a researcher, the process of reflecting on the data that I was collecting was informed by an openness to discover how the participants as young ordinary readers were interacting with the Bible. However, as I engaged in reflection on the process, I realised how essential it was that I reflect also on the ways that I was interacting with the data that I was collecting. As I sought to interpret the data I had to also come to terms with my own theological views and contextual background which were innately playing a part in the ways in which I reported on the data that I was collecting and interpreting. A research journal was maintained so that I could track the development of my thoughts

throughout the process (Braun, 2013). This journal occasionally merged with my own personal daily journal as I reflected on the recruiting, interviewing and transcription process. I became increasingly aware of my place within a conservative Afro-Caribbean cultural background and how it had informed my thinking.

Additionally, my social location as a middle class Ordained Methodist Minister, whose heterosexual female presence in the research were themselves powerful positions, needed to be acknowledged as important considerations for the ways in which I engaged with participants. While I perceived myself as an insider, being that I am from the Caribbean, I was not ignorant of the fact that who I was as a researcher also reflected my personal and professional values. As someone who is a trained reader of the Bible, having undergone training up to the master's level, it was important that I also not allow my knowledge of the Biblical text which was going to be examined to become the centre of the interview. Rather, I had to maintain the subjectivity of the participant so that their responses would comprise the bulk of the interview. However, I did not pretend to be unaware of the text and resolved to share some key insights about the text with each participant immediately before beginning the interview.

3.6 The Research Group

The research group targeted was youth from the Caribbean who had some familiarity with the Bible. While participant familiarity with the Bible would not predispose them to in-depth knowledge of the text, it was hoped that in conversation with young people they would serve as conversation partners for a greater understanding of how young people in the postcolonial Caribbean were thinking about or making meaning through their use of the Bible as a sacred text. It was important to me that I interacted with

these ordinary readers of the text rather than rely solely on my prior experience with youth after years of interacting with them as an ordained minister. These (exploratory) research conversations would offer some basis for my initial thoughts about the postcolonial Caribbean experience and how it continued to play a role in the ways in which youth generated meaning through their interactions with the text especially within the established church setting.

The final decision to limit the age group for the research to persons between ages 18-30 was influenced by different factors as discussed before. However, it is believed that this stage in the Caribbean setting still aptly reflects the experience of youth in the region. In a study conducted by the Gallup Organisation in 2005, the research concluded that the views held by youth about the Bible usually mirrored the views held by older adults (Winseman, 2005). This research also seeks to explore more emancipatory approaches which the Caribbean church could use to engage young readers of the New Testament as a resource for not only information about the time in which Jesus, Paul and the first Christians lived but as a resource that could be used in one's spiritual formation.

3.7 Collection of Data

3.7.1 Pre-Interviews

Before each interview, participants were obliged to give their consent to reading the data provided so that they would be fully aware of what the research entailed and what would be required of them as participants.[75] With the understanding that their

[75] Copies of the pre-interview documentation are provided in Appendices One, Two and Three

participation was entirely voluntary, each participant was given a deadline by which they were able to withdraw from the research. Additionally, participants were asked to provide an anonymous name that would be used to refer to them during the interview. When the signed Consent Form was received an Anonymous Participant Code [76] was assigned to the participant. A Confidential Details Key was secured by the researcher so that all the details pertaining to the date of the interview, Zoom details, and the participant's anonymous details could be referred to when needed (See Appendix Four). The participant thereafter received a copy of the completed Consent Form with the signature of the researcher along with the details for Zoom Meeting and a reminder to read 2 Timothy 1:1-7 prior to the interview.

On the date of the interview participants were reminded that their participation was voluntary, and that they were free to withhold a response if they were not comfortable with the questions asked. While a question sheet [77] was prepared, participants were also encouraged to ask questions of the researcher during the interview. Before each interview participants were given some brief details about the historical background of the letter with particular focus on Timothy as a young person in the life of the Early Church [78]. This was deemed necessary as I attempted to read with the participants and establish some initial connection between readers and Timothy -an often-unrecognizable *youth* in the text.

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[76] A website was used to create anonymous codes which were assigned to each consenting participant. See: GEORGIEV, G. V. *Random Alphanumeric Generator* [Online]. Available: https://www.gigacalculator.com/randomizers/random-alphanumeric-generator.php [Accessed 14 March 2022].

[77] See Appendix Five

[78] This understanding of Timothy being young is supported by the Pastorals in 1 Timothy 4:12 where the author states "Let no one despise your youth but set the believers an example in speech and conduct, in love, in faith, in purity."

After the pre-interview activities were completed, the interviews were convened.

3.7.2 Interviews

The final stage of the study comprised a semi-structured interview with fifteen participants. A semi-structured approach was selected since it helped to create a relaxed environment to convene the interview while allowing me as the researcher to follow up on anything that I missed that could potentially add value to the research question (Smith, 2015, Braun, 2013). In these “professional conversations” (Braun, 2013), participants were able to share their faith journeys candidly and reflect on the use of Scripture in their personal faith experiences as young citizens of the Caribbean. They also reflected with me on the selected passage (2 Timothy 1:1-7) and offered their thoughts about the meaning of scripture and the role of Caribbean history and culture in making sense of what the Bible has said to the region over the years. They surmised their understanding of the text and offered suggestions about how the use of the Bible in the church could be made more relevant for young people like themselves.

While Smith (2015) contends that semi-structured interviews are frequently more challenging to evaluate because of their propensity to spontaneously generate unplanned questions from both interviewee and interviewer; he does not suppose that it is an impossible undertaking. This semi-structured approach allowed greater flexibility during this exploratory undertaking. This resulted in the inclusion and exclusion of some questions based on the type of details needed to help answer the research question.

After the manual recorder and the Zoom recorder were both turned on, participants were led through a semi-structured interview, most of which were video recorded. To understand the narratives informing the participant's approach to the text, a few demographic questions were asked along with some questions relating to the participant's personal faith journey. It was apparent that some of these questions were unfamiliar to the participants, yet they each responded. For some it seemed as though it was the first time that serious consideration was being given to how scripture informed their personal and professional life as young Christians. While some participants were initially reserved, as the interviews progressed, they became increasingly relaxed and willing to explore their ongoing interaction with the Bible and their lived experiences as young Caribbean Christians. Other sections of the interview addressed the following tasks: Analysing the chosen passage (2 Timothy 1:1-7); Summarizing Personal Significance of the Text; Examining the relationship between Caribbean History and Christian experience with the Bible; The text and its relevance to Caribbean Youth; Use of Local Dialect and the Text's Meaning; Assessing the way forward for the Church, Youth, and the Bible. At the end of the interview, some participants were still curious about the aims of this type of research. Participants seemed to find it odd that someone would be interested in what they had to say about the text.

The research eventually established a focus on hermeneutical activity among young people who use the New Testament as a means of spiritual edification. While some of the participants mourned that they were not reading their Bible enough, they maintained an exalted place for the Bible in the Caribbean Christian life. It was to be

treated with such respect that for some to consider translating the Bible into Caribbean vernacular would seem to be an abomination.

After each interview, I reflected on the experience in my personal research journal. This was secured in my personal safe at my residence in Selly Oak. This was also maintained during the transcription process until I began to prepare a chapter on the presentation of the data from the research.

3.7.3 Transcriptions

Each transcript was transcribed independently by the researcher. (See Appendix Six) The manual process used was useful in giving me a thorough knowledge of each professional conversation. Each transcript took an average of 8-10 hours to complete. The Zoom recordings were utilized for preparing the first draft of each transcript. Where they were available, the backup copy made with the manual recorder was used to verify the first copy of the transcripts which were prepared. Each type-written transcript was password encrypted and the final copy was returned to the respective participants for feedback. Only a few of the participants responded to my appeal to give any response to the transcriptions which were prepared.

In addition to giving me an in-depth knowledge of the interviews, the manual process helped to stimulate reflections on the content of the interviews and ongoing reading in relation to the ways in which postcolonial readers treat the Bible as an authoritative source. It also became clear that while most participants did not see the Bible as the 'literal word of God', that there was a nuanced approach to some of the Bible's

teachings especially when it came to the treatment of women and family life. These and other observations were noted during and after the completion of each transcript.

3.8 Data Analysis

A thematic analysis was chosen as a simplified yet flexible approach to analyse the data collected. This method enabled me to locate common themes and trends of meaning in relation to the topic under investigation throughout the dataset that I had gathered. Additionally, an experiential thematic analysis that prioritized the participant's view was essential in my approach to the interviews. From this standpoint I would be better able to understand how the participant was experiencing the biblical text and making sense of what they read considering their experiences in the life of the church and wider Caribbean community. My approach to the thematic analysis was also influenced by a constructionist method that considers how the themes were being shaped alongside the established world view for young people who interacted with this authoritative sacred text in the Caribbean.

By the end of the transcription process, the research questions had been more clearly defined: How do youth in the postcolonial Caribbean generate meaning through their interaction with the New Testament? Are there more emancipatory approaches to the text that the traditional church can employ as they engage youth with the New Testament?

After all the transcriptions were completed, initial coding was done. This was done manually by separating similar participant responses under different groups. This was

then followed by categorization of the data which eventually produced themes for analysis, using the OneNote Microsoft Application to facilitate the categorization.

For my analysis, I prepared a list of the transcripts and ordered them chronologically. I began from the middle and worked my way outwards until all the transcripts were coded. Transcripts were thoroughly reviewed for coding. Each code was identified based on how it aided in answering the research questions. As previously stated, a Microsoft Word document was created and as I re-read each transcript, I was able to systematically record repeated codes. Participants' remarks were recorded in a personalised summary under each code. Using summary statements that were themselves coded based on the participant responses I was able to trace codes back to each individual transcript and the page where the summary statement originated. This was so that if it was necessary to quote from a participant the summary statement could be easily retrieved. These codes were very exhaustive (Braun, 2022) and as I progressed with each transcript, I continued to journal my thoughts about the process. Some codes were overlapping and so eventually had to be merged, and from these codes, themes began to emerge.

Themes emerging from the categorization process included:

- Scripture as Authoritative Guide;
- Cultural Dissonance/Receptivity;
- Historical Dilemma of Coloniality;
- Family Support; Inherited Default: Caribbean Christian Conservatism;
- Affirming Wellbeing; Personal Actualization;

- Reflection and Action. It seemed that these themes were too many and there remained some doubts about the themes recovered from the data. Yet I persevered with the doubts about what seemed like very dense themes. These themes were treated as insights from the data set. With ongoing reflection and reading they became conversation partners for understanding how the young people were relating with what they read from the scripture. They (the themes) also served to make clearer how the text, alongside history and culture, was interacting with personal meaning and the living out of their lives as young Caribbean Christians.

With multiple breaks in between the coding process, I tried to continue reading around the development of postcolonial hermeneutical thought and how others had articulated the ongoing disparity between the colonial, postcolonial and neo-colonial experience with scripture and its use among youth in the contemporary world out of the Caribbean experience. What seemed lacking is literature that dealt more specifically with how young people in the Caribbean had been reconciling the historic use of scripture as both a tool of oppression and a tool of emancipation. Furthermore, it seemed untouched by academic discourse how such a historical dilemma was being reconciled so that more emancipatory approaches to scripture could enable young people to be fully Caribbean and fully Christian in a globalizing world differentiated by colour, class, gender, and capitalism.

Ongoing engagement with the data resulted in the refinement of the initial themes. The six (6) main themes became: Authoritative Guide alongside discordant history; Reflection and action towards self-actualization; Visualization, Identity and Relevance; Religious Experience and Wellbeing; Culture and Conservative Default; Deciphering

text with fragments. A chapter was then prepared using these main themes for the presentation of the findings from the research interviews. [79] While doubts continued to linger, I resolved to continue to wrestle with them as I worked through the presentation of data and promised myself that if they persisted, I would return and review the codes, categorization, and themes later.

A potential limitation of this methodological approach was that the responses from participants about their experiences with the scripture were subjective and therefore susceptible to recall bias. However, in affirming Caribbean youth experiences with scripture this too was a necessary asset. Another limitation was the multi-tasking that took place during this qualitative research process. Preparing a thematic analysis while learning to conduct a thematic analysis resulted in the presence of lingering doubts throughout the process. However, the available (practical) resources (Braun, 2013, Braun, 2022) served as a practical buffer to those doubts.

3.9 Validation and Representation

The lack of clearly defined methodological approaches to hermeneutical studies in religious studies, and New Testament Hermeneutics in particular, allowed for a certain measure of liberty mixed with trepidation when it came to conducting the research. In the Participant Information Sheet and Consent Form, the original title of the research was identified as “Faith Identity Formation in the Postcolonial Caribbean.” However, in the communication with the gatekeepers of the church, an explanation was provided about what would be explored in the research and how it related to faith experiences

[79] The final version is included in this thesis.

of young people in the Postcolonial Caribbean and the significance of scripture in shaping their faith into adulthood. Hermeneutics and postcoloniality continued to inform the collection of data, and the refinement of the research topic. The semi-structured interviews were useful in exploring the ways in which young people in the postcolonial Caribbean were to interpret the New Testament. The articulation of their personal experiences with the text and the discussions around the selected passage helped to measure qualitatively how the interpretation of the scripture was being carried out by young people in the postcolonial Caribbean experience. While no one account could claim to be an infallible representation of Caribbean youth interpretive strategies, the inferences that have been gleaned from the interviews provided ample support for further investigation.

3.10 Conclusion

The fifteen participants represent a reasonable sample for assessing the ways in which youth from the postcolonial Caribbean create meaning around their use of scripture. The data that was collected offered some insight into how this very authoritative text (the Bible) is both understood and reinforced in the minds of young people as they transition into adulthood. It is important to state however that the purpose of the use of interviews was not to arrive at regional generalisations about youth experiences with the Bible, since this would require a larger sample. However, the interviews function like Case Studies (Gillham, 2000) which offer some insight into the experiences of young people in the region. The insights gleaned from the interviews further exposes the harsh reality that our experience of coloniality in the Caribbean has not aided in the effective use of the scripture for allowing young people to fully exercise their subjectivity

in the creation of meaning around this sacred text. In theory, this phenomenon is reflective of diasporan communities where the Bible continues to play an important role in the shaping of societal moral values and norms.

In this chapter I have described the methods and methodology that were used in conducting this research. While youth research forms a necessary epistemological consideration the use of theology and biblical critical approaches offer useful insights into how diasporan black communities have sought to rethink the use of scripture as a means of securing the life and wellbeing of formerly enslaved persons. Since the Christian scriptures are still considered vital in one's Christian experience it was important to engage Caribbean, Black and Womanist theologians to ascertain how young people could become more active part of the ongoing discourse. The use of Postcolonial as well as inculturation/ Engaged and Ordinary Reader Hermeneutics offers a more critical approach to the use of the Bible among young ordinary readers. This will subsequently, lend itself to the incorporation of young people as subjects in their hermeneutical development. The researcher beliefs and biases were addressed along with the outline of the chapter. The theories that undergird this research and why they were deemed essential to this multidisciplinary approach were explained. Afterwards, the Qualitative Methodology was described, with details about the research design, research reflexivity and the research group. Finally, an explanation was provided about the ways in which the data was collected and analyzed for this research.

Having established the approach to engaging this research the next chapter will offer some historical considerations for relationship between Youth and the Bible in the region. Understanding the ways in which young people have historically interacted with

the text in the Caribbean region can help inform more enlightening and emancipatory encounters in the future.

4.1 Introduction

There is a general acquaintance with scripture that pervades Caribbean society. However, despite many methodological developments (regionally and internationally) their application and use among young people in the Caribbean is lacking. This research in attempting to create a Livity Gospel Hermeneutic is proposing that the bridging of the gap between academia and ordinary young readers is an opportunity to aid in the hermeneutical and spiritual maturity of youth across the region which has the potential to engender life[80]. This chapter will explore the ways in which "ordinary young readers" in the postcolonial Caribbean have been encountering the Bible as a religious resource for meaning making. This will be done by examining the role of the church and the education system in the life of youth as spaces for interaction with the sacred text between the post-emancipation period up to the present time.

Several scholars have undertaken the task of assessing the impact of the church on the introduction of Christianity in the Caribbean before Emancipation in 1834 (Erskine, 2014a, Lampe, 2001, Watty, 1981, Erskine, 1981). The historical vestiges of slavery have influenced how Caribbean culture has evolved. And while the church must be commended for utilizing the funds appointed by the British Parliament to help make education accessible (Hunte, 2001), one of the critiques levied at the church was its failure at using scripture to address the contextual realities which hindered the region

[80] The reference to "life" here connects with the text from 2 Timothy 1:1 where Paul's apostleship is grounded in God's will, and the revelation of the Jesus Christ of the Gospels. Additionally, it is "the promise of life in Christ Jesus", that is animated in Paul ministry but more importantly in the life of Lois and Eunice that propels the faith that Timothy and the young church perform as they make an earthly life for themselves.

after emancipation. These include but are not limited to persistent poverty; extractive economies that were monopolized by colonial powers; high unemployment rates; devaluation of Caribbean historical experience and culture, as well as public alienation. This chapter will not undertake the task of historicizing the legacy of slavery; rather this chapter will seek to assess the influence of coloniality on the ways in which youth and text interacted for the creation of meaning during and after the Independence Era. The Bible had historically provided the narrative for resisting the oppressive hand of coloniality prior to and after emancipation. Up to the dawn of independence it continued to be instrumental in helping the region to define itself and aspire for an autonomous future for Caribbean people.

4.2 The Bible and Youth in the Caribbean Context

4.2.1 Independence Era 1962 -1983

In the aftermath of two World Wars that crippled the global economy, Britain was unable to respond adequately to increasing levels of public dissent towards the Crown, concerning the poor living conditions in the Caribbean (Clarke and Nelson, 2020). In the 1960s nationalistic sentiments gave birth to Caribbean leaders who were keen to engineer political independence. Charged by the socio-political successes of Cuba, independence for Caribbean nations became not only feasible but necessary. Anti-racist organizations in the United States of America (USA) through the agitations of the Civil Rights and Black Power Movements as well as the rise of Liberation Theology in Latin America, projected an urgent need for the reinterpretation of the Christian faith and the scripture. These major developments provided a contextual scope for

reflecting on the place of the church among Caribbean people who saw the need for decolonization. In the English-speaking Caribbean, where the church still had a strong influence, this desire for socio-political autonomy was also matched with a need for the church to reconcile its entanglements with coloniality so that it could identify with the struggle of the ordinary people (Roper, 2012b). However, the church's role in the quest for independence was negligible (Cuthbert, 1986). In August 1962 Jamaica, followed by Trinidad and Tobago (who later became a republic in 1976), led the wave of independence that eventually swept through the region. A region already economically, politically, and socially volatile became further divided by its insularity. Over the next twenty-one years other English-speaking Caribbean countries also became independent: Barbados and Guyana (1966) (Guyana later became a republic in 1970), Bahamas (1973), Grenada (1974), Dominica (1978), St. Lucia and St. Vincent and the Grenadines (1979), Belize (1981), Antigua and Barbuda (1981), and St. Kitts and Nevis (1983).

Between 1962 and 1983 the nations of the Caribbean experienced a period of self-redefinition where leaders discussed not only political independence but also how to advance the cause of Caribbean people so that self-sufficiency, acceptance, and empowerment could be realized among Caribbean people. At the grassroots level, the composition of Caribbean society consisted of descendants of African slaves and Indian indentured servants. However, given the unstable nature of the economy, many skilled and unskilled workers migrated to the North as a means of improving their prospects for the future. It was during this period that "access to education became a primary political imperative" (Jules, 2008) throughout the region. Leaders believed that an educated populace would have greater access to social mobility and hopefully there

would be a subsequent decline in deprivation. As the presence of the United Kingdom diminished, however, the neo-colonial presence of the United States of America increased in the region through investment opportunities that provided more low-income jobs in tourism and textiles which only perpetuated the trend of extractive Caribbean economies.

The Independence era succeeded in instigating a sense of accountability among theologians in the Caribbean who understood that the Bible and the God of the Bible had to be re-interpreted to meet the contextual needs of diverse culture and history of Caribbean people (Hamid, 1971). In reviewing the literature, however, it becomes clear that the lion's share of the reconstruction of Caribbean discourse around scripture during the Independence era happened within academia. In Latin American Liberation Theology was something that prevailed among the lower echelons of society, while in the Caribbean the reshaping of theology seemed to have been confined to the religious leadership. There was a distance that was maintained between church leadership and the lay persons within the church and the wider community in the early part of the Independence which had to undergo some change. In the Anglican church, restructuring through a call to greater stewardship among the laity, saw the incorporation of lay persons into the management of the church's affairs (Cuthbert, 1986). Following American models, the church showed greater interest in Christian Education as a means of encouraging the maturation of faith incrementally from childhood to adulthood. Along with Independence came a clearer separation of church and state and the establishment of regional institutions for greater collaboration. The Caribbean Committee on Joint Christian Action (CCJCA), Christian Action for Development in the Caribbean (CADEC), Christian Ecumenical Youth Action (CEYA)

and the Caribbean Conference of Churches (CCC) were some of the Ecumenical regional partnerships which initiated a different approach to Christianity in the Caribbean under the common theme of development.[81]

Most of what we know about efforts made in Christian Education originating out of the Caribbean in the post-independence era were based on the work of the CCJCA. This body was the only ecumenical gathering of its kind that tried to construct a curriculum for children and youth that was contextually relevant to the member churches of the CCC. Much of the literature concerns the development of the CCC and its programmes rather than any in-depth analysis of how this organisation used a hermeneutical lens that reflected the Caribbean experience to facilitate a reading of scripture among young people in the Caribbean region that could potentially help them address issues related to identity considering the historical legacy of slavery in the region. It was observed, however, that while it was commendable for the ecumenical consultations to consider this as a priority, its genesis was primarily one of economic convenience (Cuthbert, 1986).

The development of public education in the region remained a key priority throughout the Independence era. With this focus the Organisation of Eastern Caribbean States (OECS), reformulated an education plan to suit the needs of the region. The formation of the Caribbean Community (CARICOM) (which it did not set up a broad base plan for the region), resulted in the introduction of the Caribbean Examination Council (CXC), which provided a governing body for Secondary School matriculation. This, therefore, saw the removal of some Cambridge exams from the region. As the regional

[81] The impact of these Ecumenical organisations on the articulation and assertion of Caribbean identity will be explored under the heading "Ecumenical Efforts."

Education system evolved there was also greater openness to other religious groupings that comprised the Caribbean's religious experience. While the Bible was no longer a requirement in the education system, some parts of the region, exposed youth to CXC's Religious Education curriculum. This curriculum included teaching on the major religious groups throughout the Caribbean, however the curriculum has not been extensively utilized. A decline in the presence of the church in the public-school system resulted in the use of scripture no longer featuring as an instructional device but rather a devotional or motivational tool. This took the form of unstructured and brief interactions with the Bible through weekly devotions with children and young people in the public-school system. The Bible was no longer a mandatory part of school life. Any church's doctrinal positions were pursued strictly within the context of denominational programs or within schools that were still owned by respective Churches. In Britain, however, there was ongoing development around the ways in which youth interacted with Religious texts such as the Bible (Hull, 1992) as a means for encouraging critical thinking skills and engendering a sense of nationalism and community responsibility. While in the colonial setting there was a shift in the hermeneutical use of the Bible among young people this was not apparent in former British territories such as the Caribbean. Traditional and non-traditional churches maintained their position as custodians of the Bible in the Caribbean. However, the research has not confirmed if as custodians of the Bible the traditional church was able to become more prophetic in its hermeneutical use of the Bible, through its Christian and religious education initiatives. Some under the influence of Paulo Freire's model for transformative education in the Latin American context, began to understand, however, that education of young people in the region was not interest free (Sanatan, 2019, Cuthbert, 1986).

Did the church's Christian education and hermeneutical use of the Bible among youth remain colonial in nature? An increasing awareness of how education secured the interest of the status quo, caused young people in that time to appreciate their history and culture as useful artefacts for communicating their experiences of God.

Without significant contribution from the church, over a span of twenty-one years, ten Caribbean nations became independent. I want to assert that just as young people in the United States played an active role in the anti-racist resistance efforts, similarly so in the Caribbean, youth in the 1960s-80s were an important part of the shifting consensus around the presence of colonial powers in the Caribbean. It seems that while the church initially adopted a defensive position towards the Black Power Movement, young intellectuals of the day advanced this and other ideologies with much effect. Ashley Smith (1973) made a striking correlation between the young people's involvement with the Black Power Movement in the Tertiary Education System and their enduring desire for empowerment at that developmental stage. He stated that, "There is … close similarity between Black Power and the Youth Revolution and the corresponding clamour for 'Youth Power' where the young have become aware of injustice in the generational relationships both at home and on Campus" (Smith 1973). This "Youth Revolution" that Smith alludes to would have also been informed by the teachings of Marcus Garvey, Frantz Fanon, Che Guevera, Walter Rodney, all of whom originated from the Caribbean and South America cognizant that any reform within the Caribbean and Latin America would require a radical shift in the thinking and operations of the socio-political life of the region.

As the final nation of the Caribbean (St. Kitts-Nevis) claimed its independence in 1983, the region saw many shifts towards the survival and the promotion of regional co-

operation. There was a clear distinction made between the church and state especially regarding education; there was greater emphasis placed on ecumenical partnerships that promoted the development of a unified Caribbean people whose shared history, and culture should inform their reading of scripture and promotion of life for all people. Through their participation in organisations such as the World Council of Churches (WCC), the Caribbean was able to express its views regarding the exclusionary practices within international trade and agreed that there was a need for reformation of the principles that guided the operations of international conglomerates. Consequently, there was also the mutual understanding that there needed to be a change in the thinking of Caribbean people towards such conglomerates operating within the Caribbean region, and a redirection of interest in agriculture, which had seen a decline, with the introduction of Tourism and growth of the metropolis (Cuthbert, 1986). As it relates specifically to this research, however, one of the more significant developments during this time was the resolutions of Vatican II. This gathering promoted ecumenical collaboration and the eventual creation of the CCJCA and eventually the CCC[82]. Such a collaboration gave birth to the preparation of Sunday School Curriculum that was geared towards catering to the needs of young people throughout the region. The impetus for such publications, however, were also facilitated by a context that was rife with postcolonial reflections from Caribbean intellectuals during this independence era (Turner, 2021, Fanon, 2005, Rodney, 1990). The use of such material within the post-Independence era will be looked at in more detail. However, of great import is how this material was promoted and its use of the

[82] The products of such collaborations will be expounded upon later in this chapter.

indigenous Caribbean experience in the meaning-making process alongside scripture[83].

4.2.2 The church was challenged to take responsibility for the decolonialization of religion in the region, so that it would no longer be perceived as the Caribbean's last "bastion of colonialism" (Hamid, 1971, Cuthbert, 1986). Efforts were made through theological education, the media, and the printing press to inject a different approach to the interpretation of scripture in the Caribbean. Such efforts were to promote some of the values which were prevalent at that time. These prevailing values included: social justice, liberation and, high on the international and regional agenda, development (Cuthbert, 1986). These values became a priority through various regional organizations who engaged in initiatives that assisted in the development of the region's greatest resource, its people. The CCC's promotion of a more structured Christian education programme through ecumenical Sunday school curriculums (Christian Living Series and Fashion Me a People), were used among member churches as an alternative to literature that was previously sourced from Euro Western and North American suppliers.

While there is not much academic writing on the evaluation of the use and effectiveness of "Fashion Me A People," the effort was commendable as it helped to affirm indigenous experiences with the Bible in the Caribbean church. On the contrary the use of the Bible within the regional public education system in the early part of the

[83] Unfortunately, these resources were not available for the research.

post-independence era, showed a clear separation of church and state in the public education system (Miller, 2014). Through government ownership and regularizing of the public school system, international organizations became major sponsors (UNESCO, World Bank). Unfortunately, their initiatives mandated emphasis on global imperatives rather than the unique developmental needs of the Caribbean region (Jules, 2008, Jennings, 2014). While Caribbean nations saw education reform as means of achieving more culturally aware, ethical and responsible citizens, interaction with the Bible as an already established text of moral instruction in Caribbean was confined mainly to theological education or denominational and doctrinal emphases within the local church.

While there had been much talk of the development of Caribbean Theology among theologians in the region, it lacked consensus among the grassroots level of Caribbean society, and thereby remained a scholarly exercise. Since this generated little resonance among the laity, one is left to surmise that it was unable to connect with young people as well. While publications such as Noel Erskine's (1981) landmark publication "*Decolonizing Theology: A Caribbean Perspective*" and William Watty's (1981) "*From Shore to Shore*" projected a need for indigenizing theology in the Caribbean, I am uncertain about the ways in which it would have impacted work done among young people at that time. With an increasing sentiment among Theologians for decolonization in the Post-Independence era came an interest in mining the reservoirs of the Caribbean's indigenous religious experiences in an effort to destigmatize indigenous religions and no longer rely on the colonial legacies in theology (Mulrain, 1983b, Mulrain, 1984, Smith, 1984). Academic literature began to express the view that the mission in the Caribbean needed to consider the cultural life

of the people and a more adaptable approach toward understanding and ministering among Christians in the Caribbean context. In a context that was still largely oral in its wisdom tradition, it was important that the development of theology in the Caribbean to reflect the experience of Caribbean people and those of other Third World countries (Mulrain, 1986, Davis, 1987, Murrell, 1987a). The development of Third World theologies became a necessary import for redeeming colonial theology while giving voice to the experience of the ordinary reader in the articulation and exercise of the Christian faith which reflected the teachings of Jesus in the gospels (Davis, 1987). The impact of Liberation Theology on the ways in which the Caribbean was thinking about the scripture was explored by Burchell Taylor as a means inculcating a "new hermeneutic" (Taylor, 1991) for the region. However, liberation theology did help to identify the need for contextual interaction with the Bible and a move away from an esoteric predisposition, to become more contextually relevant for use among ordinary readers. Taylor in his assessment of the utility of Liberation Theology for the region expressed the need to consider the nuances or particularities of the Caribbean experience for this Theology to have relevance for the Caribbean context. In other words, Liberation Theology could not be effectively superimposed into the Caribbean context because its inherent focus on poverty was too narrow to confine some of the other dynamics (race, colour, class, identity, women's rights, ecological concerns) which were at work in the Caribbean region. Within this new hermeneutical approach Liberation theology saw the relevance of ideological and exegetical suspicion that could help bring about new readings of the text. Additionally, through this new hermeneutic it was possible for the ordinary reader to adapt a posture to the interpretative process that allowed them to compare the narratives of the text with their

own personal narratives. The ways in which Liberation Theology would have featured in the Caribbean post-independence cannot be under rated. Other contributors agreed for the most part with the approach taken by Taylor as it was the predominant view that the application of this theological frame would not fit perfectly in the region's ongoing theological discourse (Lowe-Ching, 1991, Weir, 1991).

Another theological trend in the post-independence era was a re-evaluation of the nature and influence of the Pentecostal and Evangelical movements on the exercise of faith in the Caribbean. While Murrell (1987) does not speak specifically to this, his work offers important consideration to how Caribbean people read and interpret biblical texts considering their socio-political reality. Here, and in other publications, Murrell addresses the view that the Caribbean must consider that the world of the text and the world of the contemporary Caribbean reader are different. Additionally, the nuances that exist in the reading of Jesus' ministry should suggest that there is need to be cautious about the ways in which we adopt uncritical approaches to scripture to our present situation. He suggests that rather than "proof texting" (something that is often practiced in Pentecostal and Evangelical circles) as a means of justifying one's point, it is important that the Caribbean reader and Caribbean Theology take into consideration our history as well as the indigenous Caribbean religiosity/spirituality in the interpretive process. While the Evangelical and Pentecostal movements have retained popularity among the poor and marginalised in Caribbean society, some scholars point out that they do not advocate for the empowerment of the poor outside of a personalized spirituality and involvement in the life of the church setting. Both Roper and Taylor concur that the effectiveness of these groupings had existed in a sphere of "contextual irrelevance and ideological captivity" which ultimately did not

serve the interest of those who followed their teachings (Roper, 1991, Taylor, 1991). In the post-independence development of theology in the Caribbean there was an adoption of liberation theology's interest in the contextual realities of Caribbean people. In such a move there was a willingness to embrace a reading of scripture and an embrace of a spirituality that responded both socially and politically to the contemporary challenges.

There are several published studies describing the role of the Rastafarian hermeneutical strategy on the development of theology in the Caribbean (Owens, 1973, McFarlane et al., 1998, Murrell, 2006). These attest to the influence of Rastafarianism in helping to voice the concerns of ordinary readers of the Bible in the Caribbean. Theologians have since sought to articulate a theology that is geared towards social change or the improvement of the life of Caribbean people in social, economic, and material ways. Much of the greater part of the literature however has ignored the ways in which young people interact with and generate meaning from the text. Additionally, as a grouping that is often easily attracted by the Rastafarian's innovative approach to scripture it appears to me that there is creative potential for this group who seem more willing to commit to readings that could promote societal change. While they disagree on the place of the Bible, the "Twelve Tribes of Israel," one of the earliest Rastafarian groupings hold to the Bible as a sacred text that can be used for moral and social instruction, but of import is the fact that all Rastafarians would concur that the ultimate source of truth is from God/Jah (Murrell, 2006).

It is worth noting that as a result of the challenges made by the Rastafarian grouping there were several publications that sought to address the motifs of liberation and indigenization of the Bible and Christianity in general (Mulrain, 1993, Williams, 1994,

Williams, 2004, Mulrain, 1995, Williams, 1996). Such publications began to change the approach to doing missions in a postcolonial Caribbean context with the understanding that there was a greater need for “flexibility” as well as receptivity on the part of those who sought to engage others in learning and following in the Christian lifestyle (Mulrain, 1986). Moving away from the abstract ways of interacting with the biblical text, theologians began to express an appreciation for the contextual difference between the New Testament and the world of the Caribbean as a region whose historical experience with the Bible was used to depoliticize Christians (Murrell, 1987a, Campbell, 1998a, Murrell, 1999, Holder, 2000b, Murrell, 2006). Not only was theological reflection to address the issues of unemployment and lack of development in the region, but the scarcity of Caribbean women’s voices in the theological discourse was something that was becoming even more apparent (Lowe-Ching, 1995, Perkins, 2005). With the scholastic contributions from Marjorie Lewis and Anna Kasafi Perkins the “classic” biblical text could be interpreted from multiple perspectives. Formerly normative readings of the text needed to be confronted further to reflect the contextual realities of women who comprised most churches in the Caribbean(Lewis, 2004, Perkins, 2005). Perkins endeavoured to unmask the text in a way that showed how subjective each reader/interpreter is when approaching the text.

In her published work, Anna Kasafi Perkins (2005) examined the Exodus narrative as the defining narrative for theology in the Caribbean. Offering a critique for this approach Perkins highlighted the need for a different paradigm for interpreting the Bible. While the Bible served as a Christian classic in the region, the objective reality with which one presumes to approach the text was only a façade. The author states,

> “No text is purely autonomous however, Exodus comes bearing with it the history of all its former receptions, and these receptions influence us and the way we read the text. Caribbean people therefore cannot honestly avoid the need to face, alongside the reality of the plurality of its receptions, the ambiguity of the reception of a classic text like the Exodus in our history as well as in the history of Western civilization.”(Perkins, 2005).

While these contributions provide an openness to meaning making with the Bible and within Christianity there still existed a lack of attention to how young people as ordinary readers were learning to be Caribbean and Christian in the post-independence era through their interactions with the Bible. With increasing influence from Western media in the Region the young persons were becoming increasingly exposed to different spaces for learning how to survive in a globalizing context (Nettleford, 1993).

Up to 1995, the thesis by Michael Clarke (1995), entitled “Reclaiming the Black Experience in the Anglican Church of Barbados: A study among a group of young Anglicans” seemed to be the most intentional exploration of the Afro-Caribbean religious experience with the experiences of young people in the church. Clarke’s thesis, while it addresses concerns of belonging and being a young person in the Caribbean church, did not offer a definitive approach to reading the Bible that could help reconcile the Caribbean’s past with its present (Clarke, 1995). This research will seek however to understand how young people in the church generate meaning out of their interactions with the Bible and seek to offer an emancipatory Biblical reading strategy that is able to reconcile the region’s complex history with the emancipatory message of Christ for Caribbean Youth today.

While Kortright Davis' (2008) publication concluded that "Emancipation Still Comin" within the Caribbean context, theologians continued to mine the historical and indigenous experiences of Caribbean Christians for contemporary relevance. What became increasingly valuable, was the theme of "resistance" that characterized Caribbean experience with the biblical text for spiritual thriving despite the marginalizing conditions (Erskine, 2007, Davidson, 2008, Lawes, 2008, Davis, 2008a, Thomas, 2010, Erskine, 2014a, Davidson, 2017).

Oral Thomas (2010) offered in his landmark contribution a reading strategy for Caribbean people as they approach the text (Bible) as a socially conditioned classic, however not uncritically alongside one's own lived experiences. This work along with others continued to substantiate the view that the cultural, linguistic and religious experiences of the Caribbean all have a role to play in the way that meaning is created around the Bible (Thomas, 2010, Turner, 2013, Turner, 2015). This line of thinking is coterminous with the development of postcolonial hermeneutic engagement with marginalized peoples of the world (Sugirtharajah, 1995, Sugirtharajah, 2002). Over the years the development of postcolonial thinking has come to see the value of more contextual approaches to the Bible. As it relates to the ordinary readers who utilize the Bible, most theologians have come to understand that if the Bible is to have a liberating effect it will require engagement with the ordinary reader (West, 1999, West, 2009, West, 2007c). For the most part, while the Bible continues to be used among all ages in the Caribbean church, rethinking the approach to text has remained within the confines of academia.

Another landmark production that has moved against such a grain however, has been able to successfully integrate the voice of both academic and ordinary female readers

in the Caribbean (Bisnauth, 2011). In the book *Righting Her Story*, we see both the academic and ordinary reader's voice coalesce to speak about God through the experiences of Caribbean women with the Bible (Bisnauth, 2011). More recent conversations involving youth and theology in the Caribbean have reverted to academia, seeking to address young persons as they seek to enter or mature in pastoral ministry. In the context of theological education Nicole Ashwood expounds on the critical role that female mentors can play in helping to nurture church leadership among by Caribbean women (Ashwood, 2019). This contribution highlights the important role that women play in the life of the Caribbean church. However, the Caribbean Church has struggled to leave behind an elitist structure within the church that over emphasizes the role of clerics. Such an approach to ministry has resulted in negligence towards empowering ordinary readers, especially young people, whose interpretive processes can offer fuller participation in the emancipatory work of Christ in the Contemporary Caribbean. An intentional focus on our ordinary readers, especially young people can offer a generational shift in how we read the scripture to confront some of the contemporary issues which the Early Church may also have confronted considering the message of Jesus Christ in the Gospels. Like the Early Church, our society has been constructed around an entrenched class system, with the influence of diverse cultural and religious experiences and in a backdrop of coloniality that affects the region's capacity to survive amidst global pressure. In essence can the church equip young people as ordinary readers in their reading of the Bible in a more emancipatory way and for more emancipatory futures? In the advent of the region's Independence era there were some major currents which were influencing the region's approach towards interpreting the Bible. The vision of a new

hermeneutic incorporated different factors of the postcolonial shift throughout the region. All these factors still serve as important considerations in assessing the way forward for ordinary young readers of the Bible in the region.

4.3 Major Currents in the Postcolonial Discourse: Caribbean Youth Impact

4.3.1 Rastafarian Biblical Dialectics and Bob Marley as A Case Study

Prior studies have noted the significant role that the Rastafarian movement has played in the re-interpretation of the Biblical text for the oppressed in the Caribbean region from the 1930s and beyond (McFarlane et al., 1998, Gossai and Murrell, 2000). Although it is noted that Rastafarians do not have a central “hermeneutic” there are certain Rastafarian sects who treat the Bible as an authoritative source (Murell and Williams). As a grassroots phenomenon that was able to connect young persons with the struggle of the poor and a message different from the institutionalized church, the movement spread through the Caribbean and still today its rhetoric continues to challenge young Christians to consider the relevance of the Bible in light of its historical use in the Caribbean as a resource that was used to normalize slavery.

Following on from the teachings of Marcus Garvey, who affirmed the need for a Pan-African movement that aimed at elevating the personhood of formerly enslaved peoples, Rastafarians sought to deviate from the social hierarchy of the postcolonial era by challenging the status quo and re-presented themselves and the Caribbean’s history in their re-reading of the Bible and their interpretation of Africans as part of the Ethiopian dynasty (Garrison, 1976). With an Afrocentric optic the Rastafarian

movement sought to elevate the human dignity of blacks whose identity as an oppressed diasporic people were not being affirmed.

Research has shown that the popularity of the Rastafarian movement, especially among young males, was contrary to the influence of the mainstream church in the 1960s onwards (Owens, 1973, Garrison, 1983, Chevannes, 1991). Although these are not always homogenous across Rastafarianism, one of the guiding principles of the Rastafarian movement was its ability to make the Bible relevant to the lived experiences of Afro-Caribbean people (Watty, 1973a, Owens, 1973, Gossai and Murrell, 2000). Additionally, Owens saw that while the traditional Christian church seemed to focus on life after death and a disregard for one's contextual history, the Rastafarian interpreted the Bible prophetically considering their context, and focused on the revelation of God in the historical experiences of Caribbean people as an ongoing daily reality (Owens, 1973). This no doubt informed a perspective that the redemptive work of God was not to be viewed as an esoteric reality but rather something to be realised in the present-day Caribbean. This was evidenced in the artistic life of Bob Marley, whose interaction with the Bible and the Rastafarian movement as a young Caribbean person in the 60s and 70s was creating music that went on to touch the world.

In his work on the interpretive strategy of Bob Marley, Dean MacNeil (2013) helps us to understand the reasons why for a young Marley the Bible was such an authoritative text. As a teenage Marley who grew up in both rural and urban Jamaica the Biblical narrative had been enmeshed in Marley's mind. This was evident in his use of the scripture at school, a practice which at the time was still common in wider society. One teacher recounted how Marley read the Bible alongside other literature as if to prove

or rebuff their claims (MacNeil, 2013). Marley (at a youthful age) cultivated his own reading strategy which included regular reading of scripture, intertwined with frequent robust discussions among his peers, as well as regular time for personal reflection. His own experience with the Bible within twentieth-century postcolonial Jamaica resulted in a theologizing that transcended his time. While Marley's Pentecostal Christian upbringing would have undoubtedly played a role in his treatment of the Bible, one of the remarkable observations made by MacDean is how Marley's theologizing was never constrained by denominational ties. This was a practice that was consistent throughout his life. It was his experience alongside scripture that eventually labelled him as a "Black Liberation Theologian" by both MacNeil and Beckford (MacNeil, 2013, Beckford, 2004).

While it is believed that Marley was also influenced by the Black Power and Civil Rights Movements, having spent some time in the United States during the 1960s (MacNeil, 2013), his interaction with scripture influenced the creation of lyrics that had a global effect. The collective and personal experiences Marley had in rural and urban Jamaica informed his interpretation of scripture in the Caribbean with profound effect. As a young person who was conscious of his own social location/experience in postcolonial Jamaica he skilfully synergised his experiences with his theological reflections, which informed not only his lyrics but also his way of life. Such is evident in the lyrics such as: "Emancipate yourself from mental slavery, no one but ourselves can free our minds" (Marley, 1980a); "Don't gain the world and lose your soul. Wisdom is better than silver and gold" (Marley, 1980b); "Live for yourself, you will live in vain. Live for others, you will live again" (Marley, 1973) ; "Don't worry about a thing, every little thing is gonna be

alright" (Marley, 1977); "One love, one heart, let's get together and feel alright" (Marley, 1984).; "In this great future, you can't forget your past" (Ford, 1974).

Another aspect of Marley's interpretive analysis of scripture involved his copious use of the "meta-narrative" of the Biblical text. Instead of quoting text directly Marley tended to use allusions to stories from the Bible in his lyrical constructions (MacNeil, 2013). For Jamaican biblical scholar Richard Middleton this was a means of resistance that was employed by Marley and the Wailers in their lyrics (Middleton, 2000). Such a practice is commonplace in the Caribbean as seen in the work of Francio Guadeloupe (2008). Guadeloupe points out this practice in the shared Dutch and French overseas territory of St. Martin by identifying "Christianity as a meta-narrative for inclusivity" (Guadeloupe 2008, 75). This for Guadeloupe was not only necessary but vital to maintaining economies that were heavily dependent on Tourism. While Marley does not necessarily employ Christianity as a 'meta-narrative for inclusivity" as with Guadeloupe, his recollection of the Bible's inclusive meta-narrative helps him to create lyrics that reach a broad spectrum of people in and outside the ecclesial setting. It is my belief that Marley's use of his personal and collective historical narrative helped him to sift through the oppressive conditions of an emerging postcolonial society. It is no wonder, then, that Mervin Stoddart (2007) saw the usefulness of Bob Marley's lyrics for helping young persons to understand matters relating to their own development in the 21st Century postcolonial contexts of the Caribbean and the USA (Stoddart, 2007). For this research a more substantial approach to assisting youth in the Postcolonial Caribbean would come by gleaning from Marley's experience with the text to create a hermeneutic strategy for their use.

While the effect of the Rastafarian Movement has declined in comparison to the post-independence era, this movement continues to have some impact on the ways in which young people are challenged to think critically (outside the church) about how their use of scripture relates to the historical legacy of slavery and indentureship. Such a challenge often creates confusion or dismissal of the scriptures if there is not some external input to reconcile the ambiguities which arise. How young people treat such challenges can therefore inform their present readings or neglect of the Bible, especially at this critical stage of their faith development in the post-colonial Caribbean context.

4.3.2 Ecumenical Efforts

Not only were Caribbean nations young politically but the composition of the region's population showed an average age of eighteen (18) in the Post- Independence era (Elder, 1973). Despite their youthfulness, there was a growing consensus that for the region to achieve its development goals, empowerment of the region's people through a collaborative effort was necessary to equip and sustain any hope for a brighter future. After an initial meeting of traditional denominations held in Puerto Rico in 1957, a conference was held in Jamaica in 1959. This conference formulated a Sunday School curriculum called "Christian Living" (CCC, 1973), for four age groups and was subsequently published and used throughout the region among the traditional churches.

In 1970, a planning committee met to discuss a consultative meeting of all churches in the Caribbean which was scheduled for Trinidad in 1971. The event was convened as a Caribbean Ecumenical Consultation for Development and saw a wide cross-section

of the Caribbean's churches in attendance. An action plan dubbed, "Called to Be"[84], was the fruit of the consultation, and presented the resolutions agreed upon as well as the main papers which guided the discussions throughout the consultation. The Consultation's strategical introduction of the concept of a "Call", marked the transitionary period in which the church in the Caribbean had found itself. It expressed the place of the church as servants of the region's disadvantaged poor and projected a radical shift away from the status quo and engagement with those who would be considered "the least of these among us". It also emphasised the need for action at the grassroots of Caribbean communities to realise any substantive change towards the liberation of the region's people.

The key presentations shared at the consultation included:

1. Justice, Liberation and the Christian Gospel - Dr Roy Neehall
2. The Search for Caribbean Identity - Hon S. S. Ramphal
3. Conscientization - Bishop Roque Adames

It also gave direction for the future of ecumenical engagement in the region in the form of the planning for the CCC.

Of particular interest to the consultation held in Trinidad was the contributions of the youth caucus which bemoaned the huge disparity in the representation of women at the Conference. Additionally, a strong challenge was issued to the church for the ordination of women and greater participation of women in future proceedings. However, while there were a few youths were represented at the meeting, not much

[84] This action plan "Called to Be" preceded the formation of the Caribbean Conference of Churches but was foundational to its inaugural meeting.

attention was given to the reception of the Sunday School curriculum or the ways in which young people's hermeneutical experiences with the Christian Living publications were impacted.

The preceding ecumenical activity contributed to the inaugural meeting of the CCC in the Jamaica in November 1973. With the formation of the CCC the organisation which spearheaded the production of the first Ecumenical Sunday School Curriculum (CCJCA: 1964-1969), along with an arm dedicated to work among youth in the region (CEYA), became subsets of the CCC. Although it would have been useful to see how conversations pertaining to the need for the renewal of the Caribbean person matured in the production of literature for young people in the region these resources are not easily accessible. The question remains: Did the initial aspiration for critical consciousness among both clergy and laity materialize in an emancipatory/liberatory approach to scripture in the literature which was published? There is no doubt that the conversation aroused greater intentionality in ensuring that the formation of clergy reiterated the need for an indigenous/Caribbean Theology. This was further developed in the ARC's follow-up consultation captioned, "Theological education in a New Caribbean" (Church, 1977), where directors of theological institutions were able to discuss how the historical experience of the region should foreground the teaching of theology in the region.

Another Sunday school curriculum was produced from the Caribbean through the collaboration of the WCC and the CCC in 1981. Through WCC sponsorship, Christian educators across the Caribbean contributed to the production of "Fashion Me A People", under the leadership of Joyce Bailey (Bailey, 2006, Bailey (ed.), 1981). Mulrain (2002), in reflecting on this publication, noted that it did not have the appeal

that was anticipated throughout the Caribbean. This research will seek to examine and perhaps build on such efforts and consider how understanding the hermeneutical practices of young people in the region could serve as more useful preamble to the construction of Sunday School material that serve their needs as citizens of an ever-changing region and world.

With a high priority being given to the need for developmental of the region, ecumenical initiatives promoted education that would prevent youth from being further alienated from the Caribbean reality. The work of Paulo Freire was seen as essential to equip youth in becoming more subjective agents in the process of learning (Elder, 1973). Scholars such as J. Elder saw Paulo Freire's work as a necessary bridge for youth to be educated and to mature as historical participants in the shaping of the region. While this kind of education would, for Elder, include some aspects of the youth spiritual life, nothing is said about the ways in which reading the scripture through the lens of reflection and action paradigms could aid in the conscientization and resultant empowerment of youth in the context of their religious learning environment. It is important to note framework for learning for Elder (1973) went beyond academia to include the home and church communities. I want to push further and suggest that such learning should also include the Caribbean rich oral tradition and cultural wisdom.

How we treat the Bible in relation to the Caribbean's oral tradition and cultural wisdom traditions became of some interest in later years however, what prevailed in academic and non-academic circles during the independence era was the treatment of the Bible as a "source-book". At the 1973 inaugural meeting of the CCC Allan F. Kirton reinforces this point, in highlighting the importance of making concrete connections between the Biblical text and the Caribbean experience. He said,

> “The Bible is the Christian church's main source-book. How it is used is wide open to question and discussion. But great care and selectivity must be exercised in the use of the scriptures. The choice of themes must be made that those which relate directly to the Caribbean experience may generate an easy identification for the participants and inspire a clear commitment to service in vocation“ (Kirton, 1973).

While Kirton acknowledges the need for “openness,” Robert Beckford underscores the dangers of treating the Bible as a “source-book” (Beckford, 2004). Such danger includes but is not limited to the literal interpretation of scripture and the reinforcement of Christian conservative values that too often promote a form of Christianity that is detached from the existential realities that often interrupt the flourishing of life among people of black diasporan backgrounds. As the CCC and others sought to create that “new Caribbean person” in a climate of re-definition and political independence, ecumenical partnerships demonstrated that theologians were still learning how to link text with the Caribbean experience so that it would be relevant to Christians as they served in and outside the church.

4.3.3 Identity and Coloniality

The shaping of Caribbean identity from the cradle to the grave is often influenced by the role of Christian women and the stories that inform their own identity. Mulrain commented on the role that Christian mothers play in the life of their children especially at an early age when he said “Mothers have spoken daily of God to their children, assuring them that God is worthy of all their trust.” (Mulrain, 2004) The practice of church attendance facilitated a respect for the Bible and its teachings among young

Caribbean people. Youth identity is also informed by the stories from the Bible and Caribbean parents encourage the use of these Biblical stories as a means for aligning young people with socially acceptable Caribbean norms (Guadeloupe, 2008). William Watty, in summarizing the Sunday worship experience in the Methodist Church in the Caribbean, highlighted that the church at that time was not a reading church, however, parents prided themselves in being able to send their children to church on a Sunday morning (Watty, 1996). While it was not a reading church, the messages which were being shared would have no doubt helped to encourage Western Christian values such as marriage as an ideal to which Caribbean people should aspire. With this came the formation and growth of the Caribbean's middle class who were bolstered by vocational and economic security in the region (Jeffrey, 1973). In the formation and reinforcement of the Caribbean middle class value system, there was an increasing awareness that there was a repression of authentic Caribbean identity. Theologians such as Idris Hamid (in his post-independence publications) stressed the need for there to be a greater emphasis on the creation of a "homogeneous" expression of what it meant to be a Caribbean person. However, up to 1979 paucity of literature dealing with the issue demonstrates that it may not have been substantially undertaken in academia. The Bible, however, was used as a primary resource for substantiating Western values within and outside the church.

Womanist Theologian Renita Weems (2006) makes the point that Biblical narratives have been used by minority groups as a means of survival and a means of reinforcing identity. While the church has in the past straddled both sides of using the narrative to empower and oppress. What is important for Weems and other Womanist/Feminist scholars is being able to understand why and how persons read and shape meaning

from their use of texts so that as they read, and their identity is being shaped by their reading, they may also be empowered to realise the vision of a more just world today (Weems, 2006).

Narratives are also spun together by media, and this became increasingly so in the post-independence Caribbean. The role of the media was both positive and negative. However, academics in the region discussed how it served to further dilute Caribbean identity. They saw a need to affirm Caribbean identity in light of the media's "recolonizing" effect in a time when young Caribbean nations were still in the early stages of self-definition and recreation (Hamid, 1983). In the 21st Century the growth and continued influence of social media have only magnified this negating effect of neo-colonial cultural domination in the region and its impact on the region's young people.

One Caribbean Government (Trinidad and Tobago) recognizing the deleterious effects of African American media and popular culture on the development of their young people and decided to restrain international artists visiting the island from using obscenities in their public shows. Laws prohibiting obscenities especially among entertainers had been introduced to address this matter (Mulrain, 2004). The significance of self-affirmation in the Caribbean church, was highlighted by George Mulrain along with Idris Hamid and others, who have been among those academics who have articulated the need for the region to use its own cultural resources to affirm Caribbean identity. The vestiges of our colonial experience have caused what Hamid (1983) described as a "psychic scar" which has manifested itself in the ways in which Caribbean people often value what is foreign as better than what is authentically Caribbean. However, for this mentality to change one of the points made by Hamid is

that theologians in the region have an important role to play in mining our cultural resources for theological relevance and re-presenting it to Caribbean people for greater appreciation of how God's presence has been manifested already among us in tangible ways (Hamid, 1983). This research argues that the strengthening of the hermeneutical skills of the Caribbean must begin in the pew among those who comprise a large majority of the average church membership. Through a Livity Gospel Hermeneutic reading and interpretation of scripture among the laity becomes a more practical opportunity for confronting the region's "psychic scar" especially among young people. Here, the region's positive experiences with Christian Scriptures may be affirmed. A greater critical consciousness towards media & popular culture of sex, degradation of women, and violence can be addressed and the bright future that we desire will be realised as we learn from our past.

The ways in which young people learn Caribbean or religious identity is not always structured. The increasing use of the media by Evangelical and Pentecostal groups has also posed a threat to Caribbean identity among youth. The Bible in the Caribbean has been used historically, to affirm the dignity of Caribbean people as well as to dehumanize religious identity. This is acknowledged by Caribbean Scholars including, Campbell and Murell (1998) as well as Roper (1991). What these scholars note however, in their work, is that the Bible through Pentecostal and Evangelical platforms in the Caribbean, have often reinforced a depoliticised reading of scripture. Such a reading has created predominantly personalised readings that do not contribute to community development, or confrontation with the neo-colonial systems which still hinder the flourishing of life and liberty among all people in the region. As a multireligious and multi-ethnic society, where classism and colourism, still reinforce

colonial divisions and limit access to opportunities among young people could a Caribbean hermeneutic that caters for young people offer some transformative hope? Or will our malaise towards young people's reading strategies cause youth to be keener to seek relief through other medium outside the space of scripture and the church to pursue a life that is flourishing. But the question is, who sets those standards? Will it be the God who has revealed Godself to Caribbean people through history, culture, and biblical traditions? Or would it be the overwhelming presence of neo-colonial elements in a bourgeoning media culture today? In the post-independence era, Idris Hamid (1983) explored some distinctive elements of Caribbean life, that for him would be useful in any conversation about God in the Caribbean:

- "Oneness" in relation to how we approach God, that has facilitated Ecumenism in the past;
- An appreciation of the common right to "freedom and dignity"; and
- The unrelenting optimism towards life that has the natural ability to merge play with work

However, there remained the unfinished task of bringing these perspectives together so that what constitutes being Caribbean, undergoes the kind of intuitive healing that is necessary for a once colonized people. It is to the Gospels that Hamid turned, believing that it was a source of restorative healing for the region (Hamid, 1983). The work done by Hamid and others in the Independence Era was pivotal in reorienting the ways in which the church treated the use of scripture to affirm Caribbean ways of being in the world. This research seeks to continue to build on that work, by looking at how we read the scripture, especially among young people in the region and making it more

emancipatory an exercise which contributes to affirming Caribbean experience and identity. As a melting pot of culture, religion and history, there exists great potential as a region whose tourism dependent economies have given it a reputation for being hospitable to the "other". How then can our reading of the scripture reflect not only our hospitability but also the elements of our identity in what has become a capitalist driven and media saturated culture? The ways in which we read and interpret the Bible especially among young people in the region could be a means of addressing the concerns about shaping a Caribbean identity that serves to further strengthen the region. Such an approach would be necessarily inter-disciplinary and offer opportunities for learning and facilitating identity construction as a 'lifelong process'. Biblical stories do have power to shape identity but it is how we read texts that will determine how emancipatory such readings will be.

4.3.4 Language and the Bible

The creation of the creole language in the British Caribbean is itself a subversive activity where the English, Spanish, French and African language merged to create a unique linguistic experience in each Caribbean country. The use of this subversive language in religious life however is something that has not been able to gain enough traction although scholars have expressed the need for this if the region is to define its own theology (Church, 1977).

Ashley Smith (1983) in his book "Real Roots and Potted Plants" noted the importance of ensuring that the Caribbean region as it sought to reaffirm the humanity of each person in the region needed to see the use of colloquial language as part of the life of an authentic religious experience. "Ways must be found to induce dialogue between

Word and soul in the language in which people dream and share intimacies at the most informal level." (Smith, 1984) It is the language of the ordinary people that is a receptacle and transmitter of Caribbean culture. To dismiss this would be to miss opportunities for creating meaningful encounters with the Bible as a relevant text for life among youth in Caribbean society. The resonance that the local dialects have in the process of interpretation will far exceed the learnt language of Standard English because the local dialect is what connects most intuitively and intimately with who we are as Caribbean people. While the use of such colloquial language had formerly been considered unsophisticated and unintelligent, the church's use of colloquial language can serve to affirm the Caribbean's many 'heart languages'/ dialects. One of the landmark events of the Caribbean's postcolonial era was the production of the Caribbean's first indigenous New Testament. However, its use in the church is not without resistance even in Jamaica where people are more liberal in expressing themselves through Jamaica patois.

With the production of the Jamaican New Testament one case study has shown that young people in Jamaica have displayed a greater receptivity to the use of the Jamaican New Testament than with the other versions available. Jo-Ann Faith Richards (2013) in recounting her experience with some delinquent teenagers in Kingston, Jamaica stated that while she shared the Jamaican creole version of Zacchaeus' story, the response of boys between the ages of thirteen and eighteen was electrifying. "The boys came alive, some even laughing as the story unfolded. At the end of the reading, they applauded enthusiastically" (Richards, 2013). Not only did they hear the story differently when spoken in the language of the ordinary person, but I want to suggest that this reading also has implications for the ways in which the

meaning of scripture incorporates ordinary readers or even illiterate persons in the construction of meaning around scripture for Caribbean people in a postcolonial context.

Like Smith (1983, 1984), it is easy for one to agree that when such readings of scripture in the church become common, its interpretation also would be able to connect at the heart level of all those engaged as interpreters of the Bible. Is there a greater potential then for a greater appropriation of Jesus' emancipatory message using the region's many heart languages? Can academic and non-academic readers learn from each other with greater openness to reading and interpreting the Bible for the transformation that the region truly needs? I believe that this is where the research could lead, when we embrace ordinary readers as equal participants in the interpretive process.

4.3.5 Environment of Exploitation (Race, Class, and Colonialism)

The largescale extraction of peoples from Africa to the Caribbean region was deemed necessary to support a capitalist system that extracted resources from the region. As the region developed post-emancipation, the working class people as reported in the Moyne Commission (Commission, 2011) aggressively pursued the view that their participation in the socio-political life of the region was something that was not only necessary but something that would secure their agency for future generations of Caribbean people. Such a transition also necessitated not just a desire for political independence and participation of the poor in the administrative decisions of their countries, it also required an intentional affirmation of the personhood of those whose past and present were riddled by the experience of colonialism. While the exploitive practice of colonialism was supported by the church's tendency to maintain the status

quo, the Bible was also used to affirm the human dignity of Caribbean people and promote an ethos of resistance towards colonial agenda. Such a resistant reading has been proffered in academic circles among adults (Thomas, 2010). This research will seek to address how such a “resistant hermeneutic” (Thomas, 2010) can be applied for use among our youth in the postcolonial Caribbean context so that harmful approaches to text from our past are not multiplied into more complex and oppressive mutations of colonial ways of being.

The experience of exploitation is still evident in the region. There are three things which scholars have agreed facilitate this environment of exploitation since the Independence Era, “class, race and colonialism” (Church, 1977, Turner, 2024). Young people are aware of these dynamics and will either play a part in reinforcing these aspects of Caribbean life or be equipped to play their part in dismantling such influences in the present and future Caribbean.

Given the region’s experience of coloniality, the church must find ways of engaging youth to critically think through the use of scripture not merely to reinforce doctrinal standards or denominational positions. Rather the church is poised to create space for youth to pursue life in Christ. Such a life will go beyond “proof texting” and result in spiritual maturity and full emancipation as children of God.

4.4 Conclusion

The Caribbean region has made significant progress in the discourse around the development of a hermeneutic that reflects the historical and cultural experience of the region with the Bible. Such progress, however, is a multifaceted movement towards

the decolonization of theology in the region. In this chapter I have sought to provide a historical overview of the region's attempts at ensuring that the message of the gospel and its meaning in the Caribbean experience was communicated with young people.

Through the efforts made by the ecumenical bodies in the region we see that the church understood and accepted that Christian education was a necessary avenue to creating a different consciousness among Caribbean people. Ecumenism then, was alert to the region's experience yet was motivated by the potential for making Caribbean people historical participants in the transformation of the region. Between the post-emancipation period to present, however, such engagement has not considered in a strategic way how young people have been generating meaning through their interactions with the text in relation to their historical and social context. Nor has it employed the innovative Caribbean methods for engaging youth through Christian education initiatives. How is their (youth) use of the text enabling them to make sense of their socio-political and historical experience given the richness of the text and the liberating messages of Jesus in the Gospels. Do the inherited ways of treating the Bible as a tool for conversion among young people, provide adequate impetus towards pursuing a meaningful life in Christ? Jesus declared in Luke 4:18 "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free". In a text like this we see Jesus accepting his role in the establishment of God's Kingdom on earth in a deliberate way. His life is powered by the Spirit and clearly intends to bring a message of hope, and freedom to those who stand at the margins of history. Do we as the Caribbean church adequately equip our young people in their use of scripture to read scripture for a life of faith that is radically

powered by the Spirit to bring about hope and life for those who still today are at the margins of our community?

As this chapter has shown, the Rastafarian movement has been the most forceful challenge to the inherited ways of reading the text for young people living life in the Caribbean as subjects rather than objects of our history. Following their lead the intentional Ecumenical partnerships in the region have made strides in discussing how our readings of scripture can be informed by our history, culture, as well as the indigenous wisdom of our people to affirm Caribbean identity and develop a region that is able to sustain itself as independent nations. While the environment of exploitation persists, so too does the hope that young and old can still find in their use of the Bible in the contemporary Caribbean experience hope for historical participation in the life of the region. However, there remains great opportunity for improving the interaction that happens between young people and the Bible. As ordinary readers and as young people in the life of the church, they can participate in the interpretation of scripture without the imposition of academic tools, but with a greater openness to reading the scripture in ways that promote and embody the life-giving message of the Gospel: A Livity Gospel Hermeneutic. The following chapter will therefore seek to outline the methods and methodology that was used to develop such a hermeneutic.

Chapter 5 – Presentation of Data- Thematic Analysis

5.1 Introduction

The interpretation of scripture mostly has excluded the voice of young people in the Caribbean. This chapter will seek to present some of the findings from interviews conducted with young people in the Caribbean, with special interest in the ways that young people from the Caribbean generate meaning around scripture. This data was collected from participants between ages 18-30 and was sourced as a means of answering the thesis questions: "***How do young people in the postcolonial Caribbean create meaning through their use of scripture? And in what ways can the traditional church support more emancipatory encounters?***"

In Caribbean culture Scripture plays a major part in the ways that Christians understand and live out their faith (Gossai and Murrell, 2000). As the nations of the Caribbean sought to redefine themselves as former colonies of Britain, the Bible remained a major influence for the ways in which society functioned (Gossai and Murrell, 2000). This remains true today. However, much of the discourse around the interpretation of scripture has remained for the most part on academia. I believe that to link the development of more emancipatory methods of interpreting the Bible to the lived experiences of Caribbean people, it is essential that we focus on young people between ages 18-29 and understand how they create meaning around text as a resource in their faith formation. As a cohort within the church that is often in the minority, they serve as an important bridge for succeeding generations to engage the meaning-making process with scripture in the postcolonial Caribbean experience. It is during this stage of cognitive development that young people concretize meaning

around the narratives about the world, their life and scripture (Peter C. Scales and Pashak, 2016), resulting in either a continued maturation of faith or a retreating from religious texts to other texts as sources of meaning and purpose for one's existence. Incorporating youth into the discourse around sacred text is essential for helping the Postcolonial Caribbean region to re-interpret and live out the emancipatory teachings of scripture. This will better equip young people for living out an embodied Christian faith in the contemporary postcolonial Caribbean context. It can also assist young people to engage effectively in local, regional, and international social justice issues that are relevant to their survival and flourishing in a global village and an ever-changing world.

The interpretive dilemma facing the traditional church post-emancipation was one where the church was challenged either to retain the prevailing interpretive lens that negated the interests of the poor or continue to promote Western and Eurocentric methods of interpretation that facilitated the status quo and, to a larger extent, the economic and social interests of the elitist sections of society (Davis, 2008b, Gossai and Murrell, 2000, Thomas, 2010). In Jamaica persons such as George Liele, William Knibb, and Paul Bogle, and in later years Marcus Garvey challenged the normative readings of text in the Caribbean and particularly Jamaican context. Their attempts to change the interpretive approach to the Bible was informed by a social analysis that favoured the liberation of the poor. Through their re-reading of scripture formerly enslaved peoples were confronted with the dissonance created by Christianity's role in Caribbean history and the use of the Bible in facilitating that dissonance. However, it was not until the 1970s when the wave of independence spread throughout the Caribbean region that theologians undertook the task of challenging what they referred

to as “docile interpretations of scripture”(Murrell, 2015, Gossai and Murrell, 2000). Such passive interpretations of the text did not address the existential realities of the underprivileged in the Caribbean. Nor did they address the persistent under development which existed throughout the region. These factors helped to spur on what is referred to as the “Chaguanas Project” (Gossai and Murrell, 2000) which facilitated a discourse around the ways in which the Caribbean was “Called to Be” (Gossai and Murrell, 2000) in light of both scripture and our historical experience of coloniality. The Chaguanas Project reflected an ecumenical and inter denominational conversation among Caribbean Theologians who held a common commitment to see Caribbean people fulfil their creative potential without the inferiority complexes that marked their colonial experience of Christianity.

Since 1492 when Columbus first stumbled upon the Caribbean region, the Bible has played a significant role in the life of Caribbean people. Horace Russell, in explaining the role of scripture in the life of the early Baptist Movement in Jamaica, intimated that “Scripture, then, is understood not only as the word of God but also as a manual for living, providing for social as well as personal identity” (Gossai and Murrell, 2000). Scripture was seen then as a means of providing guidance for Christian livelihood and subsequently reflected God’s reign on the earth in both public and private spheres. This therefore characterized a wholistic “Call to be” considering both the lived experience of Caribbean people and the life-giving and affirming message encountered in the sacred text. In the 1980s however, there was a hermeneutical shift away from the region’s existential “Call to Be” towards an interest in themes around peace. This was a direct result of the political and economic instability in the Caribbean as well as the effects of natural disasters which had ravaged the region.

This research demonstrates how a failure to sustain the efforts of post-emancipation and postcolonial eras in the development of the Chaguanas Project's "Called to Be," have resulted in an ongoing dismissal of the ordinary reader and particularly young people in their ongoing quest to become more fully a reflection of what it means to be both Caribbean and Christian in the 21st Century. While others have undertaken hermeneutical and academic work that addresses the ways in which colonialism has affected how Caribbean people interact with the Bible, they have denied the perspectives of young people in this exercise. In doing so such young people continue to imbibe the biblical meanings they inherit. As a result of insufficient interrogation of scripture personalized modes of meaning therefore continue to avoid the wholistic concerns of contemporary Caribbean experience.

It can be argued that at the regional level the approach to scripture in contemporary Caribbean society is no longer collectively engaged. This therefore has resulted in a disconnect between how we engage the scripture among young people with the socio-political life of the region. This position finds resonance in the work of Campbell and Murrell (Campbell, 1998b, Murrell, 1987b) who explain how the conservative brand of Christianity in the Caribbean has often promoted a silence towards socio-political issues that affect the life of Caribbean nations. Subsequently, there is a propensity to turn inward with one's interpretation and application of scripture. New Testament scholarship in the onset of the postcolonial era reinforced the maintenance of the status quo while admonishing the marginalized to keep their social place in the broader scheme of things (Gossai and Murrell, 2000). More recent scholarship has challenged this position by encouraging Caribbean people to see the scripture as a text that has been produced by human beings who themselves were in the process of interpreting

their encounters with God (Mulrain, 1983, Thomas, 2008). Considering this, contemporary Caribbean scholars have advanced the need for the use of cultural resources as a sacred text for use in the interpretation of the Bible. Such an approach can help to alleviate what is referred to as a repeated tendency towards “self- negation” (Turner, 2013). It is this tendency that Carlton Turner addressed in his ethnographic research where conservative Caribbean Christianity has often denied Caribbean the freedom to share in cultural expressions such as Junkanoo as part of their indigenous spiritual experience. While young people acknowledge the role of their ancestors in their journey towards economic independence, they are unable to see how the struggles of formerly enslaved persons informs our present reading and interpretation of the sacred text in the postcolonial Caribbean context.

To alleviate the self-negation caused by the postcolonial dilemma in the region, our use of the Christian scriptures must affirm our call to be and become the creative reflection of God’s reign already among us. This chapter seeks to justify the significance of a different hermeneutical approach for youth in the postcolonial Caribbean as imperative for alleviating the postcolonial dilemma when it comes to the ways in which we read and interpret the Bible. The broader research will offer what is being dubbed a “Livity Gospel Hermeneutic” for youth in the Postcolonial Caribbean to approach the Christian scriptures in more emancipatory ways.

The future of the traditional church in the Postcolonial Caribbean depends on the willingness of the church to address, with urgency, the ways in which young people are provided the necessary tools for interpreting the scripture in contemporary life and learn to embody, through their readings the emancipatory messages of Jesus for the present and future life of the region. Merely leaving young people on their own, or

maintaining existing patterns for reading and interpreting scripture among youth will not suffice. The following anecdote serves not to prove my position but offers some insight into the reality of church life among some young people in the Caribbean. In a recent conversation with one of my godsons, I discovered that as he was approaching his final year in secondary school, it was also becoming his final year of active participation in the life of the church. It appears as if he was beginning to understand that he didn't need church after secondary school. According to his mother, he had reported that almost all the older boys who were ahead of him in Boys' Brigade no longer attended church and so he was likely to follow suit. Seemingly he would mature past church attendance, prayer and Bible reading. And these would no longer be necessary after a short lifespan of involvement in the traditional church groups for youth his age. I wondered how, in my interactions with him as his godmother, I could have facilitated a different approach to faith and engagement with the Christian scriptures. The experience also caused me to wonder if his years in Sunday School, and Boys' Brigade as well as other ministries of the church, could have provided him with another vantage point from which to view the sacred text and its usefulness in his ongoing life. This experience was already commonplace in my over nine (9) years of ministry among Methodist young people while serving in Guyana.

The following data is presented with the aim of examining the ways in which youth like my godson and others generate significance through their interaction with the Christian scriptures. It also attempts to examine how our postcolonial reality in the Caribbean has impacted or continues to inform how this meaning making process takes place among young people in this context.

5.2 Data Collection Process

The data was collected in St. Kitts- Nevis, one of the first British colonies in the Caribbean and last in the region to obtain its political independence. As I collected this data, I did so, knowing full well that my own experiences were also biased by the fact that, I am an ordained Presbyter in the Methodist Church in the Caribbean and the Americas. My vocation affords me the privilege of caring for souls and advocating for sacred texts in the exercise of such care. In my nine years of ministry as a Presbyter in the Methodist church while serving in the Guyana District, I have facilitated many Bible Studies with youth; led training for young disciples to become confirmed members of the church; had many formal and informal conversations, as well as counselling sessions with youth exploring their own challenges related to the interpretation of scripture.

My vocation intuitively comes with some sense of obligatory responsibility as I listened to the responses of my participants who had entrusted me with their thoughts about the meaning of scripture and their life as it is lived alongside what they understand to be “the Word of God”. While I speak from an authoritative stance as one who has benefited from years of theological training and exposure to scriptural insights that the average lay person is not normally exposed to, I am also inherently aware of my own blind spots as a someone who could be considered an academic. One thing I've learnt after years in the Pastorate, is that there is a dynamism in the way in which young people see and understand the reality of God. As growing theologians, the church can learn from them if we are willing to do the hard work of pausing to listen to their perspectives.

The participants in this research were intentionally, "ordinary readers"[85]. The details about what it means to be an ordinary reader were excluded from my discourse with participants to ensure that attention was given to the more pressing task of understanding how their meaning making was happening through their use of the text.[86] Considering this, the students presented 'pre-critical reflections' during the interviews on the text which was identified from 2 Timothy 1:1-7. Upon making initial contact with participants, I encouraged them to read the text. At the beginning of the interview a summary was shared with the participants, highlighting the possible conditions that may have given rise to the preparation of this text. The summary also expressed the widely held view around the authorship of the letter being Pauline. In ecclesial settings this text was usually viewed as a Pauline text, therefore I maintained this position in my approach to this passage to avoid unnecessary need for further clarification on this matter during the interview. No participant had previous exposure to the interview guide and questions which would be asked. Their responses showed that they willingly offered their views relating to the text. Some participants went beyond the stated reading and conducted their own research on the passage presumably online through blogs, The Bible App and Online commentaries. While for some of them their relationship with scripture seemed very scant and infrequent, they saw the value

[85] As stated in chapter one "ordinary readers" means that they had not previously received any formal training in interpretive strategies for reading the Bible (West, 2007c)

[86] Research in Brazil have explored the role of "proof texting" in youth ministry and demonstrated that in order to facilitate more in depth meaning creation the church needs to help youth to engage with scripture more critically MALHEIROS, I. J., MEIRA. 2015. Hermeneutics and Autonomy of Adventist Youth 14th Research Hall of the EST Faculties, 2015 São Leopoldo. Revista Hermeneutica: SALT-IAENE. Another research from the Global South shows that in order to help young people become active in their spiritual maturity youth ministry must be informed by the unique contextual experiences. Coloniality represents a pervasive phenomenon within the Caribbean region. To effectively guide the youth in the church towards a promising future, it is imperative to delve into our historical legacy. This involves comprehending the ways in which individuals derive significance from biblical texts and engaging in analytical conversations with scripture to foster genuine and enduring change. See AZIZ, G. 2019. Toward a contemporary understanding of youth ministry as a descriptive agency. *2019,* 53.

of scripture in the shaping of their personal and socially accepted morals and values. Invariably, the utility of scripture was affirmed even where there were many nuances. The Christian scriptures provided young Caribbean readers with some guidance about the ways in which God had chosen to interact with humankind generally and participants maintained a high view of Jesus as a key player in the Christian scriptures.

It was important to hear from young people whom I've described as an excluded grouping in academia. My approach sought to allow their experience of the Christian scriptures to help inform the discourse about biblical hermeneutics in the Caribbean. While I concur with Anthony Reddie that academics can never speak entirely for underrepresented groups and that there is no perfect model (Reddie, 2006c), it is my view that more research is needed among underrepresented groups in the Caribbean region in order to instigate any substantive changes for a wholistically decolonized future. In my attempt to allow young people to speak about their experiences with scripture out of a postcolonial context, I have come to see how valuable their contributions can really be in the ongoing effort to create a "Livity Gospel Hermeneutic" that promotes a more emancipatory experience with scripture while simultaneously promoting the fullness of life that Jesus displayed in the Gospels.

The need for criticality cannot be understated in creating a Livity Gospel Hermeneutic that aims at transformation of youth through engagement with the scriptures. Since the work done by Paulo Freire (Freire, 1984, Freire, 2010, Reddie, 2018), it has been well established that cultivating critical thinking skills among historically subjugated peoples, is essential for their involvement in their own emancipation. The work of John Hull follows this point of view in relation to youth and their use of the scripture, in his use of a "critical openness" (Hull, 2009) that validates the necessity for providing a

space for young people to feel comfortable to discuss and live out their faith in light of what they perceive to be the truth from the biblical narrative. This idea of critical openness being an essential part of a young person's religious experience (and I would add also with text) is also supported by Anthony Reddie and others (Astley and Francis, 1994, Reddie, 2006c). While contextual usage is important critically assessing the biblical text alongside one's cultural and historical texts is also equally important.

For many of the respondents their opinions showed a conformity to what would be expected of the conservative Caribbean Christian experience. In Hull's "critical openness" however participants are given space to share their perspectives with the aim of understanding how they were creating meaning from what was read in the scripture. In taking this understanding further I am also interested in the ways in which meaning making using the sacred text intersects with the unwritten text of their Caribbean experience (past and present), given our historical experience of colonization. What remains an underlying concern therefore is, the repetition of colonial mindsets within the contemporary Caribbean church. Could it be that such mindsets do not facilitate youth encounters with the Bible as a meaningful resource for Christian discipleship and maturation?

As young Caribbean people transition from adolescence to adulthood an intensely straightforward approach to scripture can also allow them to move beyond what is described as learning merely "learning the Bible … learning about the Bible, … to learning from the Bible" (Hull, 1992). For John Hull learning the Bible and learning about the Bible provided the young person with details about how the Bible has influenced the world in which we live. On the other hand, learning from the Bible gives attention to ways which in which young people interact with the scriptures to develop

themselves as responsible citizenry. While I agree with Hull regarding the use of the Bible among young people needing to exceed acquiring more information about the Bible, learning from the Bible also gives the impression that the moral authority rests only within the text. This type of thinking can prove difficult to surpass in a context where the Bible is already considered such an authoritative presence where the Bible's meaning could be perceived as something to be discovered rather than something that we participate fully in helping to create.

5.3 Presentation of Data & Discussion [87]

5.3.1 Authoritative Appeal of Scripture in Approach to Text

5.3.1.1 Scripture is Paramount

The interviews conducted with young people showed a dominant theme reflecting an innate respect towards the sacred Christian text - the Bible. Participants displayed both an acceptance of and a familiarity with the authoritative position of the Bible in Caribbean consciousness. This seemed to impose an uncritical approach to the text synonymous with the Caribbean's colonial legacy of dependence on a text whose contextual background is different significantly from that of the contemporary Caribbean experience.

The introduction of this Christian sacred text was always considered an essential instrument for instruction in the region's moral ethos. In the words of one respondent, Yara, **"the Bible is paramount in …Christianity**." Another participant, Shaun in

[87] Most responses from participants were in response to questions asked during the interview, unless otherwise stated. A copy of the questions can be found in Appendix Four.

summarizing the meaning of the chosen text stated that "**Those are…God given: power, love, and self-discipline. Those are three things you need… You need in your day to day life**." Shaun suggested by his comment on the text that the scripture offered a universal guide for one's life. Both Yara and Shaun highlighted not only the significance of the text for Caribbean people but its relevance to daily life as young Christians living in the Postcolonial Caribbean. The appeal that scripture has for one's daily life is also related to the connection that the New Testament appears to maintain with the Apostolic tradition. Yara in sharing her views about the New Testament stated that "**we really get to see the work of the Apostles and the growth in the Christian church. And to me its's a continuation of the Old Testament**." Since the New Testament maintains a Canon (rule/guide) for life in the early Christian tradition, most ordinary readers of the text also adopt this position when reading the text.

As a natural result therefore, all of what is read from the New Testament will appear to connect essentially with what contemporary Christians hold to be true in the Postcolonial Caribbean experience. What is often not obvious is who were the people who wrote these texts and what has caused their experiences of God in fourth century Roman Empire to become so "paramount" in the way in which young people live out Christian faith today. Such historical details facilitate richness in generating meaning which Caribbean Scholars encourage (Mulrain, 1999, Thomas, 2010). The Protestant Reformation through its "Sola Scriptura" teaching would have helped to establish such a conviction (Scripture as Canon) (Davidson, 2017). In looking at the authority of the Bible in the Caribbean context Nathaniel Murrell and Noel Erskine agree on the preeminent place given to the Bible within the Caribbean context (Gossai and Murrell, 2000). Not only do I agree with their position, but the interviews confirmed for me, how

this exalted view of the bible is reinforced uncritically in the life of our young people as they mature in their faith. From the responses collected in this research, young people who grow up in the church within the postcolonial Caribbean setting, still hold the Bible in high esteem. However, could this unchallengeable position of authority maintained by the Christian scriptures have some negative repercussions in the ongoing interpretive process?

Formerly, historical-critical methods would prioritize the text as the space where meaning dwelt, however in more recent years there are a plethora of approaches to the text. Some such approaches, prioritize the reader and their subjectivities as an important and necessary consideration in the meaning-making process. Robert Beckford (2004) helped to elucidate further the need for this kind of shift considering the Bible's role in the life of black diasporan peoples. When readers prioritize their lived experiences with the text, their self-understanding injects meaning into the interpretation that goes on between them, their community, and the text. While Beckford keenly exposes the dangers that exist when our reading strategies within any postcolonial setting treats the Bible as an authoritative 'Guide' the research shows that for young people in the Postcolonial Caribbean, even very loose connections between the Bible can act as an authoritative guide in their embodied communal experiences as Christians.[88]

[88] In the work of Anthony Reddie (2003, 2006, 2010) we see the making the case for more transformative approaches to Christian education among persons of Afro Caribbean heritage. This approach would take seriously the interpretative process among ordinary readers and I extend this further to look at the ways in which the colonial experience also informs this authoritative appeal which in maintained in the Postcolonial Caribbean. This authoritative appeal can at times inform how young persons see themselves as historical participants in their socio-political context.

5.3.1.2 Nuances of Interpretation- Not everything to be taken literally

Rather than a literary work that Christians have used to help discern what God's reign among us means considering our lived experiences, many of the participants saw the Bible as an authoritative guide but more so in their personal life. The danger with this approach however is that one could end up separating one's personal experience from the real socio-political challenges that affect human experience in the context from which we emerge. In so doing we are at risk of maintaining "false dichotomies" between the spiritual and the everyday experience of the people (Beckford, 2004). Can one's treatment of scripture's authority diminish the impact of such false dichotomies? This question ought to be considered considering the region's colonial experience even among youth. Youth engagement with scripture should ensure that readers do not fall prey to what J. S. Cratto (1987) describes as "Concordianism" (Croatto, 1987, Malheiros, 2015).[89] This approach to the text merely identifies the similarities between what we appreciate from the text and our own personal contextual realities (Croatto, 1987).

The appeal to what the text of scripture says is something that is commonplace among young people. Not only is it informed by the societal expectations which some young people allude to, but these societal expectations are explored, challenged, and often dethroned in this stage of teenage development. Scarlett in exploring the idea of the text's meaning and its tendency to change with time stated, "**Yes-, they say we were put here to multiply and stuff like that … In which we are but some persons**

[89] As stated before, more recent scholarship from the Global South has explored the use of "proof texting" and support the view that in order to engender greater agency among young people there is need to engage them in critical thinking.

choose not to for the basic fact of like, now everything is like different … you have to have the money to support a child, to support like how you're going to feed the child over the years... So, some interpretation should change and some should remain the same." Here Scarlett shows how in contemporary Caribbean society although young people acknowledge the authoritative text and what it says about procreation as a major responsibility for women, the economic factors that accompany childbirth are of greater value in deciding whether to take that text literally. While the scripture is an authoritative text its authority is not accepted uncritically. However, this is not to say that it shouldn't because as with Scarlett while some things can be challenged, some things "**should remain the same**."[90] This therefore demonstrates the very nuanced relationship that young people have with the scripture.

5.3.1.3 Speaking to the Silence

In as much as the scripture is treated with high regard in the Caribbean and projected onto social, moral, and ethical standards of wider Caribbean society young people hold different views about the validity of the text and how to use texts to substantiate any claims/arguments. Many participants were able to allude to certain passages of scripture, along with this text to guide one's Christian life. The revelatory nature of the text was also considered an important resource for young Christians.

There were some nuances about the validity of all that was recorded in scripture. This also resulted in discussions around what was being left out of scripture especially as it

[90] While taking text too personally can lead to a brand of fundamentalism that doesn't take into consideration the likelihood for more substantive value within the composition of the text as well as its reception in one's contemporary existence (Croatto 1987).

related to the two women in the text from 2 Timothy 1: 1-7. While scripture is an authoritative source for young Christians, they did not deny the silences. What was noteworthy about the results was the ways in which participants attempted to fill in the missing gaps by speaking to the silence. Where there were missing details about the women surrounded Timothy in his childhood, they offered their own conclusions. Jaypay commented **"the scripture didn't speak much about them basically but I mean raising Timothy the way that they did, I think that they were good Christfollowers…"**. While it may be concluded that the reference to both women being sincere could allude so such a conclusion, that is not said. Instead Jaypay from his own awareness of other women in the Early Church or perhaps in his own experience in the life of the church assumed that they were both "Christfollowers". Lumine stated, "**The Father probably was not-… absent or he was probably not alive**." While Scarlett reported, "**I guess Timothy mother and grandmother was single parent house, I guess. Or maybe their father, his father died. I guess his father wasn't very much a helpful benefactor in his life I guess**." The text doesn't specifically state that Lois and Eunice were exemplary followers of Christ. Yet, for Jaypay, the mention of their names was easy to accept as he offered reasons for the father's absence.

Lumine and Scarlett add to the text their own theories about the place of or involvement of Timothy's father. The New Testament writings may predispose themselves to support a Christian viewpoint about its characters, yet the readers are free to add or subtract based on the allusions that they bring with them about scripture. These silent spaces in the text provide creative space for young people, regardless of their religious

background, to engage in critical reflection on human life and the value of those who are often silenced by the text and its author.

5.3.1.4 Discerning God's Word

Another finding in the study was the way in which the text's authority was held in tension with disbelief about how much of what was read came directly from God. Respondents had a relaxed view of the Bible and considered that not everything was an exact dictation or reproduction of what God would have said. Bob voiced this tendency when he said, *"***No one could really say for certain this is the word of God.***"* This however did not detract from the high value and revered position of scripture to offer something about God's Word to humankind. There was in Bob's remark, a more relaxed approach to the scripture. On the other hand, it would appear that for some participants the real proof of one's experience with the text was to be evidenced in the life that one lived.

While it was accepted that the Bible was a revelation of God through human beings, participants admitted that the text's meaning was to be recognized when it was relevant to the embodied experiences of the reader. Yara stated "**What's important is the relevance of the scripture to life**." Bob and Yara in their responses were articulating an appreciation for the fact that God remained the one who revealed and not the text itself. Yara also made the point that "**God reveals himself in our use of scripture.**" This observation demonstrated that there is some reliance on the authority of God in the pages of scripture, but that the real authority perhaps was not exclusively in the scripture. Rather, as one engaged with the text perhaps desiring to encounter God, they could have such clarity in divine encounters, which was based on a personal

religious experience. Shania expressed this nuanced relationship when she said **"…for some instances, I would think that they actually quoted God, and it His word…in other cases writers are speaking of stories with themselves and giving their…perspectives on what happened and what transpired."** The Bible was seen as sometimes containing the literal "word of God" by some yet in other cases it was deemed as the viewpoint of the author that was being communicated through the text. The question that lingered with this approach to text was whether the text or the reader had the most agency in their interactions with the scripture? How one engages in reading the Bible can offer the reader the freedom to exercise some agency in the shaping of meaning around the text as individuals as well as collectively as part of one's faith and wider community.

5.3.1.5 Imposed Inadequacy

The sense of authority that came with the scripture, was followed by a presumed inadequacy with the reader's interaction with the sacred text. For several participants there seemed to be a sense of shame about their present reading habits. Omolara stated, ***"I think consistency is the problem"***. Her once per week reading of text in her estimation was "***not good.***" It made me wonder if the discipline of reading scripture for young people had become synonymous with a burden of expectation that the Bible should be read routinely by all Christians. If this is so, it could be a hindrance to the ongoing interactions such youth have with sacred text in the future. Such expectations seemed to bring with them the sense of shame when a person failed to meet an expected Bible reading standard for Christians.

With infrequent reading of text participants such as Armani, believed that it would result in ***"persons not … being able to live out what the Bible teaches."*** A connection is made here between reading and living out the message that is gleaned from scripture. However, while Armani saw the connection between reading the scripture and living out what was taught by God through the scripture, it was not clear if her approach to scripture had offered her a greater sense of agency in living out what she read. What she did express, however, is a need for different approaches to the text that would take into consideration her own liking for the arts. This appeal to the arts reflected her earlier interactions with the text as a child.

While the appeal to the authoritative nature of the text in the Caribbean helped to inform some of the meaning-making with the text, it[91] sustained a credible stance in the eyes of the participants. Despite the nuances in their interpretation, they understood that not everything that was read in scripture was to be taken too literally. Furthermore, in being able to speak to the silence participants were able to build on the missing parts of the text, taking into consideration their own experiences.

The tendency to feel that the text should be read regularly emphasizes the role that perhaps guilt and shame could also play in approaching the text to find meaning for one's life as a young person in the postcolonial Caribbean. What seems most impactful in the meaning-making process is being able to use the text to help one to live one's life as part of a wider community who continues to hold the Bible in high esteem.

[91] Referring to the authoritative text.

5.3.2.1 Spiritual Resources for Reflection towards Authenticity

5.3.2 Sacred Space for Reflection, Action, and Self-Actualization

A common view amongst interviewees was that there were spiritual resources acting in their social network who enabled them to think with the Christian scriptures. These resources took the form of pastors, other leaders within their church and family who facilitated opportunities for reflection, action, and self-actualization (Fowler, 1981, Reddie, 2006b)[92] in their use of the Bible. The theme of personal reflection, alongside women as sacred space, was recurrent throughout the data set. These two themes were combined to form "Sacred Space for Reflection, Action and, Self-Actualization". The theme considers the importance of reflection on scripture and how this can aid in one's capacity to fulfil one's greatest potential, once sacred spaces are curated intentionally. Scarlett reported "**there is this one woman in the church where she would tell you like, '*Be you*.' And don't let nobody tell you otherwise. Is just that kinna energy that you need, from that group of people... will help you get to the point where you can't have others like judging you**." Scarlett strongly believed in the affirmation that she received from the woman she identified in the church and held on to as a means of living out the kind of life that was not only being informed by scripture but also being informed by her own contextual realities. For Scarlett, the

[92] The notion of self-actualization can be likened to the concept of spiritual growth. It is exemplified in the fourth stage of faith development proposed by James Fowler (1981) (Individuative- Reflective Faith), in which an individual internalizes their faith and articulates their distinctive beliefs. This process is facilitated through a thorough examination of personal principles and convictions that influence an individual's perspective on the world. Fowler's fifth stage of faith development (Conjunctive Faith) also represents a heightened form of self-actualization, where an individual demonstrates the capacity to reconcile the contradictions of life and, through a matured faith, embraces the complexity and depth of human existence. This concept is used by Anthony Reddie (2006) who argues for a participatory learning and teaching style that enable marginalized voices to mature in their faith through creative drama that magnifies the experience of black people in Theology.

interactions she had with the text improved her thinking and living. Scarlett also reported that the ***"Bible… help me better myself and better my brain and my understanding, and my way of living, and help me reach further…better me"***. Although Scarlett credited the scripture with being able to help her better herself, she also admitted that as the reader read the text, there must be an inner impetus towards the transformed life that the Bible often spoke of. ***"One has to be self-motivated to actualize the change that the scripture offers over time…the change cannot be forced."*** Here we see how young people in the postcolonial Caribbean rely on scripture to help them reach their potential. In another light, John James, in exploring the sincere faith of Lois and Eunice and the impact that it had on Timothy's faith development, stated "**seeing your parents living a certain life you would be curious and want to know, what that... Why they are doing certain things and you would go and figure it out for yourself**." Both Scarlett and John James indicate here that while young people aspire to become fully themselves, they rely on spiritual resources who support what they believe the text teaches about how one should live. In a world that is often absorbed with self-interest, Anthony Reddie (2006, 2015)[93] suggested that the Christian ways of viewing self-actualization differ from that which we see in popular culture. His understand of self-actualization corresponds with the ability to be one's authentic self, in light of that individual's personal, social, religious and cultural influences. His work connects significantly with my work because, like him, I see the value of interaction with scripture along with other texts as a means for helping young people claim and live out their life fully as their authentic selves both as Caribbean and

[93] This he contends is the means whereby persons are enabled to live lives with "authenticity". Reddie used hermeneutical tools such as Black Theology and Drama as a means of helping marginalized people to own their faith through self-actualization.

Christian. Reddie underscores however, the influence of Hellenism on the Christian's construction of reality. He explores the idea that the Pauline writings reorient the emphasis away from self and rather on God. This theme reflects Reddie's proposal that to rectify postmodernity's excessive preoccupation with self, there must be greater emphasis on reflection and action as a means whereby Christian self-actualization could materialize. Sacred spaces are identified as one of the locations for this sort of reflective activity to take place.

5.3.2.2 Language - Powerful Space for Meaning

Finding space for reflection action and reflection also came up in discussions about the ways in which the local dialects could help to generate meaning with one's use of scripture. Scarlett expressed that, as one reads the scripture the Biblical language seemed to bring with it a particular language of its own which necessitated further reflection. This therefore suggested that what is communicated in the text doesn't always come out clearly. "**You need to actually think. You actually need to- analyse to get something,**" stated Scarlett. It is worth noting that this comment was prefaced by Scarlett's own refusal to see any utility in making the text of scripture more accessible through the use of local dialect. Like other respondents Scarlett's involuntary protection of the text's language could be reflective of the region's distrust of its own language when it comes to the Bible. Admittedly it would be clearer but at the same time respondents felt it was not necessary to change the language of the text to suit the context in which it is being read. Scarlett's take was that "**You have to think, you have to analyse cause then it would like tell you straight forward and I guess that is not something like people need**." The fact that Scarlett guesses about this

suggests to me that her response probably reflects more of her expectation of what is right rather than what she believes instinctively to be the best option. Could the provision of sacred spaces, (where the text reflects the Caribbean's rich oral tradition), cause her response to be different? If reflection is necessary for young people to be able to generate meaning with the text, then surely that space should reflect the Caribbean's oral tradition in which young people develop their own linguistic skills for meaning making.

5.3.2.3 Use of Online Resources & Other Resources

While reflection on the text was seen as a valuable practice it was not always the easiest thing for youth to engage in without the use of external tools and resource persons available to them. Those youth who used external tools to aid in their ongoing reflection on the text displayed a somewhat more rigorous engagement with the text and more disciplined approach to reading the text with greater intentionality in living out its teachings in their private and public life. Nicole, Berry, Omolara, and Tia utilized sources such as the Bible App, blogs, and websites such as Bible Gateway (Salam and Sulissusiawan, 2017) [94]. These resources offered questions for ongoing reflection after reading scripture. John seemed to use a devotional guide while other participants used persons who were available to them to clarify the meaning of what they read or heard about the scripture. The meaning obtained by Berry and Nicole, from engaging

[94] While the increased use of online resources makes Bible Study materials more accessible to young people it is not always well utilized. One study conducted in Indonesia with university students showed that only those students who had regulated their behaviour in online searches experienced best results in meeting their learning outcomes. One of the challenges they experienced was the high density of distractions and unhelpful information that they had easy access to. I want to suggest that youth who use online sources for enquiring about the Bible face similar challenges. Unless their behaviour is regulated, they would not be able to benefit fully from such resources. I would also suggest that those who had some intentionality in their use of online Bible resources show greater maturity in their faith experience.

in ongoing reflection, was subsequently seen as relevant to their everyday life experiences.

5.3.2.4 Meaning for Connections with God

The practical application of scripture as it relates to shaping a meaningful life for themselves, was explored. For Berry and Nicole there was some usefulness in being able to engage in guided reflection on a particular passage of scripture. Nicole reported: "***I'm reading the Bible and I'm also …there's questions where it allows me to reflect on the scripture, … I think it has made my relationship with God somewhat stronger***". For Nicole the time taken to reflect on God's word, alongside questions provided by the online resource she used, was seen as strengthening her connection with God. In summarising the message of the text Island Girl saw a relationship between her experiences and that seen in the text as it relates to fear. For Island Girl, the text motivated her towards "**deeper connection with God**" in assuming a more thankful disposition in her life. In the case of Tia, one of the main reasons for reading the text was to strengthen her relationship with God. Tia said "**A want to read it because I want to like get closer with God and really understand Him. Right? But, I would say most days, it seem like I'm just reading for reading sakes. And sometimes there is the sparks, like 'ok let's go, time to read.' Yeah, that's me**." The act of reading the scripture provided young people with an opportunity to build their relationship with God. These sacred spaces can help guide young people beyond merely reflection towards action and self-actualization as they build their connection with God. Engaging the scripture in creative ways can offer space for young persons to reflect on life as Caribbean youth and gain the skills needed to pursue the changes

that they desire and that our region needs being empowered through their relationship with God.

5.3.2.5 Direction for Mature Decisions about one's Goals

Mapping the journey towards self-actualization is something that the youth believed would need some input from the Bible. However, this input from both Scarlett and Island Girl necessitated a juxtaposition between spiritual and material needs that often signified success in Caribbean society. ***"Youth are driven by making a better life for themselves and their families",*** said Scarlett. Similarly, Island Girl stated "**As young people there are certain points in your life when you think that you have to accomplish certain things. You want to get… you want to go to school, you want to get the house there are things that you want to do.**" While for Island Girl there are certain things that young persons like herself would like to have, Shaun desires to prepare his life so that he would be ready to welcome another life as recommended by scripture. He said, "**Like, I often tell people…when people asked me if I want to get kids, for example, I often tell them, well of course. But that's last on my agenda. Because in the Bible it says when we get a child, or children, we have to take care of them. And I want to be able to do that with… to the best of my ability**." Therefore, the goals that they identified often reflected achieving key targets educationally; socially; or materially by a certain age. While Pauline Theology often negates personal material needs, the young people did not see a separation between their spiritual and their material needs. This, therefore, suggested that for self-actualization to be manifested in their life as youth of the Caribbean, they needed to see an approach to scripture that would help them find solutions as they grappled with

their existential needs or personal and collective ambitions. If one's being in the world consists of meeting spiritual, relational, economic (personal and communal) and other needs, then we should be able to read the scripture and accrue meaning to help us to meet such needs.

In living out the abundant life-ethic of Jesus can youth live out their notions of prosperity without falling prey to "prosperity gospel" (Milemba, 2015, Gukurume, 2017, Mashau and Kgatle, 2019)[95]? What is apparent is that young people turn to the text as a means of helping them to achieve their goals, however, scripture didn't directly inform their professional lives. Rather, there seemed for most a disconnect between the two. Self-actualization for faith developmental theorists such as James Fowler (Reddie, 2006c) is a consequence of maturity in faith. I concur that a youth's maturity is something that will inevitably arise out of the process towards owning one's faith (Reddie, 2006c). Interestingly, maturity in the faith appeared to correlate with the participants' ongoing reflection in their private, ongoing quest to understand the meaning of scripture. Maturity and subsequent self-actualization, therefore, can complement each other once given the space to engage in reflection upon what the text means in contemporary Caribbean experiences. It is apparent that for many of the participants, scripture did not appear to speak distinctly to all matters of their existential reality but for some more indirectly to their future career choices.[96] Could it be, then, that inherited ways of

[95] While this Thesis will not examine "prosperity gospel" in depth, this phenomenon represents a way of interpreting the scriptures that aligns Jesus' teachings of abundant life with the attainment of mostly material assets. It is my belief that the ways in which young people interpret the scripture in postcolonial settings inform their leanings towards prosperity gospel ideals or otherwise. Studies have shown that while in the Global South prosperity gospel ideals have had both positive and negative effects on youth, such teachings have a strong appeal in the Global South.

[96] (Island Girl) Quotation here where Island Girl notes that her vocation was not informed by her reading of scripture directly but perhaps indirectly through the embodiment of scripture in the life of her colleagues and other members of her family.

treating scripture as a guidebook does not create a sacred space for young people to explore ways of being and living out their vocation as subjects in Caribbean history? Can there be better ways of integrating with one's personal narratives alongside an ongoing interaction with the scripture in more embodied ways? Interaction with sacred text such as the scripture can allow young people to discover and apply new meanings with scared text that inform their own sense of vocation in the postcolonial Caribbean.

5.3.2.6 Christian Education – Memorializing Meaning

Christian education spaces are often where young people in the Caribbean engage with the gospel narratives which linger in their memory well beyond their childhood years. These narratives inform their perception of Jesus as the supreme moral exemplar. Spaces such as these serve as fertile ground for reflection and action to take place among young people, and thereby provide them with the necessary tools for further engagement with shaping meaning around what they read in the Bible. Inadvertently, in discussing the text from 2 Timothy 1: 1-7, participants were still able to read Jesus into the narrative as a somewhat unseen, but present figure.[97] This therefore suggested to me that the gospel narratives tend to provide a lens through which young people viewed the rest of the Biblical narrative. The gospels are central to the Christian's reading of Scripture because of Jesus' life-giving message and lived life.[98] These major motifs seemed to be reflected in participants' conversations even outside our discussions around the text from 2 Timothy 1:1-7. Their interest was geared towards living out a fullness of life as they saw it. Island Girl related her response to a

[97] Most participants excluding John and Jaypay were able to weave into the interviews Jesus' participation in the wider narrative of the main text from 2 Timothy 1.
[98] Young people are more concerned about the life of Jesus rather than his death

vocation of caring to the example of Jesus. For her, "***Scripture advances the teaching that Ministry happens any place… we are all vessels of God."*** As a "vessel of God" Island Girl saw that, in her professional life, she was modelling the caring example of Jesus. The meaning of scripture for her did not remain bound in religious dogma but in what she gleaned from the example of Jesus which led to her own embodiment of Jesus' teaching in the profession that she eventually chose.

Different approaches to religious education can allow young people to critically reflect on scripture in ways that enable them to bridge the gap between past, present, and future ways of being Afro-Caribbean and Christian in a global context. Reading strategies tailored for youth in Christian Education can help to provide ritual spaces for reflection, action, and self-actualization where youth are better able to understand and own their latent potentialities not only as individuals within the Caribbean context but as Christians who are fully alive and participating in the ever-evolving world in which we live. While scripture maintained its authoritative position, it was also a means whereby young people could reflect on how the scripture helped them to become the best versions of themselves. Additionally, it allowed them to consider the ways in which scripture helped to inform the ways in which they make a life for themselves as they transitioned from youth into adulthood. Reflection and action for self-actualization among young people is very closely tied to the need for contextual relevance of scripture which is another area that will be addressed.

5.3.3 Conservative Default Vs. Cultural Relevance

Youth in the Postcolonial context saw their personal experiences as important for interpreting scripture and one's cultural norms also contributed to the process of

meaning making. Culture as Oral Thomas (Thomas, 2008) argues is more than the outward expressions that characterise some of the region's tourist attractions upon which most Caribbean economies rely. Rather Culture defines those sources for meaning making among a people. The cultural experience also expose those clues about "hidden transcripts" (Horsley, 2004) that help to shape the meaning making processes and govern life for young people in the region. It is in negotiating these hidden transcripts that we are able to challenge some of our cultural norms as we think about how we read and re-read the text for more life-giving interpretations.

5.3.3.1Coloniality and Caribbean Conservatism

The Caribbean's cultural discourse can be complex, however, some interesting insights were gleaned from the use of language as a means of generating meaning from the New Testament among the participants. The results showed that while the text for young people has the potential to speak, the reader plays a significant role in defining the text's meaning as they articulated what they understood from what was read. In the Caribbean, such interpretation is done in the backdrop of coloniality. The use of religion and the Bible by both the powerful and the powerless in and outside the space of the church is informed by our colonial experience. The Caribbean has retained from coloniality what could be described as "Caribbean Christian Conservatism" which acts as a default mode to one's thinking processes. When it comes to the text there are certain expected beliefs or behaviours that are taken for granted. The presence of this Caribbean Christian conservatism undeniably impacts how we think about and negotiate between Christianity and culture as spaces for meaning among Caribbean Youth. One of the helpful ways in which meaning around

text was being constructed is in the participants' thinking around the language not merely as space for reflection, as indicated earlier, but whose language is perceived as more appropriate in communicating God's word. There is a noticeable difference in the status given to Standard English which is the language of coloniality, and the most respected means of communicating, and the language of the masses – indigenous/local dialect. Participants negotiated meaning in their use of words and through the creative use of their imagination through visualization activities.

What was surprising was the way in which the use of local dialect in the construction of meaning around the text seemed to remain off limits for most participants when it came to translating the text into local dialect. Although most participants had an appreciation for dialect, especially during their worship experiences, the text was to remain in Standard English. Anthony stated, after being asked for his views about the translation of the New Testament into local dialect, **"I think it should stick the way how it is..**.". While Armani seemed initially open to the use of local dialect, she concluded when probed for further explanation, "**A think we should just stick to the tradition**." However, subsequently Armani also explained that without some use of local dialect she tended to "**block out,**" or withhold her attention when Christian scriptures were being expounded in a worship setting. Berry highlighted similarly that "**if you talking Standard English straight you know the person might draw away. But if you could relate to them and start to talk dialect then people would, focus now cause like… it would be something interesting…it will catch people's attention to listen to dialect**." Yet, later on in the conversation, Berry also rejected the idea of reading scripture in the local dialect, saying "**No, I think you should respect the Bible…**" This deep-seated respect for the Bible suggested that youth were

comfortable with the text in its current state but when it came to re-presenting the message in order to facilitate meaning the local dialect was disallowed. Standard English throughout the Caribbean is accredited much respect within the Caribbean. The correlation between language and meaning is interesting to me because it would suggest from the data that such a deep-seated respect for the language of the Bible ties in with the conservative Christian preoccupation with a preferred colonial standard rather than an acceptance of or appreciation for the creative use of indigenous dialect for enhancing or simplifying meaning.

The inferiority complexes brought on using local dialect in the colonial era is something that is engrained in some parts of the Caribbean. While most youth in the Caribbean communicate with relative ease in the local dialect, they seem to believe that the Bible in its current Standard English Translation was the closest thing to the original language and a far more credible translation of God's Word to Caribbean people. While there was an aversion toward the King James Version (KJV) because of the difficulty which young people had in understanding 'old English', young people seemed to believe that it was better not to translate the Bible into the local dialect because it may be somewhat of a contamination of the "Word of God" as read in a translation such as the New Revised Standard Version. Can youth mature in the meaning they generate with text as they freely utilize their indigenous language?

5.3.3.2 Imagination Through the Colonial and Neocolonial Context

Most participants had the opportunity to reimagine themselves as characters in the narrative from 2 Timothy 1:1-7. Almost instinctively they drew from their life ways in which the characters' experiences were similar to their own in creating meaning with

the text. Timothy was a popular character with whom all the participants identified, Paul to a lesser extent. Timothy's place as a young person within the narrative was one of the reasons why the text was initially chosen. He is one with whom young people who are being nurtured in the traditional church in the Caribbean can easily identify. While there is not much that is recorded about Timothy, his place within a colonized setting is another significant consideration for both the text's meaning and the participants who approached the text out of a context that was once colonized and today continues to experience an enduring neo-colonial presence. However, as the Caribbean context continues to assert itself under the influence of global imperial powers, youth in identifying with Timothy, weave their own personal narratives into Timothy's colonized space. This means, therefore, that while the text is limited in what it says about Timothy's experience, young people using their imagination and their personal narratives, were able to add meaning to the text as it was presented.

To a lesser extent some participants identified with Paul the apostle who served as Timothy's mentor. Both female and male participants identified with Timothy and Paul even though both Timothy and Paul are presented as males. The experience of the young people in their local church, family or community helped to inform how they understood the characters in the text and their roles[99]. Participants saw no gender conflicts, when as females they identified with Timothy. They were able to identify with Timothy in his role as a young person in the church who needed encouragement as he like themselves sought to live out their faith in their ecclesial context and wider community. They saw themselves as being like Paul when they occupied roles where

[99] In an age of increasing sensitivity to gender ideology, Caribbean youth seemed to be settled in their own understanding of gender to the point that identifying with a male despite being female was a non-issue.

they were encouraging others younger than themselves in the Christian faith. Although Lois and Eunice were an acknowledged female presence in the text, many of the female participants did not identify with these women even when they identified themselves as mentors to others. This could be accredited to the legacy of silence that surrounds these characters and the ongoing silencing of female contributions within the Early Christian writings and historically in the Caribbean church. The ways in which the participants also defined themselves also represent the predominant conservative lens adopted by young people in the life of the church. Most young people identified as either male or female. One participant Tia, even when on to add "**I guess, I stick to the basics**." This represents an established conservative view of gender that continues to be maintained by youth in the backdrop of long held Caribbean conservative Christian views.

5.3.3.3 Family and faith community influence meaning

The meaning of text among youth in the postcolonial Caribbean is shaped by youth experiences of faith especially in the life of their family and faith community. This is a prevailing result in the findings. Participants seemed to put a lot of the responsibility for interaction with the Bible on both family and the church. It is here no doubt that the need for the discipline of regular reading would be taught among conservative Christians, giving rise to the imposed guilt I alluded to before. Shaun stated, "**I don't – spend as much time as I should in my—Bible**." Omolara stated "…**currently it's very much lacking**." Her comment on her current reading of scripture, reflected the response of several other participants who ended up comparing their current reading of scripture to what it was like in their former years. Yet, although their interactions were

scant, the memories that they had of the scriptures they were acquainted with in their childhood seemed to add to their present convictions.

The culture of family in the Caribbean is also a factor in the construction of meaning. One of the narratives that pervade Caribbean society is that fathers are often described as nominally present in family life. As a result, the meaning that happens around the absence of Timothy's father very closely reflects the narrative of a nominally present father even in situations where the participants themselves originate from families where their father may be present. Scarlett concluded that "**Timothy's father wasn't a Christian so he's … – never had like a Christian upbringing or have any faith so maybe that's why he wasn't mentioned, cause his father wasn't, … having the faith in his heart so it didn't dwell in him, a guess**." This silent voice in this text, seemed to fit with Scarlett's understanding of the absentee father. While no name is given for Timothy's father the Acts describes Timothy's Father as a Greek (Acts 16:1). The cultural narrative easily fills in the gap here and makes Timothy's father an absentee one, even while, from a scholarly perspective, we are not sure if this is really the case. What is accepted however is that Timothy is of both Greek and Jewish lineage and this is therefore a multicultural background that is reflected in the diverse cultural construct of the Caribbean region.

5.3.3.4 Sin's Dichotomizing Effects

Another element that influences youth constructions of meaning around the text are their previously held notions of "sin", "heaven", "hell" and the "Devil/Satan." While none of these are written into the text, there is a cultural narrative around hell and Satan that make their way into how young people make meaning out of their interactions with the

text. The devil or Satan are seen as an adversarial presence acting against Timothy in the text. This adversarial presence helped participants make conclusions about the nature of Timothy's personal struggles as a teen involved in church work then. Such struggles no doubt could be compared with their own personal struggles with being tempted to engage in what one participant described as "**carnal sin**." Anthony stated that Satan was the "**one who gets in the way of a sincere faith through temptation in carnal sin.**" For him 'Satan' was an oppositional agent to contend with and the main impediment to a life of sincere faith in Jesus. Such a perspective had the potential to create a dichotomized view between the world and the spirit which resulted in the participant, potentially distancing themself from the world to remain faithful to God. For Armani ***"Satan" was one who gets into our head to create most of the doubts we have about God's Word."*** Aligning Satan with doubts suggests that as a human in this worldly realm, although we are predisposed to have doubts, we must not consider them as a very natural part of our spiritual journey. Such thinking could result in a dichotomized view about life and living out our life with the inevitable presence of doubts. In reading Satan and sin into the text, we see how an individual could very easily deny the existential psycho-social reality of fears and doubts which young people involuntarily wrestle with at this critical juncture of their life. A more life-giving approach to the scripture will offer a young person a more reliable way of reading the text to come to an understanding of the life-giving nature of our relationship with God that helps them to work through their fears and doubts in a way is grounded in the diverse spiritual/religious, cultural, and historical experience of the Caribbean.

5.3.3.5 Naming our Subjectivities

The topic of one's communal subjectivity in the creation of meaning featured in the interviews. Participants acknowledged that people interpret things differently. However, they had not yet reached the point of identifying their own communal ideological positions as they approached the text. Such a practice is not given much consideration when reading scripture in a conservative Christian context. As expressed before, how one sees themselves could influence the ways in which one interprets the Bible (Beckford, 2004) and even more so as part of a community that has suffered the historical trauma of slavery. Our colonial experience with the text would show that slaves were able to interpret the text to preserve their life and human dignity. Scarlet, connecting our historical experience of coloniality with her present interpretation of the passage, said, "**Because now if they could get through it with the Bible why can't we live out our lives better and still have the same interpretation of the Bible, in a way?**" Her response demonstrated that considering the struggles experienced by our ancestors as formerly enslaved peoples, Caribbean people facing current struggles can overcome as our ancestors did. Her identification with this struggle finally led to her beginning to think about her upcoming exams and concluding that she needed to "put love and self-discipline into… studying...". Considering the region's historical experience or subjective experiences of coloniality can help to also position young people to address more regional and international concerns/injustices.

Our geographic nearness to the United States of America, and the neo-colonial influence of American culture on young people, influences how youth see themselves and thereby interpret the text in the Caribbean context. This was evident when some participants began to describe themselves mistakenly, as African American during the

interviews. Most participants had clearly expressed their Afro-Caribbean identity, but on the few occasions these errors were a strong indication of the influence of American popular culture in the Caribbean responses and meaning making processes. The Colonial presence has the potential to erode the authentic expression of the Afro-Caribbean cultural experience which is different yet similar to the African American reality. Although similar the difference is what will make our approach to scripture resonate best with young readers of the text from the Caribbean. The concern as I proceed, is to ensure that the neo-colonial presence does not dictate the meaning of text for young people in the Caribbean context. Thomas (2008, 2010) has elucidated how Caribbean conservatism has historically accommodated the colonial and neo-colonial presence. I want to suggest that this practice will continue in the ways that Caribbean youth make meaning in their life as they use Christian scripture. John Holder (Holder, 2000b, Holder, 2000a) speaks about this issue and warns that, as Caribbean people, we should seek to maintain the things that make us unique from the rest of the world. I concur with Holder on this view and believe that with more research around the use of scripture among young people in the Caribbean, we can help to make a clearer distinction between both locales by ensuring that our hermeneutical tools give credence to the culture and particularly indigenous language of the region's ordinary people.

5.3.3.6 Identifying Practical Applications

In relating the Bible's meaning to one's life and the ways in which young people live out their life with God and with others, there was a recurring sense that the ways in which young people operate coincide with a brand of conservative Christianity that is

very popular in the Caribbean. While young people are not normally very politicized in their views of the world, one of the things that became apparent was a reluctance to share openly any opinions that may be perceived as political. The ways in which young people negotiated their Christian values with what they saw in their community and how they interacted with the world around them was limited to the “golden rule” (“Do to others as you would have them do to you.” Luke 6:31) which, as a text, promoted being kind to others. Or in other worlds being nice to others so that they will in turn would be nice to them.

The fact that all participants would have self-identified as middle-class black Caribbean young people could have been part of the mixture of an inherited approach to the Bible that avoids confrontation and a depoliticizing of their world view that continues to keep neo-colonial class groups in their place. Beckford and Reddie suggest that the avoidance of our socio-political and historical reality only keeps us in a spiral of over-spiritualizing our issues to the point that we fear applying our intellectual capacities to effect real change in our society. Within what I classify as the default mode/Christan conservativism in the Caribbean, the text has the agency and not its readers.

Exercising one’s agency in ethical relations is a matter that is dealt with in the Christian scriptures. The Biblical narratives provide space for young people through their reading of scripture to determine their best response in making ethical decisions. The ongoing debate regarding concepts such as the “Golden Rule” and the “Platinum Rule”(Rönnedal, 2015), demonstrate that, while across religions the Golden Rule is a repeated standard for living ethically, youth in the 21st Century have to negotiate these ethical ideals for themselves as they read the Bible alongside other cultural and historical texts. The Golden Rule suggests that we should treat others in the same way

that we would like to be treated; while the Platinum Rule suggests that people should be treated how they prefer. While both the Golden Rule and the Platinum Rule can be seen to complement each other, the ways in which we treat others in the 21st Century are no longer solely determined by our particular likes or dislikes. With the influence of the Worldwide Web, will scripture be able to reconcile between the use of what could be perceived as a conservative Christian Golden Rule and the contemporary Platinum Rule for youth in the postcolonial context? If youth continue to rely on the conservative default to navigate ethical ways of being among others there will need to be some recourse for responding in situations where persons are being othered because of their differences. Ethical responses will therefore need to go beyond reciprocating cordial relations to embodying and promoting life for oneself and for the other.

Caribbean Christian conservative default reverts to a missionizing tendency. This missionizing tendency can rely heavily on the Great Commandment given by Jesus to his disciples in Matthew 28 “Go make disciples of all nations.” The tendency of participants to see the need to share the Good News with others is something that is part of being a Christian. The youth viewed Timothy as an individual who was responsible. He carried out his part of the mission. The approach of scholars such as Robert Beckford and Gerald West demonstrate that choosing to read the text in a way that helps readers address the socio-political dynamics of the ancient world and with contemporary situation can help to usher in God’s reign in the present through reflection and action paradigms.

The ways in which the Caribbean youth shape meaning with a conservative default that contends with its Caribbean culture are evident in the interviews. Whereas Timothy existed in a time of colonial domination, the Caribbean context in a postcolonial era is

often under the neo-colonial influence of the West (which includes the United States of America) in its interpretation of scripture. While the scripture remains an important facet of Caribbean life, the ways in which young people understand themselves as witnesses to the work of God in our contemporary life helps to inform the meaning they make out of their interactions with the text. Subsequently, this aids the affirmation of their identity and experience with God and the sacred text they use. The embodiment of the New Testament ethos acts as a pretext to the meaning-making process among young people when evident in the family or faith community. Acknowledgment of such pretexts can help young people go beyond their previously held notions about what scripture says to building through ongoing reflection on what scripture means to them in the here and now without negating their Caribbean experience. Furthermore, visualizing themselves in the text helped the youth as ordinary readers construct as they moved towards embodying their Christian identity in the Caribbean. To overcome the fixed mindset of Caribbean Christian conservatism we will need to discuss further how these attributes can be used to help young people live out what texts mean to them so that they can have the tools for subverting colonial motifs while affirming Caribbean Christian identity.

5.3.4 Religious Experience and Wellbeing

Studies have shown that wellbeing concerns like depression have been increasing among young people from the Caribbean and those of Caribbean origin living in the UK (Brown et al., 2017, Shaun Liverpool et al., 2023). Youth who originate from middle and lower economic backgrounds from the Caribbean are more prone to experience such challenges and due to their economic status are least likely to obtain the kind of

help needed to recover. Research has highlighted how religion/spirituality has acted as a major asset in helping young people meet their developmental goals and contributed to the reduction in violent activity among this particular age group (Lerner et al., 2008, Cunningham, 2008, Lerner et al., 2011, Hay et al., 2024). The results from this research show that young people who participate in the life of the church also use the Scriptures to help them determine the significance of perceived threats to wellbeing. The theme “Religious Experience and Wellbeing” highlight how young people from the Caribbean rely on or use such interactions with text to help them navigate the tumultuous waters of being young in the Postcolonial Caribbean as a coping mechanism for entry into adulthood and autonomy.

5.3.4.1 Religious Experience and Relationship with God

Personal religious experiences are an important factor in helping young people in their meaning making processes. As one encounters in their life those junctures where the idea of God and the afterlife/death become more tangible experiences, simultaneously their relationship with scripture in their daily life also matures. Points of personal conflict or loss have often served to help provide youth with signposts or transition periods to own their faith and provide a resolve for them to continue in their Christian faith even despite apparent conflicts. Shania and Bob noted such instances where their own religious experiences prompted them towards greater acknowledgement of God in their life when they stated: “**I'm not sure what age it was, but I was in primary school at the time, where I got hit from a- bus … and now a couple years down the line I never really looked at it, as God keeping me or what’s not. I thought it was just well I got lucky. And then, over the year that it took me to realize that there is a**

higher power and there is someone that actually looking over. Cause it took my grandparents telling me "Oh e ain luck, God keeping you!" And then my mother end up sharing a couple more stories that showed me how lucky I am. Well not lucky, blessed I am I am to be here to this day. It took me a while. I was like 'boy I really could have not made it this far and it was only by grace.'"; "**I think ever since I was small. Cause I used to always wonder like why we have to die. And me mudda used to tell me pray. So ever since I was small I pray like every time – I go to sleep. And it just became a habit, so... Like after a while it became longer prayers and just …I just realize**." Beckford shared that in the Black British Urban church experience much more emphasis was placed on a person's experience of God as opposed to how much a person knows about God or what that person believes about God. These are not two opposite points on the spectrum of meaning making when it comes to the Bible.

The results from the interviews showed that youth were able to identify in their experiences within the home and church setting ways in which they were able to appropriate text as a means of helping them to sense a closeness with God. This however took place as they read the Bible, but for others reading the Bible was seen as a means for growing in such a connection with God or acquiring the self-confidence needed to overcome some of the challenges they encountered. Shania expressed how God's word helped her perceive God's voice when she said, "**When reading certain scriptures it's like He's speaking to you. And you can use what you read as advice**." In Armani's upbringing this reality was explained to her very early on, "**My grandmother always told me that if we want to hear from God or Jesus, we read the Bible and hear him speak to us through that.**" For Yara repeated readings and

further investigation were necessary in order to discern what God was saying, "**But at first no, sometimes I would have to read it over and over and even myself, I will try and do research or maybe obtain advice so on first reading, no**." While for other participants it was essential that they sought help from others either in their family or church.

The willingness to approach the scripture for help emphasised the role that scripture played in the augmentation of a young person's religious experiences as they matured in the faith. Whether prompted by a desire to get closer to God or wanting to clarify some conflicting messages they would have heard, scripture served as a space where they could gain some clarity in their religious experiences. One's denominational background served to inform such meaning through their voluntary or involuntary attendance at church. However, owning one's religious experience generated a greater sensitivity to the noticing of God and seeking out similar encounters in the future. I propose that a heightened understanding of themselves and an increasing desire for God informed any ongoing interactions with the Christian text.

5.3.4.2 Caribbean Christian Education Testifying of the Imago Dei

Christian education efforts in the Caribbean have not always excelled in maintaining an imperative for building a sense of Caribbean identity and lifestyle among youth in the postcolonial Caribbean experience. While for John Holder (Holder, 2000b), the book of Deuteronomy contains a similar imperative for sustaining Israelite identity, the Pastoral Epistle of 2 Timothy could provide a paradigm for Caribbean youth to embrace their cultural identity alongside their Christian identity while reading Christian scripture. In the Pastoral Epistles we find that within a colonial context, Christians were bearing

witness to their experiences considering their encounters with Jesus Christ and his message. Similarly, we too need to help our youth bear witness to Christ at work in their lives and in their times as citizens of the Caribbean. This can only be achieved through approaches to text that are willing to testify to the presence of God's gifts of "power, love and self-discipline" (2 Timothy 1:7) as contemporary gifts found within God's church.

The tangible nature of testimony to affirm or strengthen the meaning one is making alongside their identity, was reflected in Tia's account of a testimony of thanksgiving in her local church. This testimony was also representative of how such testimonies when voiced also lead to owning and taking responsibility for one's faith. Tia recounted that, "**there was one… another female in church who at one point … e was a time for us to give like a testimony, and she gave hers and she was crying and she was saying basically if she didn't share her testimony then she would be an ungrateful child of God. And that spoke to me, on levels, because I had never before given a testimony and God had done so much for me in that year alone… I did share a testimony and after that I just went like right into it. I had to continue allowing my actions to reflect that gratitude that I felt towards God and all He has done for me**." As a witness of God's presence in her life Tia was able to express what was meaningful for her in conversation around a text that began with thankfulness. What is essential is that we allow young people to also testify through our Christian education encounters of the Imago Dei as a living and lived experience rather than one that is stuck within the pages of the text.

5.3.4.3 Personal Wellbeing Concerns alongside text

With the recent surge in concern about wellbeing in wake of the COVID19 Pandemic, youth in the Postcolonial Caribbean have been able to use scripture to help them to create meaning and raise issues surrounding wellbeing alongside their use of sacred text. The development of more resources are needed as the region aims to support young people as they make meaning with text given such a heightened interest. While the concern for youth wellbeing has been magnified by the pandemic, the results show that issues of wellbeing are related to youths' religious experiences. Such experiences are not novel. Rather, over the years this connection (i.e., between religion and youth mental wellbeing) has not been given sufficient attention to how the historical use of the text as a sacred space has impacted the significance young people apply to their reading of the Bible. This research takes into consideration how youth approaches to reading scripture reveal any cues about their interpretations of scripture in relation to wellbeing issues (broadly speaking).

The reader brings an important ongoing conversation with their life and text. Participants in sharing their religious experience with scripture stated that such encounters provided a source of "**hope**", "**peace**" and ***"upliftment". "Before reading scripture I was lost***", reported one participant. For them, the purpose of reading scripture was to find a space where they experienced some sense of wellbeing. This theme sub-theme of wellbeing was also connected with the experience of formerly enslaved peoples of the Caribbean during colonial times. While scripture had a dual role for enslaved Caribbean peoples, participants were able to see how the message of the Bible could have provided a source of upliftment for the slaves. However,

participants could also understand why the experience of slavery could have resulted in an opposite reaction (of contempt) towards the text.

When the reader interacted with the text by utilizing their awareness of the region's historical and contextual realities at work in and around them as they read, it allowed them to consider both personal and communal wellbeing concerns. However, in many cases there seemed to be a clear separation between seeking after personal wellbeing and societal wellbeing concerns although both are not dissimilar. When addressing experiences such as class distinction as a remnant of colonialism, one participant was able to link this societal concern with the way in which class distinctions infiltrate communal life in the church to limit the potential of those who may not be as academically proficient. Island Girl stated, "**They would say only certain people are allowed to do certain things at church and so… yeah, I think sometimes there are certain things that are … that still goes on from the colonial times.**" For Shaun, these noticeable distinctions between groups of people in the Caribbean resulted in some young people being cast aside in the school system, "**Or, your family is not so upstanding, so you go to the dogs**." The colonial mentality is not something that could be dealt with through personal sanctification only. To reorient readers towards embodying Jesus' "discipleship of equals" in our church and community, it will require a re-orientation in the ways in which persons at a very early age are able to challenge such colonial constructs through their reading and interpretation of Christian Scriptures.

For many participants the Bible was a source of encouragement in a life of faith. One participant recounted the narrative of David and Goliath as well as the words of Philippians 4:13 as scriptural sources for promoting wellbeing. For another participant

in a highly spiritualised reading of the text from 2 Timothy 1:1-7 he seemed to lean heavily on Biblical Commentaries that had iterated the view that, it was a lack of faith that gave rise to the tendency of cowardice in human life. This led to a divergent view towards wellbeing where for this participant he was unconvinced that focusing on oneself would derive much spiritual benefit. Anthony said, "**So the word translated fear is not a normal Greek word for fear which is "Phobos". Which we get our word "hobodia" from that word, but the word used is "delia," so it's only used here and means: timid, cowardly, shameful fear that is generated by weak selfish character. And the Lord is never responsible for our cowardice; our lack of confidence or being shameful of him. If we are cowardly in your faith that is not because God has given us everything, but we need to follow him in faith. What God has given us: power, love and discipline when we are shaking in our faith, and it is because we are focusing on ourselves instead of on the Lord that Paul said.**" With this position, there seemed to be a repetition of Pauline dichotomy in the ways that Christians are expected to focus on God while subverting focus on oneself. Choosing to focus on oneself was antithetical to religious life for Anthony who could see no value in it for living out what he perceived to be God's word to him as a young Caribbean individual. For him, focussing on oneself could only result in cowardice rather than an embodiment of the "power, love and self-discipline," that focusing on God offered. If Anthony's way of reading the text is a prototype for religious reading and interpretation of text, then the subjective insights of one's personal spiritual narratives will become irrelevant to the hermeneutical task. But my concern with Anthony's approach is it invokes some doubts about this method being able to animate

young people towards wholistically embracing God's emancipatory Word for themselves.

5.3.4.4 Mentoring with Repeated Narratives that Reinforce Meaningful Experiences

What the conversations around wellbeing and sacred text do reinforce is that the narratives that one repeats about self and community are essential features in helping to create meaning in a world that is becoming increasingly attentive to wellbeing concerns. The role of a mentor figure in the life of young people is essential in helping to reinforce the pretexts that accompany youth in their readings of scripture. When wellbeing concerns were being challenged, young people relied on the pretexts that substantiated their current position. Bob stated, "**Well as I said before, the Christian convictions were deeply rooted into my family, right. And where I would start to question things, I would ask certain family members and then they would … explain to me and that would further cement my Christian faith**." Therefore, in the face of opposition to what was previously held to be true, especially in a context where Rastafarianism exposed some of the inconsistencies in the text, senior persons in one's sphere of influence helped at times to marshal those doubts back into their right place of silence rather than further exploration. This was at times evident in the discourse around Lois and Eunice as key characters in the text.

A repeated narrative was that the scripture affirmed one's ability to overcome during challenging periods in one's life. This was also reinforced in the recounting of the historical experience of the formerly enslaved peoples of the Caribbean and remained an essential feature in the contemporary youth experience with the text. Consequently, the participants were able to find value in the text as a support for some of their

existential challenges, being students in this period of their lives. For more than one participant the text from 2 Timothy 1:1-7, facilitated the birth of courage that was needed to face exams. While there are dangers in isolating the meaning of a text to only its personal significance there is some merit in underscoring the experience of the reader in the interpretation of text. The colonial experience of the Caribbean has at times caused readers to approach the text only to leave behind their own personal and communal experiences, in order to achieve scriptural ideas. However, in helping young people to bring to the fore their personal and communal experiences leads to the creation of meaning around the text that is not only relevant but could also if engaged propel them to act on their interpretations. Such a methodology is outlined by Robert Beckford (2004) in his proposal of a "Relevant Theological Method for addressing the gang situation in the UK." It is here that he argued for the importance of the use of personal experience in creating meaning with the biblical text. In his "Hermeneutical Spiral" (Beckford, 2004) for addressing some of the contextual ills of British Black society, he contended that it was important to begin the hermeneutical process with personal and communal experiences. It is through such a starting point that one would be better able to engage in social analysis and biblical reflection that is able to instigate for changes whether at the policy level or personal empowerment of marginalized peoples whose lives have been affected by the vestiges of colonialism. While for Beckford the black experience in the UK has shown that persons are more often interested in experiencing God than in knowing God. The research showed however that youth in the postcolonial Caribbean straddle both concerns, even while experience of God remains a key priority. Perhaps, as youth transition into adulthood both remain priorities and it is the presence of the mentoring figures in their lives that help to enable

them to allow their theologizing around text to become wholistically an emancipatory experience.

Scripture brought with it a calming effect before an examination[100], and this should not be trivialized. It indicates an essential trait in the experience of young participants with the Bible. This observation acknowledges how impactful the use of scripture can be in securing wellbeing for participants when certain narratives are being reinforced. Dependent on the mindset of youth mentors, young people can be provided a space to openly wrestle with contradictions; be empowered by the example of other young Christians in the text, with an awareness of their agency for both personal and communal responses in the future. Such mentors also help to engage young people in thinking through the colonial legacy of the region and our historical and contemporary use of the text for ongoing emancipatory encounters.

5.3.5 Deciphering Text with Fragments

The experience of colonialism in the Caribbean region has had some impact on the ways in which young people generate meaning in their use of the Christian sacred text: the Bible. What may be taken for granted is the complicity with which young people negotiate the meaning of text with their doubts as well as an unexplored curiosity about the text's historical dissonance given the experience of formerly enslaved peoples with the text in the region. The interpretation of text happens with the use of fragments. These fragments consist of incomplete contextual repositories of information about the role of the Bible in the life of formerly enslaved peoples. The fragmentary nature of

[100] This was noted by two of the participants.

their knowledge also includes the background world of the text which holds no restraint for their meaning making. However, it does play a part in reconciling differences between what is said about the text by those in authority and what they contrive about the meaning of the text for their contemporary experiences. There is a noticeable difference between those who have some appreciation for the experience of the text as part of the postcolonial experience and those who would prefer a movement away, or emancipation from the historical memory and trauma of slavery altogether. The fragments youth hold in their interpretation of text are at times further blurred or clarified through interactions with one of the indigenous religious groups in the Caribbean: Rastafarianism[101]. In the end, it is the pieces that young people weave together around the missionary approach to the text that seem to inform the ways in which meaning is made around this authoritative text.

5.3.5.1 Interpreting Through Doubts & Fragments

When participants were invited to think about the historical use of the text in the Caribbean, doubts were raised about the misrepresentation of text by those who historically proclaimed its meaning. Yara stated, "**Okay here is this Christian faith do this, and then, as I said the same word was used to … misinterpret the word to enslave us. And justify slavery so… but… and obviously some people who would have known about this would say well okay, I am not doing this anymore, but, for me, I can see the revelation in my life, so I would have continued with that faith and knowing that obviously any piece of literature can be**

[101] Here we see where outside the church Rastafarianism, often presents a place for critical reflection among young people. They therefore help to provide space for maturity in the faith.

misinterpreted and can use to validate any ideology or any ideology or ambition." The hermeneutic of suspicion is applied here in trying to assess the ways in which scripture was used in the colonial era. However, Yara subsequently goes on to point out the need for the use of the Holy Spirit to discern when the scripture is being used maliciously. Or in other words, when the text is being used to manipulate or abuse others. This practice of resorting to revelation is something that was common among the young people who understood the need to discern truth with an understanding that not all text should be taken literally. Interpretation was conducted with a hermeneutic of suspicion. Those participants who questioned the text offered some nuances around the scriptural canon. When the text is engaged critically, 21st century youth in the postcolonial Caribbean, through their use of a hermeneutic of suspicion, understand what it means to challenge normative readings of the text.

A few of the younger participants felt that the integrity of the text itself would be compromised if the text was to have been discovered as not being written by the Apostle Paul. For most participants however, the academic questions about authorship were not determining factors to the meaning of sacred text. Considering this reality, the meaning would not subsequently be altered by empirical evidence about the authorship of the letter. Since young people approach the text to make meaning even despite only having fragments of the entire picture of the ancient world, there is, therefore, something to be said about the ways in which they approach the text itself. They approach it with the belief that despite only holding fragments, there exists some divine creative potential between reader and text in their context.

The fact that times have changed also presents some disconnect between the past and the present experiences with Christianity and by extension, the use of the Bible in

the region. Lumine stated, "**Well, for our ancestors who were going through a hard time they clung to it." And for in those sad times, it would have been a source of happiness to them and as somewhat a light of hope for them. So, they would have come to it more and that would have continued on as the years went by and the descendants- of our ancestors up to today. But though I'd say there's a slight difference, for like us in modern times because … unlike our ancestors for …like for… unlike our ancestors who would have had that as like mostly there one source of ha… like a big part of why they kept true to themselves**." For Scarlett, "**Cause, I guess, now like, back then they probably viewed the Bible in a totally different way to how we view the Bible now, I guess…**" While for Shaun, not only have times changed but the racial relationships that once shaped society have also changed, "**But in those times, we know black and whites were not on the same page and same standards of living**." The observations made by participants about the changes that the Caribbean has experienced over the years demonstrated how impactful the hermeneutical gap between text and reality/unreality created by coloniality has caused young people to believe that within our middle-class population in contemporary Caribbean society, some of the social ills that existed then no longer exist in the region now.[102] In addition to the hermeneutical gaps, there are also sociological gaps when it comes to the use of the text over the generations to interpret the changing shape of Caribbean society.

[102] Racial Inequality in the Caribbean still exists according to a recent report by Monique D. A. Kelly however the limited data available to assess such a phenomenon also causes our young people to think differently. KELLY, M. D. A. 2023. Racial inequality in the Anglophone Caribbean: comparing the cases of Jamaica and Trinidad and Tobago. *Journal of ethnic and migration studies,* 49**,** 1125-1153. The region has undeniably made some socio-economic advances, however greater potential exists with the social and economic empowerment of the region's greatest resource- its people.

To create new futures that resonate with the experience of the region there needs to be some consideration given to the historical trauma of slavery that has been carried throughout the generations in the Caribbean region and its relationship with the current sociological and socio-economic struggles that continue to beset the region. Such trauma has subtly remained evident in the discourses around the text among young people of the region.

5.3.5.2 Moving With and Beyond (Post) Colonialism

While young people acknowledged the reality that times have changed there is an equal awareness that the Caribbean's former experience of colonialism lends itself to some comparison between lived experiences of oppression. For Yara ***"enslavement in the Bible connected with the Caribbean experience of slavery."*** It seemed that Yara was of the belief that there was a need to "***emancipate herself from the interpretations of others***", and this idea no doubt fitted perfectly with what the slaves did to make the message of the Bible more applicable for their oppressed circumstances. Because of the illusive nature of Caribbean postcolonial vestiges, for Yara it was still important that the historical experience of slavery remain upfront in the ongoing reflections surrounding scripture in Caribbean life. Reconciling the use of scripture in the Caribbean in this way is something that would help young people to respond to what often appears to be a conflict between our historical experience of slavery and the use of the Bible by Christians who shaped the status quo in both the past and present Caribbean reality.

The relationship between current experience with the text and the role that our history plays in that experience seemed negligible for some participants. Anthony stated, "**I**

think they play a role. Especially our national heroes who play a r-… who played a role of … making our country the way it was." Reference to ancestors only went as far as contributions of national heroes whose contribution during the Independence era of the region continues to be considered significant. Omolara denied the need for such retrospection, when she asserted "**Its a part of us, yes. But I think we have to at least let it go… Let go of the slavery mentality and--not looking at ourselves as slaves… Because God has not called us to be slaves… So yes, we firstly have to identify... you come to terms and say yes, we were slaves and well, not we but our descendants, our ancestors were slaves, but their lives are not mine. So you-come to terms with it, it has happened. Now we move on from it**." For Omolara this type of thinking was not to instigate an erasure of Caribbean culture but an attempt to propel the region towards full liberation. She clarified this when she said, "**So our culture I'm not saying erase our culture but that bit of... I guess the slavery part, we have to, yeah free ourselves**." This type of thinking, however, absolves the perpetrators of slavery in the Caribbean of any responsibility considering efforts towards reparative justice in the region at present.

While some understood that the ways in which the Bible was introduced to the Caribbean was not ideal, there was an assumption that it was God's providence that permitted such trauma. John said, "… **it would seem as if it (the Bible) was forced upon us but it had to get here someway… the scripture they had to get here. And if you believe now that they had to get here and the means by way they got here might have not been the best but, they got here**..." There is a cultural knowledge gap in terms of what the African slaves brought with them, and how this has remained intrinsic in the Caribbean's religious experience, even if it has been de-emphasised

through the Protestant ethic in the region. It is the fragments of our Caribbean history that create such conclusions around the use of scripture and its meaning for young people in the region.

5.3.5.3 Confronting Contradictions: Rastafarian Challenge

For most of the participants, their encounters with the ideology of indigenous groups such as Rastafarianism, have helped to articulate the unreconciled dissonance between Caribbean history, and Christianity's use of the Bible. There seemed to be more of a clash between both positions rather than a conversation although Rastafarianism has been very articulate in confronting colonial and neo-colonial/ hegemonic forces in the region. Considering this reality Bob commented, ***"Rastafarianism and Christianity don't blend"***, said Bob whose personal encounter with Rastafarianism had taught him that ***"Rastafarianism contradicts the word in the Bible…".*** Bob's conclusion resorted to a conservative Christian approach to Rastafarian "reasonings" with the text. With the lack of engagement on sensitive topics such as the use of the Bible among slaves and the use of the Bible by Christians in the postcolonial Caribbean, youth are left to continue struggling with the dissonance surrounding the use of the Bible by oppressors and the use of the Bible by those who continue to aspire towards full emancipation.

The Rastafarian grouping however raises those important questions that young people inevitably confront in the Caribbean region. Bob like other male youths in the region, is acquainted with the bold rhetoric of the Rastafarian grouping who are more vocal in addressing the disparities and misrepresentations of scripture by the status quo which has been historically facilitated by the region's colonial experience (Thomas, 2008,

Thomas, 2010). The most compelling disclosure of this reality was evident in his concern about what we in the Caribbean are being ***"fed",*** according to Bob. Such conjectures explain why, in the Caribbean young people as they mature into adulthood, would treat the Bible as both a dubious text and, simultaneously, as an authoritative source. Some youth, like Scarlett, admittedly expressed their own uncertainty relating to this nuanced usage of text to liberate and oppress. Her conclusion offered an outlook to this dilemma with profound insight for the ways in which young Christians in the postcolonial context can discover some recourse. Scarlett stated that ***"The struggle of slavery teaches us that the slaves were able to interpret the Bible for their good and so should we".*** Her insight shows that she understood that just as some slaves used the text to propel them towards actions that led to their eventual emancipation from slavery, so too can Caribbean youth use the text to aid in their agency, survival and flourishing in the present age. Participants acknowledged an awareness of how different things are now when compared to the conditions experienced by formerly enslaved Africans experienced in the Caribbean far outweigh the conditions of contemporary Caribbean society. However, the use of the text for the greater good of all the region's people in contemporary society is still valuable as the region continues to grapple with volatile economies created by coloniality.

5.3.5.4 Missionizing the Message/ Missionary Approach to text

As youth seek to make meaning out of their interactions with the Bible, another imposing reality is the use of missionary theology that stresses the importance of conversion as opposed to helping persons to be Christian within their cultural experiences. This creates a dichotomizing view of one's reality and conversation with

the text towards enhancing the meaning one can create through their use of the Bible. Meaning, in this case, is undertaken with a missionizing undertone that suggests that one must respond to the compulsion to convert others.

While the message of persecution is not apparent in 2 Timothy 1:1-7, another missionizing component of the interpretation that takes place among young people is the tendency to read persecution into the Biblical narrative.[103] This, I would assert, may be part of the legacy of colonial theology since scholars still dispute the merit of persecution, or martyrdom as central didactic tools among first century Christians (Moss, 2013, Shelton, 2015). With the historical narrative of persecution, the participants were able to incorporate fear as a possible reason why Timothy needed a reminder as expressed in the text. Berry stated that," **persecution for the faith is something that Timothy may have been experiencing and needed the encouragement from Paul."** While Patristic authors provide evidence to support the presence of persecution in this period of the Early Church, there are questions about how much persecution Timothy himself would have experienced as a young follower of Christ. The Pastorals are widely accepted as writings that endorse Christian assimilation of Greco-Roman societal norms to secure their survival. Participants were persuaded that Timothy would have experienced some persecution and that one of the reasons why the letter would have been written could be to assist him as he faced such persecution. Persecution as a lived experience in the Early Church was read into the narrative; especially with the admonition given in verse 7 of the text "God has not given

[103] While this is not to suggest that they were experiencing persecution in the strictest sense, participants identify with Timothy as someone who understood what it means to suffer. It doesn't matter really whether Timothy experienced persecution. Rather as ordinary readers, young persons are able to find some encouragement in the words of Pastoral Paul for their unique experiences of struggle in the Caribbean.

you the spirit of fear but of power and of love and of self-discipline." The mention of persecution by Berry, suggests that the participants do rely to some extent on the historical 'pretext' of a missionizing theology that they bring with them to reading the passage after years of exposure to a similar narrative within their respective denominations. If, however, the extent of exposure to persecution is not as we previously suspected, a different perhaps life-giving interpretation for contemporary readers becomes even more feasible.

5.4 Implications for LGH- Discussion of Findings

It is important to bear in mind the possible bias in the responses of participants for this mini-qualitative research within the broader project. The selection of persons involved in the life of the church was intentional since the intention was to understand how such persons were generating meaning with the New Testament, and the influence of the Caribbean's experience of coloniality on that process. However, with a small sample size of fifteen persons, caution must be applied, as findings may not be conclusive.

5.4.1 Embracing Creative Cultural Linguistics

The findings of this study suggest that there is a need for the region to embrace creative cultural linguistics to assist with the generation of meaning that is both relevant and affirming for young people in the postcolonial Caribbean experience. The reproduction of text into different languages is indeed a progressive move towards changing the colonial nature of ecclesial spaces that young people inhabit. Where the text is available in a people's language it also can help to validate a people's way of being in world that is often dominated by more historically and economically powerful

cultures. Scholarly engagement with the Bible has enhanced the interpretive process by developing different interpretive lenses for variant audiences. In what is defined as the “modern era” (Croatto, 1987), the development of hermeneutics incorporated the insights of philosophy and, later on, linguistics which have served to elucidate the creative process taking place in the ongoing act of interpretation. However, this Thesis sought to create space for youth to engage this creative hermeneutical process in the Caribbean postcolonial context.

While there exists a wedge between the young reader and the original author of the text, there is no discord between reader and the meaning of the text in the contemporary context.

> Any text is open to many readings, none of which repeats another. The greater the distance from the author, the greater the dimensions acquired by the rereading of a text. Conversely, the greater the semantic wealth of an account, the further removed its author is from the mind of the interpreter (Croatto, 1987).

The ongoing distance between the author of the text and its contemporary reader does not diminish the reader’s capacity to find meaning and apply such meaning in their lives. For Croatto however, one must learn to tread the lines of “tradition, canonicity and inspiration”, so that the hermeneutical task is not entirely blocked off. For young people who are being nurtured in the Christian faith in the Caribbean, this process of meaning making is essential to aid in redefining and reimagining the relevance of text in the Caribbean’s postcolonial context. It is here that the tools for more liberative ways of reading the text can be applied for future reading of the text into adulthood.

To move away from oversimplifying these texts through conservative leanings, the church must find ways of incorporating young people into the emancipatory narrative of Jesus' witness evident in the Gospels yet also evident in the text of contemporary life. The emancipatory narrative of the life and ministry of Jesus in the Gospels celebrates the life-giving nature and work of Christ in the life of those who encounter him both in and outside the narrative. However, Jesus' emancipatory narrative has even greater substance when interpreted alongside the life-giving experiences of Caribbean people with the text as a source of hope and strength in facing adversity. How we read the text in the postcolonial Caribbean context among young people has to embrace Croatto's approach to the text to ensure the ongoing creative discourse reproduces life in young Caribbean readers.

The evidence from this study suggests that despite the authoritative appeal of scripture in one's approach to the Christian Scriptures, it could be the agency of youth who search the text for themselves that helps them to discern God's will. This, however, does not necessarily predispose such young people to more creatively speak to the silences that surround a particular passage of scripture. Initial observations suggested that there may be a link between the remnants of coloniality and imposed inadequacy in youth encounters with text. The sense of shame that is attached to one's reading limited participants capacity to realise that even through minimal encounters with the text it was informing their ongoing meaning making encounters with the Christian sacred text. Coloniality does influence text because while there is an incentive to the regular reading of scripture,[104] it does not inevitably mean that such encounters will

[104] One of the incentives, I would suggest for daily reading of scripture could be cerebral knowledge of the text, but doesn't necessarily lead to meaningful encounters that lead to the transformation of one's life

cause a person to embrace the creativity of cultural linguistics especially if the attitude towards local dialect reflects the imposition of a colonial mentality that suggests that indigenous languages are inadequate in expressing the "Word of God."

In what I would caption a "colonial aversion to local dialect" distance is created between meaning that matters most to the reader and the reading community engaging in the creative meaning making process. This research has shown that while young people are often sceptical about the use of the local dialect, generally, it is while using some measure of local dialect/ local knowledge and experiences that messages resonate most with young people in the postcolonial Caribbean. This shows therefore that meaning is not limited to what the text says but rather how readers hear and interact with what they perceive the text has to say. What is heard, given the socio-political conditions, and personal narratives that we bring to the text also adds to the creativity that happens between text and young Caribbean readers. Language can serve as a cultural space that essentially connects the narrative of Caribbean Christian experience with more emancipatory encounters with sacred text. Embracing this connection can offer the potency needed to strengthen Caribbean identity while promoting the liberating truths that young persons, such as Timothy, would have encountered in their re-reading of the Septuagint/ Hebrew text.[105] The creative linguistic process affirms that meaning is never closed off by the author's rereading of

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and community if we allow the sacred spaces for interaction with text among youth to be continually colonized by the thought that the indigenous languages are not good enough conduits of the "Word of God".

[105] One possible implication for the transference of faith in the Early Christian spaces such as the one where Timothy was nurtured could be the liberty that came with a new movement who trusted more in the life and witness of Jesus alongside their life as witnesses in the lived experiences of the people. This is what became contagious and offered an amalgamation of cultural space for creative new expressions even among young people such as Timothy who are told, not to allow anyone to despise his youthfulness- or what he brings with his youthfulness to the re-reading of sacred text.

what we understand to be the words of Jesus or Paul. Rather the faith of the church can help to utilize the text in the postcolonial Caribbean context and to build upon an emancipatory approach that equips young people to speak to the silences around text in a way that could produce more liberating futures as they engage their fullest potential as Caribbean people.

5.4.2 Recovering Historical Memory: Liberating Hermeneutics

Taken together, the findings show a general awareness of young persons, about the implications of our colonial experience on the region's religious landscape and nuanced relationship with the Bible as a sacred Christian text. In addition to the use of the text, the Caribbean experience is bound up in Africa, and this point has been made by various scholars. "Africa provided the frame of reference for faith and culture" (Erskine, 2014b). In Erskine's assessment, within a plantation economy where African religious retentions met a Europeanized version of Christianity, a "melding" or "creolizing" (Erskine, 2014b) of Christianity took place, and the Bible was reread for the emancipation of those caught in the debacle of slavery in the "New World." While participants demonstrated some awareness of the link between Caribbean culture broadly speaking and Africa, the connection between the liberating use of the Bible and the Afro-Caribbean experience seemed, for most, minimal. The dissonance regarding the ways in which the Christian scriptures were used to empower and emancipate seemed minor and appears to support the view that the historical memory of the Caribbean has been so colonized that our young people are unable to immediately identify how colonial influences today act to further restrain the region from

full expression of what it means to be a people who have also been made in the image of God.

Furthermore, the interaction between the Christian text and Caribbean history suggested that most participants were only nominally aware of how the Christian text has been historically used to emancipate Caribbean people. Subsequently, many of the participants admitted that they were often unable to respond to the ideology that the Bible was used historically as a tool of oppression. While some young people sought out external sources to support what they believed was true, many continued to hold on to the idea that "**scripture had to get here (to the Caribbean) … the means …might have not been the best but, they got here…" (John James).** These participants resolved the dissonance through an interpretation of text with history using their personal convictions and, as a result of this, saw how the ends justified the means. This is not to say that they were dismissive of the great sacrifice that formerly enslaved Caribbean people endured in the struggle for freedom. But rather, they acknowledged that even when human evil abounded (in the act of slavery), enslaved peoples in the Caribbean through their rereading of the biblical text and their existential suffering[106] reproduced hope in their interpretations of Jesus in the Gospels. Noel Erskine poignantly emphasized the role of Africa in the Caribbean Christian experience and made a vital connection between the ontological and epistemological approaches offered through African conceptualizations that had been retained by Caribbean people. He purported that in Caribbean spirituality, there was a nexus between the "secular and sacred" that retained the essence of being African. This reminiscence of Africa also allowed black church leaders, such as George Lisle in the Caribbean, to

[106] This I would also argue serves as text that is sacred as expressed by Thomas

utilize the scared text as a sanctum for affirming their human dignity and in practical ways seek to reclaim their right to freedom in Jamaica.

The presence and impact of Non-Governmental Organisations (NGOs), such as the church in the Caribbean are a vital asset in helping Caribbean youth, to engage with Christian scriptures in a way that helps them to recover historical memories as a liberating resource for their participation in the transformation needed throughout the region. While agencies such as the World Bank are quick to blame institutions in the region for the "negative outcomes" (Cunningham, 2003) among young people of the region, one of the things that they seem to turn a blind eye to is the legacy of the Caribbean's colonial experience alongside its use of scripture, and the ways in which these have acted together to disempower those very institutions that are created to create space for the region's young people to thrive.[107] It is in creating sacred spaces for reflection, action and self- actualization, that young people will be able to move towards reconciling some of those discords, between the historical trauma of slavery in the region and the use of the Christian sacred text which itself is a text that was heavily influenced also by slavery in the Greco-Roman World (Moss, 2023). Recovering historical memory will serve as a liberating resource as we create such spaces where we can think about the text in ways that not only affirm Caribbean identity, but also uses such historical memories within the text of scripture and our life as a people to create more liberating futures for all the region's people.

[107] World Bank Report 2003 "The literature on youth in the Caribbean and the findings of this report suggest that negative youth outcomes are a result of failures on the part of families, government, and society as a whole to provide the appropriate and adequate supports for young people to grow into responsible and productive adults."

While this research will not be able to look in depth at the sources for African Spirituality among youth in the Postcolonial Caribbean, the meaning making process around scripture is related crucially to the memory of the African experience in the Caribbean. It is here that the narrative for freedom and dignity are articulated best across the Caribbean and can also find reverberations for human dignity and lifegiving encounters in contemporary challenges that so often plague the region.

5.4.3 Different Approaches for Christian Religious Education

The use of Christian religious education is understood by some to be a means whereby the church and its affiliates inform and shape how individuals cultivate Christian ways of being in the world. Some scholars prefer the use of this term “Christian Religious Education” because it goes against the colonial/ hegemonic norms for religious instruction (Astley, 1994). Astley, in expanding the meaning of Christian religious education, explained it as “the process whereby people learn to be (Christian which includes learning) ‘more Christian’” (Astley, 1994). Within the Caribbean context, Christian religious education serves as a vital link between church dogmatics and a living faith among young people. It is here that the narrative of scripture is animated for young people and utilized by in Christian education to stimulate conversation and reinforce morals and values for both home and wider society. While this aspect is not usually stressed among young people, it is accepted that historically, formerly enslaved people discovered in the Bible a means for their personal and collective freedom. But teaching of these values in the Caribbean home are often advocated by women. They also help to create and sustain ritual spaces for young people to not only hear the text

but to see it embodied through the exercise of a living faith in dialogue with the Christian scriptures.

Many of the participants identified women in their own lives who acted like a Lois or Eunice who supported their own faith development and interaction with the Bible. Caribbean women have addressed the many discourses that are read into text within the Caribbean context (whether in the home or community) and advance the view that the Caribbean reader must consider our history, use our imagination, and have a critical awareness of Caribbean reality while maintaining a desire to promote life among all Caribbean people (Bisnauth, 2011). What is needed however is a more deliberate focus on the ways in which we translate such an approach to text to young people in the region. In a global culture that is more visual than before, the region will need to apply hermeneutical tools that will enable youth to see the text as more than an unsophisticated retelling of Jesus life and ministry. Paulette Brown states “Reading the Bible is a political act because it does not stop at reading. It demands actions for change” (Bisnauth, 2011). Incorporating young people into this political act will require a different approach to engaging the text, perhaps even using the arts with women who read the text for both personal and social transformation.

The Christian religious education initiatives tailored for young people in the postcolonial Caribbean must be willing to address some of the issues that matter most to our young people. Wellbeing issues were a repeated concern for young people in addition to issues pertaining to, but are not limited to, sex and sexuality; family life; class and power struggle; planning for and realising one’s goals; submission of women to patriarchal power in the Caribbean context; life management; how the Bible speaks to these issues in positive and negative ways; and discerning God’s will. A hermeneutical

lens for youth in the postcolonial context must also offer a means whereby the life-giving potential of Jesus' message in the Gospels can be embodied in contemporary Caribbean experiences within and beyond the parochial or denominational gaze. While the issues mentioned by the participants are not exhaustive; they offer contextual fodder to construct a Livity Gospel Hermeneutic for young people and those who serve alongside them to rethink the ways in which we read and interpret the scripture for use in the contemporary/postcolonial Caribbean. These interviews highlight the importance of engaging young people in scripture as not only a necessary means of discipleship but also an area that needs more academic attention if the church is to remain relevant to their individual and collective needs. Through Christian religious education, the church can better position itself to help young people to embody more than religious traditions but rather build strong Christian character that allows them to withstand the many forces that contend against living the kind of life of abundance Christ offers to youth in the postcolonial Caribbean.

5.4.4 Reader Response with Historical Criticism

Participants were not versed in the historical critical method as ordinary readers, therefore their concern for the authorship of the text was minimal. The main concern related to the meaning of the text was its significance for their present-day context. This observation suggests that academic uncertainty around the origin of the text and the validity of the current manuscripts are not inhibitors to the meaning making process. Rather than waiting until young people face this reality later in life, resulting in further dissonance and disconnection, I argue that it is important to state these uncertainties early. Doing so will, therefore, allow young people, being aware of the ways in which

the production of the Christian Scripture have been influenced, to also connect with the text in potentially more realistic and practical ways.

For those participants who were concerned about the change in the authorship of the text, there was greater concern that such claims are spurious and could have originated in conspiracy[108]. According to Fitzmyer (1989), the church does retain the significance for the historical critical method as a means of validating God's incarnation through Jesus Christ. For Caribbean women, reliance on the historical critical method does not always express meaning that supports life, especially in situations where women face domestic abuse (Bisnauth, 2011). In the face of such readings that further silence the voice of women and even condone violence against women, the Caribbean church must resist these readings that support patriarchy and instead utilize Reader Response for meaning creation. Fernando Segovia points out the historical critical method has been replaced by a “radical plurality” (Mary Ann Tolbert, 1995) that invites readers from different backgrounds to engage in the meaning making process in a powerful and life giving way. It is this life-giving approach to the text that the Livity Gospel Hermeneutic will seek to address for young people in the Postcolonial Caribbean. It is a necessary consideration because in doing so we unmask the pretentions of texts that condone violence against women and children who are among the most vulnerable when it comes to domestic violence in the region. Segovia (1995) offers some insight into how this could be done by suggesting that the utilization of

[108] In the Patristic era, where spiritual meaning was of primal importance, the historical-critical method was not used for interpreting text, but rather a literal and allegorical method was used to mine the text for its meaning (Fitzmyer, 1989). In the age of the Renaissance, we see an increasing desire for "getting back to the sources" (Fitzmyer, 1989) and this inspired the development of the historical-critical method, taking its methodological template from historical and literary critical models that already existed (Fitzmyer, 1989).

pedagogical tools that allow persons to be more self-conscious as they approach texts, helps form space for meaning making that becomes historical. This approach may subsequently aid with more contextual and relevant interpretations that are self-conscious and inevitably no longer deny the social, religious, historical, and economic realities that help shape our region. In the past, historical-critical methods would jettison such interest for the sake of discovering the text's meaning as an objective task. The Reader Response approach suggests that meaning making was never an objective activity. While there is some value in understanding the historical world of the text going forward it is crucial that the Caribbean region take seriously the steps needed for making the Reader Response approach to the text something that is soon normative, for the use of the text among Youth from the Postcolonial context.

5.5 Conclusion

This chapter has sought to present the data from the mini- qualitative research for the thesis. The main themes attained from the data were presented with some discussion about their relationship with the research question. These themes were:

1. Authoritative Appeal of Scripture in Approach to Text;
2. Sacred Space for Reflection,
3. Action and Self-Actualization;
4. Conservative Default vs. Cultural Relevance;
5. Religious Experience and Wellbeing; and
6. Deciphering Text with Fragments.

Finally, I explored the implications of the results for the shaping the “Livity Gospel Hermeneutic” for youth in the postcolonial Caribbean. Such implications were an approach to meaning making with Christian scriptures that:

1. Embraced the creative cultural linguistics of the region
2. Aspired towards recovering historical memory as a liberating resource;
3. Utilized different approaches to Christian education that are geared towards nurturing Caribbean Christian character;
4. Combined reader response and historical criticism that will assist more contextual interpretations for historical meaning making.

The Livity Gospel Hermeneutic, seeks to offer a hermeneutical approach that considers the discussion and implications presented from the findings of this research. We see that young people generate meaning from text with the aim for it to have some practical relevance to their daily life encounters. For this to be facilitated, there must be a change in the ways in which we seek to engage them with the Biblical text. How can the postcolonial Caribbean church seek to facilitate space for generating meaning with the New Testament in more emancipatory ways? I want to suggest that we will need to embrace the creative linguistic process by understanding the implications for meaning when we utilize our indigenous language. It is important that we come to the text with a cultural and historical self-consciousness so that there will be a movement towards radical self-actualization among young people in the Caribbean. This type of self-actualization will not be possible unless our Christian Religious Education initiatives intentionally promote life with an openness to the plurality of meaning that comes with reading Christian sacred text. We must admit that not all sacred text will have meaning at every moment or for each person. Rather, what is more essential is that the

message of God's love remains at the core of the ongoing meaning making process. Finally, while the history behind the text has its value, it remains important to understand that the text itself does not have all the meaning, rather we are co-creators of meaning in our use of Christian sacred text. The Christian scriptures are in fact "earth bound" (Thomas, 2010, Reddie, 2012) and it is the reader who, in their approach to text, creates the meaning that helps them to truly live life as historical, social, physical and spiritual ever evolving human beings.

Chapter 6 Conclusion

6.1 Introduction

To narrow the focus of the research, this project has set out to investigate how young people generate meaning through their use of Christian Scriptures. Underpinning this investigation was the concern that the Caribbean's experience of coloniality impacted how youth interacted with the biblical text in the postcolonial Caribbean (Thomas, 2010, Dube, 1997, Turner, 2013, Turner, 2019). As a test case for the research a text was chosen (2 Timothy 1:1-7). As part of the corpus of the Pastoral Epistles, this text explores how a young audience (church community) from a specific geographical and sociopolitical context provides an ample resource for Postcolonial Caribbean reflections.

The first recipients of the letter could have been third generation Christians, who were learning to create meaning through their use of available sacred texts in their time. While all the details of the first readers are largely unknown, the practice of creating new interpretations using ancient texts has been an ongoing experience within Christianity. However, this practice needs to be more decisive among young Caribbean youth who are involved in the life of the church. The text demonstrates how women provided a rich space for engagement with the scripture and the interviews show that this is still the case in the Postcolonial Caribbean context.

The thesis argues that the ways in which we have historically treated scripture among young people in the Caribbean has largely remained informed by our experience of coloniality. Consequently, the spiral of conservative Christian approaches to the

interpretation of scripture among young people continues unabated. The research has shown that critical engagement with text using Caribbean, Postcolonial, and Womanist optics among ordinary young readers provide a useful means for pushing past normative readings of text and creating significance for youth's unique Caribbean experiences. Using the literature available along with a mini-qualitative research with young ordinary readers in the Caribbean, the research has demonstrated how the external authority of the text for the most part served to dominate the interpretative process for young ordinary readers of text.

Additionally, the results have shown that there is a consensus among youth that the sacred text still offers space for reflection that potentially leads to one's self-actualization. Such reflection is often engaged through a conservative default that contends with cultural relevance. It is the religious experiences of young people alongside the text that draws out the wellbeing concerns that help to substantiate meaning from the text. Such meaning is created using fragments which often do not present a hindrance to the overall meaning that is being formulated with the scripture. The research also shows how youth, given the sacred space to do so, can come to realise their own inner authority and learn how to use both internal and external authority to resist normative readings of text and embrace more emancipatory interpretations.

6.2 Summary of the Livity Gospel Hermeneutic

6.2.1 A Test Case

While the authorship of the Pastoral Epistles (1 & 2 Timothy and Titus) is disputed, within the church they are still widely accepted as Pauline in nature. The Pastoral Epistles and the text 2 Timothy 1: 1-7 are used as a textual framework for this research because as God's people realised that the imminent Parousia was not forthcoming, and that even in the author's supposed absence they had to learn how to live in their present reality guided by the teachings of Jesus Christ which they received through the witness of others.

The theological, contextual, and literary construction of these letters shows us how, even in Paul's supposed absence, letter writers were able to recreate a message that took into consideration the people's past, present and future experiences. Some scholarship (Smith et al., 2018, Marshall, 1999, Cozelmann, 1977) conclude that the Pastoral Epistles are pseudepigraphic in nature. This does not detract from the meaning that one can generate from their use since the characters referred to in the text identify with a common aspiration for the hope of life in Christ Jesus. This aspiration for life in Christ Jesus becomes an essential characteristic I magnify in the Early Church setting that resonates well with the hope of life in Christ Jesus that became germane in the emancipatory efforts of Caribbean Christian personalities who themselves believed that the God of scripture was both liberator of the oppressed as well as facilitator of such liberation through new life found in Jesus Christ and the work of his Holy Spirit. It is hope of life in Christ Jesus that youth also can use as they read the scripture to reflect on the past, interpret the present and act towards futures that

project the hope of life in Jesus. As a third, fourth and fifth generation Christian community, the Caribbean youth can use the Livity Gospel Hermeneutic to explore more life giving interpretations of the scripture so that all life is valued, and while the Bible would have been interpreted as the “Master’s tool” for oppression of formerly enslaved persons it could be wrested from the master’s hands for freedom and life giving discourse for those who seek to be Caribbean and Christian in an increasingly capitalist driven society.

6.2.2 What Is it?

One of the underlying objectives for this research was to offer suggestions to both the church and policy makers who determine how young people engage in Christian religious education in the region, through a Livity Gospel hermeneutic. The Livity Gospel Hermeneutic offers four C-O-R-E tenets to observe when reading sacred text to deliberately incorporate youth into the meaning making process. Such engagement is facilitated through critical reflection, action and self-actualization methods that promote ways of being both Caribbean and Christian without compromising their personal subjectivities nor the region’s rich and diverse cultural and historical experience with the text. These concepts are aligned with my careful reading of 2 Timothy and the discourses and insights gleaned from Caribbean, womanist and black theologies. Weaving these various areas together helps to formulate an approach to the text that tailored to strengthening the hermeneutical skills of youth in the postcolonial Caribbean and enabling them to lead more emancipatory lives as contemporary Christians.

The "**C-O-R-E**" tenets of the Livity Gospel Hermeneutic[109] can be summarised in an acronym. "C" begins our approach to scripture with critical reflection on the Caribbean's experience. And one's place in this experience.

The ways in which we engage the sacred text in the Caribbean has from its very introduction reflected the interests of the Euro Western white male. This research has shown how postcolonial Caribbean scholars (Mulrain, 1983a, Perkins, 2005, Thomas, 2008, Turner, 2024) have, in the past, challenged the colonial and neocolonial stranglehold and attempted to replace it with more nuanced interpretations that are geared towards emancipatory meanings that do not deny the experience of Caribbean readers of the text within a postcolonial context. However, the interface between scholarship and young readers has been limited.

Understanding youth experiences with text is essential if we are to understand how colonial legacies shape current religious/spiritual expression alongside women's moral education responsibilities in the home and community. This thought emphasizes the necessity for a methodology that elevates young people's lived experiences. The first tenet strives not only to challenge young people to find their place in the Caribbean's unfolding historical narrative but also to understand the importance of bringing such narrative with them in their reading of scripture so that their analysis of the biblical text will serve to diversify and enrich their spiritual journeys in the contemporary postcolonial Caribbean context.

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[109] CORE Acronym: C - Critical Reflection; O – Openness; R - Ritual Spaces; E - Embodiment

The second tenet, “O” requires openness that is represented in two forms: openness to incorporate young people’s voices and secondly openness to rethinking our approach to authority when reading the text. The insights from 2 Timothy regarding the “sincerity” of one’s faith” should inspire a fresh understanding of authority that acknowledges the unique contributions of youth who at this stage desire life and liberty. Their voices are crucial to rethinking scripture’s approach and use, encouraging a dynamic and engaged conversation.

Therefore, those who work alongside youth and utilize Christian sacred text can employ different approaches that offer greater involvement of young people in the interpretive process. Additionally, considering Angela Parker’s womanist optic (Parker, 2022), rethinking the meaning of authority permits greater creativity in the interpretation and use of the text which follows a tradition introduced through the Reformation. I agree with Parker’s view that in every age the church is poised to continue the ongoing improvement of the interpretation of text and would suggest that it is in incorporating our young people into this process that they would be better able to promote an impactful postcolonial shift in reading and interpreting texts. This approach considers that the nature of the authority of the Bible is a creative one that continues to engage the ongoing discourse that happens between the text, and the reader in their context. It is here that we can reread the Bible for more relevant interpretations and respond adequately to our contemporary realities. In other words, the creative nature with which we treat the text requires that we consider both the old and the new ways of reading the text for the greater good of all Caribbean people.

The third tenet, “R” considers the use of ritual spaces that young people occupy as integral for affirming interpretations of the gospel of Jesus Christ as that which contains

and promotes life. Well-being is not antithetical to the Gospel message for it is Jesus Christ in the gospels who declared “I have come that you may have life and have it more abundantly.” The fact that the letter writer recounted Paul’s apostleship as “according to the promise of life in Christ Jesus” (2 Timothy 1:1) disclosed something significant about the gospel mandate within a particular ritual space known to the author of the Pastoral Epistles. It is the hope of the promise of life that is animated through the messenger or the one who reads or re-presents the lived reality of this promise fulfilled. Ritual spaces where family life and worshipping community represent and affirm life are integral to encouraging the full participation of young people in the life and witness of the church and community in the Caribbean region.

Ritual spaces especially in the home must engage the lived realities of youth in the region. These spaces can have the potential to reflect Nancy Westfield (Westfield, 2011) *Kitchen Table Banter* and by situating scripture in such settings make deeper links between faith and young people’s lives. In the long term such spaces can help to reinforce Caribbean Christian identity and lived experiences.

In the past, most hermeneutical work has been relegated to academia. It is my hope that this will be the start of more intentional focus on the experiences of young people as ordinary interpreters of the scriptures in the region. There is a critical sensitivity or scepticism that is attached to one’s reading of the text. However, this research highlights the role of women as critical in creating sacred spaces for the postcolonial optic to be implemented, and the reading of Christian scripture to become a more emancipatory encounter.

Ritual spaces must affirm both internal and external authorities that one may utilize to create the kinds of meanings that promote life among young people throughout the region.

The fourth and final tenet follows on from the third and is reflected in the letter “E”. This “E” stands for embodiment. While our ritual spaces are essential for facilitating appropriate reflection with text, it is when we embody the life-giving message that we will be more effective in sharing gospel with others. Studies by Paul Heelas and Linda Woodhead (Heelas, 2005) have shown an increasing trend in Western societies away from the external authorities such as scripture in delineating what it means to live out a meaningful existence. It therefore means that the church, in its use of scripture, will need to embody what it means to live out the abundant life in light of the gospel for a more convincing appeal for the scripture as a means of living out a spiritually enriching life.

Discussions about livity and women as moral educators show how the gospel message can be actively lived out in community settings. It also lends itself to encouraging youth to embrace faith as a way of life that resonates with the region’s collective experiences of resistance against the dominant narratives of coloniality. Such narratives only disempower marginalized communities. Instead, the Livity Gospel Hermeneutic values the contributions of marginalized voices while fostering a culture of greater belonging and validation among those who have been historically excluded.

The embodied approach to interpreting text expands our interpretative frameworks while offering more opportunities to acknowledge the intersectionality of one’s identity.

While this approach will equip youth in becoming historically engaged in the transformation of their own social location, it is integral that the church utilise an interpretive lens that helps those who engage with the text to embody the life-giving message of the gospels. Such embodiments will necessarily reflect the wellbeing concerns of all those who live in the region. Embodied readings of the text can also materialize in spaces where women and young people read the text critically with a collective aspiration for life and liberty in Christ Jesus. Such readings should promote personal and communal transformation of all people.

6.2.3 Rationale for its use?

Through the exploratory work done with young ordinary readers from the postcolonial Caribbean, it is apparent that while coloniality still has some impact on the meaning making process among young people, they are often more prone to resist more critical approaches but will do so once given the space.

The results of this investigation have shown that young people still consider Christian Scriptures as an authoritative source for living out their Christian witness in the Caribbean region. While current interpretations show some impact of the historical trauma of a formerly enslaved people, it also shows, in some cases, that the disconnect between coloniality and text is further perpetrated when we do not adequately engage young people in the conversations about how the concerns of our contemporary Caribbean society are so intimately interwoven with our past.

Such conversation cannot be relegated to the academic/ scholarly halls. This study has found that, while young people are generally open for such discussions, they rely

on the ritual spaces that are afforded them to help clarify some of these seemingly problematic areas pertaining to the text's use and meaning (past and present). It is therefore necessary to consider the ways in which the ritual spaces that young people rely upon can become spaces for equipping young people to engage in the kind of critical consciousness that moves them beyond glorifying the constructs of Eurocentric western white male Christian pietism which has become so engrained in Caribbean conservatism. Such a change would challenge those who serve alongside youth to see the vast potential that exists when we give attention to other often unnamed heroes and heroines whose witnesses reflect the more germane and ordinary experiences of the Caribbean church.

Some such unrecognized heroes in the text are women such as Lois and Eunice. The research shows that as in antiquity, women in the life of Caribbean youth continue to play an important role in the shaping of such a critical consciousness and is necessary if it is to be effective in challenging normative readings of the sacred text. While everyone may not be able to access "kitchen table banter" (Westfield, 2011), where women and young people are able to engage in the real lived experiences of diasporan peoples alongside the text, the Livity Gospel Hermeneutic offers a means of providing such spaces among those who have some connection with the traditional church which has had its own dual role to play in the upholding and decolonizing of the text in the region.

The research has taken an interdisciplinary approach in addressing the research question. It was felt that this would provide greater scope for exploring how young readers of the Christian scriptures were formulating meaning with the text. And provide some a strong basis on which to frame any suggestions for making those encounters

more emancipatory. It was anticipated that this approach would reflect a clearer understanding about how the church could position itself to serve this group in providing the kind of space that is necessary for more emancipatory approaches to Youth encounters with text. While the results from the mini-qualitative research reflect only a small sample from the anglophone Caribbean experience, it did meet my expectation as an exploratory aspect of the broader project. It also served as a means for generating a hermeneutic that reflected the experience of young people in the postcolonial Caribbean context that could be potentially relatable for other diasporan communities in the 21st Century.

What is the spirit that God gives to all people and in particular Caribbean people of 3rd and 4th generation Christians who have come to see the usefulness of the text in promoting and encouraging life and freedom for all? What creative impetus through the spirit of God is given for young people to engage different texts including the Christian text and maintain an authentic expression as witnesses of God's presence among us as a people?

One of the things that I have tried to demonstrate in this research is that reading the Bible in the Caribbean, as it relates to young people, has never been an objective task. Additionally, while young people in the postcolonial Caribbean experience do not always approach the text with this level of consciousness, it is important that this be made clearer in our engagement with the text among Caribbean youth. Youth were more willing than I initially thought they would be to engage in reflection on the use of Scripture and the creation of meaning that has been influenced by our colonial experience. With the reality of a largely middle class and conservative background, how do we help youth in the Caribbean to assess the effects of colonialism on the

socio-religious landscape of the region? Furthermore, we must consider how we engage youth creatively with text to affirm their agency as creators of meaning with biblical text?

The Livity Gospel Hermeneutic helps us to pay attention to young the reader's authority which God through Jesus has given to all believers. The creative work of the Spirit of God within the life of the ordinary reader alongside their past and present experiences helps to enrich contemporary meanings of the text. Womanist hermeneutics helps us to take seriously these notions of past and present experiences so that we would be better able to construct the futures that speak to "the God breathed life" (Parker, 2022) that is possible for each Christian. Angela Parker helps us to see that the authority of the text lies not in the text itself. Her elucidation of the word "authority" according to its Greek meaning requires some discourse between the text and the past and present experiences of those who read it. This kind of approach to the text will value the recovery and recognition of traditions and cultural resources that the Caribbean has to offer for engaging the realities that youth encounter in their family, church, and community life. I agree with Parker when she suggested that there be an incorporation of the Spirit in the hermeneutical process. She helps us see the value of the work of the Holy Spirit in the life of the young people who engage the text not only as an authoritative source but also as a source for helping to charter a way for more wholistic interpretations and spiritualities as youth confront problematic areas that come with living life as located, social, political, and spiritual beings.

The research has shown that, in order to get young people to arrive at a place where they become comfortable in engaging the text critically from their own experience, the church as well as policy holders need to shape engagement with text around wellbeing concerns that young people experience as part of a wider community of people whose lives have been and continue to be shaped by the conservative Christian default that was fashioned by coloniality in the Caribbean. Creating spaces for critical consciousness, reflection, action, and self-actualization will require moving beyond what we say in Sunday sermons. While this is still an import and necessary platform, there is still a need for engaging the subjectivities of young people in their use of sacred text. The insights of Caribbean (Mulrain, 2002, Taylor, 1991, Roper, 2012a, Thomas, 2010, Turner, 2013), Postcolonial(Segovia, 2006, Sugirtharajah, 2002) as well as Black (Beckford, 1998, Beckford, 2004, Reddie, 2006d) and Womanist (Douglas, 2001, Lewis, 2004, Gafney, 2006, Smith et al., 2018, Smith, 2023) approaches to the text help to engage youth in conversation about how the region's past and present experience the African diaspora's use of the Bible as an authoritative source. It will prioritize the experiences of young people in the Caribbean in a way that helps them to move away from the kind of theologizing that is stuck in the transcendental and avoids the immanent while not sacrificing the transcendental in exchange for more imminent concerns. Rather it considers how both are related and tries to create a space where the spiritual life with the text is one that sees the value of both transcendental and imminent realties. I think this is where we need to go in terms of helping young ordinary readers of the text see the equal value of both the transcendental and the immanent experiences. And to help them also to realise that as witnesses of the text

6.2.4 What does it look like?

the nature of the “God breathed” (Parker, 2022) word offers us the opportunity to see our traditions, our language and other resources as essential aspects of one’s transformative and transforming experience with God in the here and now.

6.3 Youth and Text in the Postcolonial Caribbean Context

Throughout this thesis, I have looked at the relationship between youth and text in the postcolonial context. It has looked at the ways in which the church has historically sought to utilize the text among young people in the postcolonial Caribbean context as a means of training in the ecclesial and academic spheres. The findings suggest that, in general, there needs to be more strategic attention given to the home as a space for Christian initiation and encounter with the text. The research also shows that, for religious education to become a sphere for engaging youth around contextually relevant conversation, consideration for reflection and action paradigms using the text will need to be engaged. While the church has been historically accepted as a space for conversation with text, the home, as well as community, are also important spaces for Caribbean Examination Council’s (CXC) Curriculum to address social justice concerns alongside the text in order that young people themselves will be empowered to engage emancipatory readings that promote life and wellbeing for all. Treated together (home, church, and community engagement with scripture among youth) a more cohesive approach could be adopted in the formulation of policies created to address concerns related to the prevention of crime and violence among youth in the region as well as address issues related to youth and wellbeing in the wider Caribbean society. The legacy of coloniality, and the effect of it on the life of Caribbean youth, is an important consideration when unpacking the text’s meaning. With an intentional

focus on the text's use among ordinary young readers, who are often more avid users of the text in contemporary Caribbean society, confronting the historical trauma of coloniality and working towards alleviating its effects can be engaged in more creative, sustainable ways.

6.3.1 The Church – Youth with Text

While the church in the Global South reports a considerably greater participation of young people, it has not escaped increasing trends of decline in membership. Given the Caribbean's historical experience, the role of the church in helping to shape the meaning of text is something that can prove both beneficial and harmful. Rather than doctrinal emphases in one's approach to the text, the Livity Gospel Hermeneutic offers a space for young people of any or no denominational background to discuss and build together scriptural meaning that also provides youth with the tools to critically engage the text for life, wellbeing, and justice at this very critical period of their lives when such emphases matter. The truth is that most young people, after passing this stage, will either accept uncritically or deny altogether an allegiance to any particular denomination's doctrinal emphasis. However as Caribbean persons whose history has been marked by a desire for full emancipation, the ways in which young people mature in their understanding of and interpretation of the text will potentially remain with them, even after they have left the institutional church if it helps them to live a quality life alongside their desire to live fully. As faith groups invite young people to engage text for themselves what also becomes a possibility is that young people could also be given space to concretize the meaning of the text for themselves. This will lead to an owning of the meaning which is informed by a creative use of the text for interpreting

the personal and social as well as economic experiences that mark the time in which they live. Rather than accommodating the tendency towards partisan politics inherited through postcolonial structures, youth could also become more confident in shaping their own political responses to the region's affairs to keep public representatives accountable to the public rather than see public office as a means of climbing the social or economic ladder.

6.3.1.1 Redefining Religious Education considering Livity Gospel Hermeneutics

Overall, this study strengthens the idea that as we engage young people with the text, we must consider the role that sacred spaces play in the creation of such meaning. The role of women is of primary interest in the textual framework for the research. To discontinue the silencing of women in the text as colonial phenomena using the Pastorals, I have sought to magnify the role of Lois and Eunice and their sincere faith as women who served as animators of the "hope of life in Christ Jesus" (2 Timothy 1:1). The place of women in the Pastorals can appear to be contentious, because the text often alludes to the silencing of women in the worship spaces (1 Tim. 2:12) by the authority figures (usually men). A Postcolonial approach calls us to question those silences and to recreate narratives where women are seen as an extension of the promise of life in Christ Jesus. And as they live out the fulfilment of the promise of life in Christ Jesus, they participate in and resist patriarchal norms to secure life of the next generation. Given the prominent role of women in the contemporary Caribbean church and wider society, the role women play is eminent in the creation of space for engagement with the text not only in the home but also in the wider community. It is through intentional focus on equipping women in the life of the church that they will be

empowered to ask the text hard questions, and to engage in creative reimagination of the text so that youth may go on to do the same. Such sacred spaces are not only essential to faith being passed on from one generation to another but also such methods can help to shift the consensus about what and where authority is in one's reading of and interpretation of the sacred Christian text in Caribbean society.

The theoretical implications of these findings are still unsettled. However, what is clear is that the religious education program of the church in the Caribbean will need to take into consideration how youth can, in their readings of the text, consider the traditions and experiences of the region in their interpretation of a text whose meaning is not to be found in the text, or what others have informed us about the text for centuries. It will need to employ some resistant strategies but also build on the more emancipatory approaches which are available today to include the arts in ensuring that the meaning one gains in reading the text is both rich with "*past and present concerns"* while being forward thinking in its approach to the use of the text among both academic and ordinary people.

6.3.1.2 Reframing the Historical Participation of Youth in the Church and Wider Community

These findings have significant implications for understanding the effects of historical trauma in the region. The ongoing effects of historical trauma and the use of religion in such trauma on the ways in which the Caribbean functions especially among youth requires further investigation. At the policy and governmental level, Government officials often decry the general situation with regards to the youth in the region. Crime and violence are chief among their concerns. However, a womanist lens helps us to

see that the past and present do overlap in the ways in which crime and violence occur among young people in the region. Although there is no research to show this, I would argue that even young people who find themselves involved in gangs have had their own encounters with the text as saying one thing but seeing in their families and their communities something that seems antithetical to Jesus' teachings. While textual critical and historical critical methods have their place, the research shows that these interests are often perfunctory for young people. What is most essential to young people is how the text can help them, or their communities, in some way to secure a life for themselves and those whom they love. Where the rubber meets the road as it were with young people in the Postcolonial Context, is how the text can be used to secure their wellbeing. However, the message that is often preached is one that expects a kind of self-sacrifice and even silencing of personal interests or concerns. This resonates with what Mitzi Smith describes as "respectability politics" (Smith, 2019). This kind of interest looks out squarely for the interest of the status quo and fails to consider the historical experiences of nations that have not been able to fully experience self-determination with the resources that are required to enable its greatest resource to flourish: its people.

6.3.1.3 Use of the Arts

In an age where there are diverse reading strategies one can employ to generate meaning from the biblical text, it is necessary for the Caribbean church to consider alternative means of increasing the appeal and utility of scripture among young people in the postcolonial Caribbean context. The research has shown that such art forms would need to consider how to confront the reality of the Christian text as a colonial

instrument and a liberative tool among ordinary readers. It will also require an openness to critical consciousness that promotes fullness of life for God's glory through the livity optics using computer applications to engage youth across multiple backgrounds in ongoing reflection on the implications for use of different texts in the creation and sustaining of all Caribbean life for more emancipatory futures. With this approach youth will be better able to read the text as socially engaged, historical and political subjects for the present and future Caribbean. Finally, the arts will need to be used in a way that embraces the reality of the text's value as a witness of Christian experience and encounter with Christ, the liberator of all people. Yet, while the text continues to serve as a witness, it is important to give greater attention to how contemporary witnesses may utilise their authority also in their interpretation of and response to the times in which they live. The Livity Gospel Hermeneutic suggest that the ongoing witness requires not merely an appropriation of what is read but an interest in reading what we appropriate, as part of the ongoing conversation that is happening between text and Caribbean society. Dramatizing Theologies (Reddie, 2006b) is just one of the many ways in which this approach to the text can be further explored.

6.3.2 The Christian Family – and Youth with Text

The Christian family takes its shape from what we interpret in our reading of scripture in the Caribbean. Even if only in a fragmentary way, the interpretations that one adopts are often prescribed from a person's faith community. Within the Caribbean, the Christian family has always been a primary space for young people to be initiated into the culture of reading and interpreting the Bible as an authoritative source. As expressed before, the *parousia* certainly was no longer an urgent expectation. Rather,

the community was learning to live where they were in both their sociopolitical reality and their theological journey. The sociopolitical reality and theological journey of the Caribbean has been one that has long been monopolized by the colonial anxiety/preoccupation with right behaviour. What this research has shown is that through Livity Gospel Hermeneutics young people as both Caribbean and Christian, can through critical consciousness consider both their past and the present concerns as necessary dialogue partners for deeper engagement with the scripture and contemporary concerns around the family. Through the use of the scripture, youth may also be used to engage conversation around what it means to be a family in the Caribbean given the region's traditional views about homoeroticism and the Bible's condemnation of such persons as an aberration to the notion of the biblical family.

6.3.2.1 Women Facilitating Ritual Spaces

Women play a key role in facilitating relational ritual spaces for young people to engage text. However, it is through these relational spaces and the embodiment of the "hope of life in Christ Jesus" that they will be best able to challenge the authority of the sacred text that they could better serve young people in future generations to see the text as a creative space where everyone brings along with them an unfolding narrative about where meaning is being sourced. As explored in an unpublished thesis by Alisha Paddock (2023), the ways in which the Pauline community was reinterpreting sacred space suggested that they were not only considering their history in their reinterpretation of themselves as sacred space, but they also utilized the creative spaces of text (1 Corinthians) to help inform such sacred spaces. While the text and

context used by Paddock are different from the Pastorals, the broader context of the Early Church could be comparable.

6.3.2.2 Communal Wellbeing – (Youth with the Text)

The use of the text in the Caribbean will need to consider the concerns of our young people and equip them in their use of the scriptures to live out Christ's promise of an abundant life in him in material ways. If as Irenaeus suggests, "the glory of God is a person fully alive" (Koepping, 2022), then the church is still poised, through the example of Jesus, to help enable young people to experience fullness of life as an existential reality. This, however, cannot be achieved without an intentional focus on the socio-historical realities that have shaped and continue to influence the spiritual and religious life of the region which intersect with wellbeing concerns. If such concerns are to be effectively addressed, engagement with the scripture will be an important consideration for encouraging the agency of youth in the interpretation of the Bible. The use of such agency among youth will allow them to not only wrestle with and resolve the multifaceted legacies of colonialism in the region but also mature spiritually in the process.

The ways in which we read the scripture with young people will therefore continue to add to the silence about the effects of coloniality on the reception of the text especially among young people. For this to be so then we must begin to consider how wellbeing concerns factor into the reading and meaning making process with the Christian scriptures. Wellbeing concerns should not be considered too trivial a concern for engaging the text critically among young people. Is this too much focus on the self? There is a sense for me in which if the scripture is to mean much to any person there

needs to be the element of self-reflection. Anthony Reddie (2003, 2018) and Robert Beckford (1998, 2004) bring out in their research as well, that the need to deal with the self is important before we begin to engage with communal and regional concerns. The refusal to do this kind of work has resulted in premature attempts to confront the social and historical issues that have too often restricted the region in its pursuit of life for all.

6.4 Limitations of the Study

The generalisability of these results is subject to certain limitations. For instance, while initially the research was looking at the faith identity formation alongside the use of text among youth in the postcolonial Caribbean context, over time the research had to be narrowed down necessarily to the ways in which young people generate meaning through their interactions with the sacred text itself. It is during the interviews with the participants that it became clearer to me that to understand how interaction with the scripture was informing faith identity of Caribbean youth, it is the ongoing relationship between text and Caribbean people that informed the pretext assumptions that usually accompanied the meaning making process. To understand how such meaning was being created assumed that interpretation was also related directly to a young person's confidence and capacity to challenge colonial norms that accompanied the meaning making process. Therefore, it became a primary interest to focus on the ways in which the region's history with the text could be interrogated further with young people as a missing link among youth who engaged the text in ecclesial circles. In focusing on the text, I had to pay keen attention to the internal and external factors that were influencing the meaning that young people had formed with the text itself.

This current study is limited by a relatively small sample of fifteen (15) young people from one Caribbean country (St. Kitts-Nevis). While it does not offer a wide spectrum of views from throughout the region it is safe to say that the small sample reflects the experience of some young people throughout the region. Since the focus is ideally on the hermeneutical activity that is happening among young people in the Postcolonial Caribbean experience the mini – qualitative research component was an essential part of the project especially since this is the first type of research to be undertaken in the region.

An issue that was not addressed in this study is the way in which the culture of shame also influences the meaning making processes with scripture among young people. The issue is indeed one that needs to be considered since, on repeated instances, young people seemed to attach the sentiment of shame with their current Bible reading practices. Despite its exploratory nature, this study offers valuable insights into how a desire to live a quality life, alongside wellbeing concerns, can also inform the meaning making that happens with the text.

With these limitations in mind, the study certainly adds to our understanding of the hermeneutical activity that happens with young people who participate in the life of the church out of a postcolonial context. Whilst this study did not set out to confirm the ways in which historical trauma can influence the interpretation of text among young people it does suggest from the results that it is an area that deserves more intentional attention.

Further research will be needed to examine more closely the links between historical trauma and the use of the scriptures in the Caribbean region. Out of such work, a curriculum informed by the Livity Gospel Hermeneutic can help young people to engage the scripture in critical and creative ways to garner their historical participation in reparative justice initiatives undertaken in the region. Understanding how young people generate meaning through their use of scripture will help the church to better understand, I think, the need for addressing how the over-emphasis on the external authority of scripture may indeed hinder the internal authority that young people could use to find greater relevance and agency in discerning the themes of the Christian Scripture which affirms Caribbean Christian identity rather than negate it.

Another area that requires further research is the use of Spirit Hermeneutics as an essential byproduct for reading the text among ordinary readers in the postcolonial Caribbean experience. Since there has been a surge in the number of persons who more readily identify as spiritual rather than being aligned or committed with the institutionalised religion, more work is required in the region to explore how the work of the Holy Spirit as a subjective experience also informs one's corporate experience with the scripture and resultant activity in their wider community. The work of the Spirit among God's people in the postcolonial Caribbean would imply that the "God-breathed" Word can no longer be seen as an objective text yet does this suggest that the reader is solely responsible for the text's meaning? As God continues to breathe through the lived experiences of young people, they can come to see the ongoing

connections between past and present in their use of the text and discover new ways of confronting some of their concerns whether personal or communal.

Work is needed to fully understand the hermeneutical value of the text itself as a ritual space for young people especially as a tool for spiritual discernment. In a culture where young people are reading less, globally, however more work needs to be done to ascertain if the use of the arts and the use of the Caribbean's rich culture can be fused with the use of the social media as a constructive means for meaning making. Further research could also be conducted to determine the effectiveness of social media in generating meaning around scripture, since several participants stated that their use of this platform proved helpful in their ongoing interaction with Christian sacred text. Such ongoing research can also explore the ways in which text as a performative literature is received/interpreted by youth in the postcolonial Caribbean. Given the global village in which we now exist, it is also necessary that ongoing work around the use of the text with young people explore how the capitalist-driven economies accommodate, rather than challenge Euro-Western normative readings, allowing young people to see the value of their own Caribbean experience in helping them to flourish wherever they find themselves.

Finally, a greater focus on coloniality and the hermeneutical exercise in the region could produce important findings that account more for the region's conservative position regarding gender, sex and sexuality and how this conservative leaning is often passed on generationally to young people involved in the life of the church.

The findings from this research provide the following insights for future research: that as young people interact with sacred Christian text, they do so with an authoritative

appeal attached to their reading of scripture; significant meanings are created as youth engage in personal reflection that is geared towards self-actualization and, an innate desire for life. While this meaning is informed by a conservative default, young people wrestle between the conservative default and the cultural relevance of the text. The meaning that is generated with the text is often informed by wellbeing concerns that surround the personal and social narratives from which young people emerge. And finally, while young people only have fragments at their disposal in their readings/interpretation of sacred text, youth are able to creatively use these fragments to understand and build meaning around those silent spaces within the sacred text. What is now needed is a cross-national study involving young people in the Caribbean region which addresses the role of scripture in safeguarding the general wellbeing of all postcolonial youth in the 21st Century.

6.6 Conclusion

There is, therefore, a definite need for more research among young people and their use of text in the Caribbean context. Greater efforts are needed to ensure that what the church does in trying to create space for reflection around text allows for greater amalgamation of both external and internal authority of the text as useful considerations in one's use of the text. A reasonable approach to tackle this issue could be greater emphasis and reflection on texts that do not act as prescriptive remedies for the issues that youth encounter, but rather engaging texts as one of many other resources that could be used by young people as sacred spaces to discern the activity of God in the world.

Since the independence era, the ways in which Caribbean youth engaged with the text have changed significantly. For us to meet their religious/spiritual needs in the present, the church will need to continue the discourse about how the ways in which youth perceive that their existential need for life should be met as they interpret the scripture in the Caribbean context. While for centuries, Caribbean people have been able to use the scripture as a means towards empowerment and living out the fullness of life, no longer are young people simply willing to conform to the external authority of the biblical text. Considering this, the church can use the Livity Gospel Hermeneutic as one of many ways of engaging young people with the text that affirms their identity as Caribbean and Christian in pursuit of life in all its fullness. To decolonize Caribbean theology, I am convinced that the ways in which we incorporate young people into the conversation will be crucial in helping to reform our colonial conservativism as youth discern, alongside adults, the message of God for the contemporary postcolonial Caribbean realities.

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Appendix One

[redacted]

May 4, 2022

Dear Church Leader,

Easter Greetings in the name of our Risen Christ! May you and the church family be inspired with fresh hope as you celebrate the joy of Easter.

My name is Amica Liburd, a Methodist Minister who is currently undertaking research through the University of Birmingham (UoB) in England. My research is examining the ways in which young people in the Caribbean church accrue meaning from scripture and how this informs the ways in which they live out their life as Christians in community. This work will serve as part of carrying out my PhD Thesis with the UoB. Your church, among three others has been identified as a possible location to undertake such research using the method of interviews (online).

Interviews will take place in a conversational style and participation is voluntary. These interviews will be recorded and audio recordings will be transcribed by the researcher

and secured for use in the research project only. A participant information sheet is provided for each potential participant and such persons are free to ask the researcher any questions to aid in the decision-making process before signing the consent form.

Some six (6) to ten (10) youth aged 18-30 from your congregation are needed as participants. These youth must be either members of your church or associated in a consistent or irregular way with the church through its Christian Education/Discipleship initiatives no matter their religious ties. There should be an equal distribution of male and female participation or no less than a 40% to 60% ratio must be maintained. Wherever possible there must also be the inclusion of the disabled. The selection of these participants must not in any case be done by one person.

Kindly indicate, if you will be willing to facilitate participation from your church by identifying six (6) to ten (10) youth, who you believe will be willing and able to reflect upon a given text and share honestly their thoughts and feelings about the text as well as offer feedback on the text's significance to their daily life.

It is hoped that the research will be able to capture how our postcolonial experience in the Caribbean has influenced how young people view scripture and interpret it for use in their daily life. These interviews will be strictly confidential and at the end of the research, a summary of the findings will be shared with each participant.

Thank you for your kind consideration. I look forward to your favorable response.

Peace be with you!

_____

Amica Liburd (Rev'd)

UNIVERSITY OF BIRMINGHAM

Participant Information Sheet

This sheet provides information related to the research being undertaken by Amica Liburd in at the University of Birmingham.

Statement to be read out loud: Please read the following information sheet and consent form. After doing so, you are invited to ask the researcher any questions or raise any concerns. You can choose to participate or refuse to participate in this study. If all details are clear and you choose to participate you are asked to then sign the consent form.

Research project title: **"Faith identity formation among youth in the postcolonial Caribbean."**

Organization: Researcher: Amica Liburd (Rev'd)

Supervisor (s): Dr Karen Wenell, Prof. Candida Moss

Goal: Carry out a research for a PhD in Theology and Religion at the University of Birmingham

Who can participate?	Participants must be from the Caribbean who are between ages 18-30. This person shall be a member or non-member of a Christian church in the Caribbean, is familiar with scripture and has participated in church or a youth group connected to the church.
What is this research about?	The researcher will aim to understand what is the relationship between scripture and youth influenced by the church in the Caribbean and how this has played a role in the shaping and living out their faith in God in home and community life. Given our historical experience of colonialism I am interested to find out if the postcolonial experience has influenced ways in which young people create meaning around scripture as a resource for faith among persons who participate or are associated with the life of the church. Findings from this research will be utilized in the researcher's PhD Thesis.
How will this part of the research be done?	Interviews will be conducted via Zoom with each participant who chooses to be part of the research. This interview will be done on a date and time that is convenient for the interviewee. Participation is voluntary. This means that no participant will be

forced to participate. Participants will be asked to keep their videos on during the interview to confirm their identity. If you think that this will negatively affect the video call, contact should be made with the researcher prior to the interview to confirm the identity of the participant.

The participant will be asked to read 2 Timothy 1:1-7 and respond to some questions during the interview. If the participant prefers that I read this text to them during the interview or provide them with a suitable printed copy for prior reading, then the participant can inform the researcher of this before the interview begins. Participants would also be allowed to introduce other questions related to the area of research that may be of interest to them. This interview will be 'semi structured' and therefore provides a relaxed setting for a conversational experience.

Each interview will be recorded and transcripts will be prepared by the researcher. Copies of audio recording and transcripts will be secured by the researcher according to the University of Birmingham data storage guidelines for researchers outlined in the General Data Protection Regulation 2018. Participants will also get the opportunity to offer feedback on the transcripts prepared.

If there is a question that the interviewee does not want to answer that is quite fine. Each participant reserves the right to refuse to answer any question during the interview or withdraw from the research without explanation to the researcher or leadership of the church who will aid in the recruitment of participants.

In accordance with the University requirements all stored data will be disposed of after 10 years.

How do I benefit from taking part?

Participants in this research will not be compensated financially for participating in this research.

A summary or research findings will be shared with the participant.

The dialogue which will take place is one that is rare within the Caribbean context and therefore this is an opportunity to initiate conversation around a topic that could potentially have implications for how the church engages youth through scripture in and outside the church. Additionally, it can assist others in ongoing research around the interpretation of scripture among youth in a postcolonial context.

Are their any risks in taking part?

Participation in this research is risk free. In the event that you become anxious in any way, you are encouraged to contact your family, close friend, or some other trusted individual for further assistance. Additional help can be found online at:

https://www.mind.org.uk/

https://youngminds.org.uk/

https://www.studentminds.org.uk/findsupport.html

What if I change my mind?

Participants can choose to withdraw their participation from this research up to April 1, 2023. Participants can express a desire to be removed from the research via the contact information provided. If a participant no longer wants to participate, all their data will be removed from the research and destroyed.

How will my data be stored?

Your participation in this research will be documented by the researcher. All paper data will be secured by the researcher in a locked file at her home and soft copies will be saved on a USB Drive reserved for this research and secured by the researcher in accordance with the University's General Data Protection Regulation 2018.

The name of participants will not be published but will be anonymized to secure the participant's identity.

	A back-up of soft data will be held at the University of Birmingham and will be destroyed after 10 years. The researcher and her supervisors only, will have access to the data that is gathered. And all details will remain strictly confidential.
What if I have any questions or concerns?	Any queries can be communicated to Amica Liburd, the researcher investigator via the email addresses provided below. **Researcher Investigator**: Amica Liburd, PhD FT Theology and Religion

Investigator contact details

The information which you supply for this research will be entered into a filing system or database. The information will be retained by the University of Birmingham and will only be used for the purpose of research, and statistical and audit purposes. By supplying this information, you are consenting to the University storing your information for the purposes stated above. The information will be processed by the University of Birmingham in accordance with the provisions of the Data Protection Act 2018.

Appendix UNIVERSITY OF BIRMINGHAM

INFORMED CONSENT FORM

Participant Code: _____

1.	**Research Project Title:**	Scripture and faith identity formation among youth in the postcolonial Caribbean.
2.	**Rationale for Research:**	This research aims to examine the ways in which young people in the Caribbean church generate meaning from scripture given our historical experience of colonialism and how this informs the ways in which they live out their life as Christians in community. Findings from this research will be utilized in the researcher's PhD Thesis.
3.	**Implementation of Research**	Interviews will be conducted via the Zoom Platform with each participant. Due to the exigencies of the Coronavirus Pandemic this option would be preferred however where face to face interviews become possible all COVID19 safety protocols will be strictly adhered to. These include but are not

limited to: social distancing, wearing of mask; and sanitizing hands and surfaces which will be used by researcher and participant.

The audio for each interview will be recorded and secured by the researcher. Recordings will be done using the Zoom facilities and a personal electronic recording device. The transcription of all recordings will be the sole responsibility of the researcher.

4. **Fair Processing Statement:** The data that is gathered will help to investigate faith identity formation of youth in the postcolonial Caribbean. It will look at how young people interpret scripture and its significance in shaping their faith into adulthood. Each participant will be required to acquaint themselves with 2 Timothy 1:1-7 prior to the interview, a copy of which will also be available during the interview.

All participation in these interviews will remain voluntary and therefore participants are free to decline answering any question. Details obtained during the interview will be used strictly for research purposes only. The General Data Protection Regulation 2018 will be adhered to and the participant's identity will not be printed in any documentation.

5. **Data Security:** Your participation in this research will be documented and saved on the researcher's USB reserved for this project and the University of Birmingham data storage as a back-up. The

researcher and her supervisors will have access to the data that is gathered. And all details will remain strictly confidential.

Storage of the data will be done according the University's ethical standards.

6. **Participant Consent:** ***(Please complete the section below by ticking the boxes on the left hand side of the page.)***

□ I confirm that I have read and understand the participant information sheet for this research and enough time was given to ask questions and receive timely feedback.

□ I consent to taking part in the interview. I understand that I must have my camera on during the interview, but may request not to have video on if it could disturb the quality of the call.

□ I understand that my participation is voluntary and that I am free to withdraw at any time, up to April 1, 2023 without any reason. If I withdraw, my data will be removed from the study and will be destroyed.

□ I understand that the interview will be audio -recorded and transcribed (typed-out).

□ I understand that only the researcher and supervisors (if necessary) will hear the audio-recording and all data collected in the study will be stored securely in line with the

University of Birmingham ethics policy. All data collected will be destroyed ten years after the study has been completed.

□ I understand that the interview will be transcribed and analysed in the above research.

□ I understand that all safeguarding guidelines will be followed, with the researcher raising any concerns.

□ Having read and understood all details in this document, I agree to participate in this research.

7. **Participant Details:**

Name of Participant: _____

Date: _____

Signature: _____

8. Name of Researcher/ individual obtaining consent: _____

Date: _____

Signature _____

9. Researcher Details: Amica Liburd PhD FT Theology and Religion

Email: [redacted]

10. Names of Supervisors: Dr Karen Wenell

Professor Candida Moss

This information is being collected as part of a research project undertaken in the Department of Theology and Religion at the University of Birmingham. The information which you supply and that which may be collected as part of the research project will be entered into a filling system or database and will only be accessed by authorized personnel involved in the project, as mentioned above. The information will be retained by the University of Birmingham and will only be used for the purpose of research, and statistical and audit purposes. By supplying this information, you are consenting to the University storing your information for the purposes stated above. The information will be processed by the University of Birmingham in accordance with the provisions of the Data Protection Act 2018. No identifiable personal data will be published; in both data storage and published work you will be anonymized.

(Participants aged 18-30 who consented to participate in the interviews.)

Appendix Four

Pseudonym/ Code	Sex	Date of Consent	Signed Consent Received	Age At Interview	Date of Interview
Berry/ 2haf8H8iZ	Female	14/03/22	Yes	30	28/03/22
Tia/ 745IuZQZm	Female	21/03/22	Yes	19	25/03/22
Anthony/ VIohxZLsL	Male	16/04/2022	Yes	21	14/05/22
Armani /rYLM08Aex	Female	29/03/2022	Yes	19	30/03/2022
Scarlett/ Gal4wq0ne	Female	22/03/2022	Yes	18	05/05/2022
Bob/ VaRIONOrH	Male	29/03/2022	Yes	20	20/04/2022
Yara/ IXiGDwXeh	Female	28/03/2022	Yes	29	29/04/2022
Island Girl/ 09b35y4Ie	Female	05/04/2022	Yes	29	12/04/2022

John James/ UfGSYJbNV	Male	14/05/2022	Yes	20	14/05/2022
Shania/ HQT6dFFEU	Female	26/04/2022	Yes	19	10/05/2022
Lumine/ TbtHiVJbC	Female	06/04/2022	Yes	19	7/04/2022
Omolara/ ZOmgKyDzE	Female	14/05/2022	Yes	23	18/05/2022
Nicole Simon / qROz2kDrq	Female	19/05/2022	Yes	20	27/05/2022
Jaypay/ ulBq7cXZC	Male	23/05/2022	Yes	23	26/05/2022
Shaun/ 7Nild5PPZ	Male	31/05/2022	Yes	18	31/05/2022
Loni Belle/ Pn6OOZkVa	Female	30/05/2022	Yes	18+	31/05/2022 No Show
None/ au4cNrdIq	Male	08/05/2022	Yes	18+	No Response
Pineapple/ qrB91dyrx	Female	30/05/2022	Yes	18+	30/05/2022 No Show

Interview Question Sheet

Appendix Five

Hi again my name is Amica, and I am really interested in how young people in the Caribbean shape meaning from what they read in scripture. Thank you for consenting to share in this interview and to being recorded as well. I look forward to hearing your thoughts.

I wonder if there is any particular reason why you chose that pseudonym you did today and if you mind sharing that with me before we begin?

While I have a few questions, you are free to share anything that you think may be important to you in our conversation today.

Breaking the Ice

1. How old are you?
2. Which Gender do you identify yourself as: Male, Female, Gay, Lesbian, Trans?

Relationship with the Bible

3. Why do Christians read the Bible?
4. How often would you say you read the Bible?
5. Do you believe all that you read in scripture is true?
6. Is the Bible an important book for you as a young Christian?

Analyzing the Text

7. Were you able to read the passage from 2 Timothy 1:3-7?

8. Who are the main characters?
9. Who do you believe wrote this letter?
10. To whom was the letter written?
11. Why do you think this letter was written?
12. Do you think that is there a problem/issue Paul is trying to address in this passage?
13. Why do you think Paul remembers his ancestors and the parents and grandparents of Timothy?

Summarizing the Meaning of the Text

14. What does the text mean to you?
15. What do you think is the main message of this text?

Assessing the Text /Bible's Significance to Youth in the Caribbean

16. Is this text important for you as a young person from the Caribbean? Why or why not?
17. Do you think the experience of our ancestors has a role to play in how we learn and live out the Christian faith here in the Caribbean?
18. What role do you believe African Religions/Caribbean culture has played in Christianity here in the Caribbean?
19. Have you been able to live out the lessons learnt as a youth at church?
20. Does 2 Timothy 1:3-7 provide any guidance about how to live as a young Christian in the Caribbean?

Relationship between History and the Text

21. Do you think that our colonial experience has had an impact on the way we interact with scripture today?

22. Would the meaning of the text change if you learnt that this text was not written by Paul?

Use of Language to Generate Meaning

23. When do you best understand what others are saying? When proper/standard English is used or native dialect?
24. When a sermon/message is shared when does it connect with you most? - eg. Standard English or use of dialect?

General Questions for a Way Forward

25. What are your thoughts about how the church in the Caribbean teach lessons from scripture?
26. Are you able to connect the lessons learnt in Sunday School, Brigade, Youth Fellowship, Worship Service, etc. with your day-to-day life? What can be done differently?
27. Are there any suggestions you have for making the way the church teaches young people about scripture more meaningful in the Caribbean?

Thank you for sharing with me today. Your contributions have been helpful. Is there anything that we didn't speak about that is of interest to you and you would like to raise at this time?

If not we can end the recording at this time.

The following interviews are presented in the order in which they were done. Some of the personal details have been change to ensure that the identity of each participant remain anonymous.

Pseudonym: Berry

Participant Identifier: 745luZQZm

Date of Interview: 28th March at *2:00pm*

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay. Hi Berry, the recording has begun now, and we'll start with some general question about yourself.	
	Berry:	Okay.	
	Amica:	And then afterwards we'll go into the main body of our time together. So can you tell me briefly about yourself? You can begin with your age, and then you can tell me a little bit about your family and what you do.	
	Berry:	Okay. I am 30. I am an Auditor. I work at the Finance Department. I have a Bachelors degree and a Masters. I'm an only child. I… my parents (…), my father is a police officer, my mother is a manager. I like to listen to music, I love comedies, I love to laugh.	
	Amica:	Thank you, Berry. How would define yourself as a person from the Caribbean?	
	Berry	OK. I'm an easy-going person. Quiet, I don't like the sun. It gets hot sometimes.(laughs) But I also don't like to get cold, so. (laughs) I like the island life. Nice	

	Amica:	weather, every day. Sometimes cool. Yeah… I like the not so busy nature of it. The hustle and bustle. A easy going life.	
	Berry:	Okay. Thank you, Berry. And, do/ does your faith in God, does your faith in God help to shape how you see yourself as an individual?	
2:43	Amica:	Yes, cause, you have to trust God everyday ask him to direct your life, you know. Basically you have to have him at the center of your life.	
	Berry:	Okay. Thank you. Could you tell me how you identify yourself in terms of class, gender, race? How would you, how would you identify yourself?	
	Amica:	Ok. I am black, and I am female, … class… mmm, in between (chuckles).	
	Berry:	Alright, so about middle class then. Now we are going to look at some questions about the scripture. I wonder first of all, what it is like reading scripture for you as a young person from the church? What is it	

		like reading scripture as a young person from the church?	
	Amica:	Okay. So when I read, I try to understand what's going on in the story. And I would reflect sometimes and see how it could be related to now or related to my life or	
	Berry:	what's going on in my life at the moment.	
	Amica:	Okay. And what are your views about the New Testament in particular?	
	Berry:	Well…I don't have really any kina views I would say	
	Amica:	…Like/	
		Okay.	
	Berry:	… to fully describe it.	
		Okay. That's fine. Do you think the Bible is the literal word of God? Or do you think it is a revelation about God's word for human beings, or to human beings?	
	Amica:	I think it's like a written aspect of times in Go/ in those days with God and all He did. All He went through as	

	Berry:	to show life in the past and then like now. And then something to look back on, to see how it was before and how it could be related to now. Like yeah…	
	Amica:	Okay. And do you think that what we have there in the Bible is like a literal word for word, spoken by God, from Genesis to Revelation? Or do you think that, really what is there is a revelation, something that God revealed to persons?	
	Berry:	Well, I think some aspects of it is God and some would probably be revelation based on other persons writing it. Or the different books in the Bible. But some aspects I think God has, is of God and what God has revealed Himself.	
	Amica:	Okay. Why would you say you read the Bible in the first place?	
	Berry:	Why? When I need encouragement. (Chuckles) Or to… like various things. To uplift me, or you need some kind of guidance, or prayers. You use it to, help you if you want some encouragement for your	

	Amica:	prayers, or guidance as to how to pray for certain stuff. Yeah.	
	Berry:	Ok. Thank you. How often would you say you read the Bible?	
		Every day. I read it every morning.	
		Okay. Do you believe all you read in scripture is true?	
		Yes.	
	Amica:	Yeah? Can you say some more?	
	Berry:	Well it's about… the Bible is really about life and God. And he's trying to show you a meaning as He puts it. And you know you have … you're basically living and trying to make it to heaven to be with Him. So then this is the book to guide you, how to live, in order to get there. Yeah. So e would show you like e have different aspects of things that may have happened	
	Amica:	you know in the bible people have sinned and so. But	

	Berry:	although you may be going through that e also show that He could redeem you from your sins. Yeah.	
	Amica:	Ok. Thank you for that Berry. Is the Bible an important book for you as a young person from the Caribbean?	
	Berry:	Yes. I try to read. Like, look on ways to get me, to encourage me to read it daily and find ways that would draw me and help me to enjoy reading it. So usually I read my daily bread. I would go online and look for, different Bible Studies that I could use to read it often. (Chuckles)	
	Amica:	Oh okay. And what would be some of those other resources that you, usually use other than the Daily Bread?	
	Berry:	It would be, usually be online Bloggs, like different personal Bloggers. Yeah. They would usually do printouts. And I would use the printouts and they would have different categories to read from. And so I would just print them out, keep them. And then they may have different prayers. Like one of them I was looking at, e was like: “How to use the scripture to	

	Berry:	pray." So then you would just read and e would tell you well you say / read the scripture then you could relate it to your life. Or like pray it into your life and so.	
	Amica:	Ok. Thank you for that Berry. So now we're gonna look some more in more in detail on the passage of scripture that I identified. Who would you say are some of the main characters in the text from 2nd Timothy 1:3-7?	
	Berry:	The main characters are Paul and Timothy. He also made reference to his grandmother and mother.	
		Okay.	
	Amica:	And God.	
		/Okay. And God. Why do you think this letter was written?	
10:58	Berry:	I think it was written to provide encouragement to Timothy. In the scripture it's telling him about the faith of his Grandmother and his mother and it's trying to	

		encourage him well to continue in the faith that they had.	
		Okay. Thank you, Berry. Anything else that you want to share?	
	Amica:	Okay, its trying to say, well in the end its trying to encourage him to not be fearful of anything. Basically trust in God, cause God does not give you the spirit of fear but love and self-discipline. So basically discipline in trusting God, having faith and living a faithful life.	
	Berry:	Okay. Thank you for that Berry, do you think that there would have been any problem or any particular situation within Timothy's life as a young person why Paul had to tell him, “God didn't give you a spirit of fear but of power, and of love and self-discipline”? Do you think that there was any problem going on, why Paul would have said that?	
	Amica:	Yeah, probably you know, he may not have felt like he could continue in his faith at times and so maybe he maybe he may have been fearful of what is going	

		on around him. People persecuting him for his faith and so he needed the encouragement and Paul's	
	Berry:	letter basically could have encouraged him in life to basically not what... it doesn't matter what's going on around him, you know don't be fearful God would be with him in everything and so trust in God and He will give him the power, the faith he needs, the strength he needs to carry on in his faith and religion.	
	Amica:	Okay, thank you Berry. Now Paul remembers his ancestors and Timothy's mother and grandmother in particular. Do you think there is any reason why Paul	
	Berry:	would have mentioned those persons? Yeah, to show him … to show Timothy that it's not something is just starting but it has gone back years before, from your ancestors, your grandmothers, your mother so basically don't stop now, carry it on to generations after you so that your faith could basically continue to live on.	
	Amica:	Okay. Alright, thank you Berry, what do you think Timothy would have been crying about? There is a part in the passage verse four where Paul says that	

	Berry:	he remembers Timothy's tears, what do you believe would have caused Timothy to be crying as a young person?	
15:45	Amica:	Maybe he was feeling discouraged. Like, looking faith and so you don't have the strength and so you start to cry because you don't know what to do so maybe he was just at a point in life where he, don't know what to do, how to move. And so basically he just break down.	
15:55	Shinel:	Okay. Alright, then. If you were to summarize, in a few words, the meaning of this short passage what would you, what you summarize this passage and say?	
		Okay. I'd say be thankful to God in everything. Trusting God is not something that is now, it has been something done in the past and although you may face difficulties or you may lose faith you know continue to trust in God cause He is there for you and God would not instill fear in you, He will give you courage to move on and press ahead as long as you, … As long as you have trust…your as long as you	

	Amica:	trust in him and you lift up yourself to move forward and put away fear, basically.	
17:20	Berry:	Okay, thank you Berry. Now the next question is kina related to what you just shared a little bit different in that I want to hear from you in your own words, what would be, what would be an important message for young people to take from a text like this?	
	Amica:	In my own words, trust God. No matter what people say. it's between you and God your relationship with God. Always try to have a relationship with him go to him when you're feeling down or discouraged do not fear anything in life cause God is always with you.	
	Berry:	Okay. Thank you, Berry. Is this text, important for you, as a young person from the Caribbean, why or why …yeah why?	
		It's important to me, especially seven “For God did not give us a spirit of fear, but rather a spirit of power and of love and of self-discipline”, because sometimes you know, fear comes in life, and you don't know what to do, you have so many worries about anything and	

	Amica:	then it just makes you, I guess go further from God, because, not really go farther but, you don't know what to do in the situation and you try to do it on your own instead of trusting God, you stay there and worry but then, God did not give you a spirit of fear. So then, if you think about that, it helps to lift your spirit; help you to, you know continue strong and build your strength to continue on in whatever and try to leave the worries aside and worry less with time.	
19:43	Berry:	Thank, you Berry. Do you think the experience of our ancestors has a role to play in how we learn and live out our Christian faith as a Caribbean people?	
	Amica:	Yes, because how they worship in previous years, will be passed down, to our grandparents our parents, and then it will be passed down to us. So basically how we… what they instilled in us growing up will be what we instill in our children and they instill in their children. And so it will just continue on, and when you have to look back at 'Where did this start?' you'd look at your parents did it growing up, their parents did it when growing up, so basically you'll see it came down from all the previous years and previous generations.	

21:00	Berry: Amica: Berry: Amica:	Thank you, Berry. Now what role, do you believe that our African heritage, or African and Caribbean culture has played in Christianity from our - context from the Caribbean context? From the Caribbean context, I think the role it is has played is the dancing the music we listen to, how we worship, you know praising and everything so from those days, you know they would have been struggling, they would have been in slavery so they had to basically praise God and pray through all their struggles during that time. And so from that time to now when we're struggling we praise God, we worship through song in our prayers, so it comes from there. From all of that. Thank, you Berry. This- part of the passage that talks about: "God did not give us a spirit of fear"…. Some of our ancestors would have been brought to the Caribbean as slaves and when they hear passages like - what we would have heard read today, what you would have heard today, how do you think their experience of Christianity, would have been when	

22:36	Berry: Amica:

		help me to live the way that you live. And to live by your words in the Bible, and you try to as much as you can live it out. I try to… basically, and then based on my actions you know. I would view to see that was something good to do or not. (Giggles)	
	Amica:	What are some things that actually help sometimes? Help you to live out what the scripture teaches?	
	Berry:	I would usually pray to God. Ask Him to guide me, to live as His word says. Basically, I just ask God for	
	Amica:	guidance. I would sometimes look for scriptures to see how to go about certain situations in life. And just read through them to see how to get through.	
	Berry:	Okay, and what are some things that don't tell. That would, on the other hand, prevent you from living out what it is you believe scripture or God wants you to	
	Amica:	do?	
		Constantly worrying. (Giggles) And you know sometimes the problem may outweigh the scripture	
	Berry:	and then although you reading the scripture, you know it makes you wonder how could you get through	

		whatever the situation is. Or … the scripture says it	
	Amica:	and then you need strength to actually believe it…or have the courage to believe or the faith to believe	
	Berry:	what the scripture says relates to you or could happen to you, mean you.	
	Amica:	Alright. We're going well Berry and now we're going to look a little bit at our relationship with history and what we read in scripture a bit more. So do you think that our colonial experience has had an impact on the way that we interact with scripture today? And when I	
	Berry:	say colonial experience, I'm referring to … the fact that we were brought here by little Europeans and the	
	Amica:	scripture was introduced to us in some way by	
27:30		Europeans as well, who had their own understanding	
	Berry:	of scripture. Do you think that their understanding of scripture and how they introduced scripture to us has had an impact on the way that we treat scripture today?	
	Amica:	I would say yeah, because when they would have been using scripture in the past, they would have been using it as a way to get the slaves to do what they say or to control the slaves. Or to relate the slave	

	Berry:	as to… relate to the slave as to why they should be doing what they're doing. And now in the present we could read the scripture and relate it to our life. Relate it to our circumstances so e has some input, even if it's not fully. E has some input of how it is now, our passed on or how we understand it now.	
	Amica:	Okay. Thank you, Berry. Would the meaning of the text change if you discovered that the- passage was not written by Paul?	
		No. I don't think so.	
	Berry:	Okay. Now, if the text were read in St Kitts-Nevis dialect do you think that it would make a difference in how you understood or connected with it?	
		No, I don't think so. It would have been like more direct and plain. (Laughs)	
	Amica:	I realize your face lit up when I said… when I asked the question, what if it was in St.Kitts-Nevis dialect,	
	Berry:	what would the meaning or the impact be? So that is something unfamiliar?	

30:06		Yeah, because just thinking about how you would put it over, it would be really funny. (Laughs) It would be funny. Cause it would be plain out and basically… “Do dis, do dis, don’t fraid nobody. Do dis. God don’t tell you to faid nobody.” (Laughs)	
32:05 01:01:47	Amica Berry:	Okay -, alright. Okay, now when a sermon or a message is shared, when would you say it connects with you the most? When it is shared in Standard English or when it incorporates some- dialect? When it incorporates some dialect. (Giggles) Okay. Do you think there is any reason why?	
	Amica:	Because, if you talking Standard English straight you know the person might draw away. But if you could relate to them and start to talk dialect then people would, focus now cause like… listening and it would	

		be something interesting. So it will cause people… catch people's attention to listen to dialect. (Giggles)	
	Amica:	So do you think that same kind of effect can happen when scripture is read in our dialect?	
		No I think you should respect the Bible, cause me ain know…If it's written in Standard English, taking it out of the context to dialect would be like disrespecting, you know… It would sound … seem disrespectful to do that. Yeah. I guess its… a place.. a time for everything … to do some good things. But not to mess with the word in the Bible.	
	Berry:	Oh Okay. Thanks for that Berry. What are your thoughts about how our church in the Caribbean, how we teach scripture? Do you have any thoughts about, how we teach people about the Word of God in the Caribbean church? … And especially to young people.	
	Amica:	Well, to young people, I think you should relate it to them at their level and not like generally. Relate it to specifically things that young people go through, so	

		that they could actually look and see well this relates to them. They could turn to this if… when they have trouble or when they need upliftment. Something that relates to them specifically.	
	Berry:	Okay. And like, what are some of those scenarios?	
		Well we have the twenty-third Psalm. “The Lord is my shepherd I shall not want.” The young people they don't work, they don't have money, they don't know, where they gon get certain stuff. So if you could tell them look at that…. You know once you know God, you trust God, you will never be in need.	
	Amica:	Psalm Ninety-one. You have that for protection. You at school or you socializing, you know God protects you wherever you go. You don't have nothing to worry about even if someone comes you just… you can talk to God to protect you in certain situations and trust	
	Berry:	Him that He will.	
	Amica:	Ok. All right, thank you. Are you able to connect easily with lessons that are taught in worship services? That	
	Berry:	speak about your day to day life? Are you able to connect with lessons taught from scripture?	

	Amica:	Yes. You know sometimes … you may not have things, you may not see a way, and you have	
	Berry:	scriptures in the Bible that could help you see, that even if it doesn't happen now, you will get it in the future. Or it may not be God's will for you. I does	
	Amica:	usually say that one to myself. Like if something's not happening for me, okay. Or pray that God, if it is your will and that helps me to like be understanding. Even if it doesn't happen for me, okay, maybe it's not God's will that that happens. But whatever God's will is …	
	Berry:	Berry?… Berry? … Hello Berry. (Pause in the conversation due to power outage)	
		Hi Berry. Thank you very much. I am glad that you're able to come back. I'm going to set my timer off because I said that I would wait at least a half an hour until you return. Or if you are able to return. So thanks!	
	Amica:	The last question that we were looking at… we we're trying to connect scripture to daily life and looking at how the teachings within our church, as it relates to scripture, how they help young people to live out the	
	Berry:	faith in their daily life and I wanted to find out from	

		you, if there's anything that you think we as a church can do differently to help young people to live out what we teach in scripture in their daily life.	
	Amica:	You could help them to see that problems that they face now are not new. They have been faced in the past so they can get through them. They don't have to invent a new way to get to through them but, you could search the Bible and find scriptures that help them.	
	Berry:	Or relate scriptures to their situation, to help them to navigate life.	
	Amica:	Okay, thank you for that Berry. Now there were some key women who Paul would have mentioned in the text: Lois and Eunice. And he particularly said that	
	Berry:	they had a sincere faith and he was sure that same sincere faith…was in Timothy. Now, the question that	
	Amica:	I want to ask you is: Why do you think that Paul would have mentioned those two women especially?	
	Berry:	Because I think they would have been, strong women in his life. Women who reared him, and so he would have respect for h… for them. And it would be his	

1:09:53	Amica:	grandmother, his mother. Whatever they would be teaching him and bringing him up in life. So Paul would just draw reference to show, look at them. How they came up in life, what they did, and probably how successful they were because of their beliefs. So then, if you have that, you could be blessed the same way they were blessed in life. Now, in your own life, do you have you know, those women who would have been like a Eunice or a Lois, who as you said, they would have lived out the faith and were good examples for Timothy? Do you have such persons in your own life as well?	
	Berry:	Yeah, my mother. Your mother.	
	Amica:	/ And my grandmother, encouraged us to pray. (Giggles) Ahh… So those two persons in your life, as well would have been important in terms of helping you to develop your faith today?	

	Berry:	Cause they would encourage you to church; to go to Sunday School; take you to church and pray for you and so.	
	Amica:	Okay. Alright then. So we're wrapping up. Are there any suggestions that you have for making the way that church teach from the Bible more meaningful for young people in the Caribbean?	
		Maybe make it… or link it was fun activities that would encourage them, and look appealing to them to come and want to participate. And different ways of involving people… what they may like and how you could link it to scripture, so that, you know, maybe you could have fun games. Some persons may like games. Someone may like a word puzzle, a quiz or something and just make it fun for them to want to learn and learn more.	
		Okay. How do you think the church could get young people more involved in terms of passing on the legacy of faith that we have as a Caribbean people?	

1:14:06	Berry: Amica: Berry: Amica: Berry: Amica: Berry: Amica:	Involve them more in church like, you have certain tasks in church that are just for them. Or you have particular Sundays within the month that they participate or have them to like create the service for a Sunday. And do it, while you could guide them. Let them just have their input into it. And you know at least they could see well this is how… I've done this and they may enjoy doing it and be more encouraged to participate in service. Okay. Thank you for that Berry. I think that's basically all that I wanted to cover in this conversation. And, thank you again for all your responses. Welcome. /Do you have any final thoughts that you want to share before we close? Not really. Nothing that you want to add or ask?	

	Berry: Amica:	Okay… in verse six where it say, “For this reason I remind you to rekindle the gift of God that is within you through the laying of my hands.” I was wondering if that means to rekindle his faith? Because he is saying “I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and I am sure lives in you.” And it say, “For this reason I remind you to rekindle the gift of God that is within you.” So that means his faith? Rekindle his faith? Well, for Timothy the laying on of hands is something that in the Early Church they did when persons were going to take up any responsibilities within the life of the church. So for them, that would have not only meant their faith, but it would have also pointed to the gift of the Holy Spirit that comes upon God's children in the act of laying-, hands. So even- at baptism hands are laid on children within a worship experience. And the Spirit of God enters into that child's life. So Paul is basically encouraging him to rekindle the Spirit of God that is already inside of him. Okay.	

	Berry:	And there are different ways that we rekindle the spirit of God within our life you've mentioned quite a few of them already today, like prayer, for instance. Like	
	Amica:	being in- times of worship, connecting with God there. And reading the scripture listen out for God's voice. So that's what I think it points to.	
	Berry:	And in listening out for God's voice, (giggles), how-	
	Amica:	do you do that? Cause then sometimes listening to... like be silent and listen but then… how do you know that's… it's God speaking to me? How would you hear His voice speaking to you?	
	Berry:	That's a very good question that you ask there Berry. And it's something that comes with practice, but the	
	Amica:	spirit of God is everywhere. I can share my own experience of hearing God's voice clearly in nature. When I'm out in nature, and I just look around at the beauty of God's creation, that I sense God's presence and I hear God's voice clearly then. When I have times of devotions and you would have mentioned this earlier, too, in terms of wanting a sense of	
	Berry:	direction, that God uses His Word in scripture and	

1:18:30	Amica: Berry: Amica: Berry: Amica: Berry: 	through the experiences of others in scripture too, help you to know, well this is the way that would be the road for you. Or for me, right? But it comes with practice, and this is, this is something that, as Christians, it takes a lifetime to develop. Right? So it's not a one size fits all either. So how I sense the voice of God speaking now to me, may not be the same way that another person… hears god's voice clearly speaking to them. And as we grow in our relationship with God that you know there's a certain measure of mystery that comes with living out our faith. Okay? I hope that helped. Yeah. But it takes time. (Laughs) It takes time right and practice, and from what you've shared, I think that you have some practices already in your own discipline that can help you to hear god's voice more and more clearly. Would you agree? Yes. How do you, how do you hear God's voice in your own life …	

		I've been trying, cause I saw something on YouTube they had said to just get a quiet place and a quiet time and you pray and you just sit in silence and you know talk to God. And you have to listen out for His response. I've tried. (Laughs) I guess I have to keep trying and you be patient. Okay. And sometimes too you know, God is already speaking and it's just for us to. Believe? / be aware and to pay attention because sometimes we want God's voice to come in some glorious experience? Something where the clouds just break open and you just hear it crystal clear but not everybody has those kinds of experiences so… Sometimes God speaks through other people as well. And they don't know, but you and God know, right ... Like it have…okay say sometimes I would be looking for prayers. Do you think it's a- good idea to use	

		prayers that you find online or it's better to make up your own? It depends on where you are in your own spiritual journey. There's nothing wrong with using other prayers. There is nothing wrong with using antient prayers right. And its quite good if you have your own prayers as well. But at the end of the day, it's, how do you sense the voice of God becoming clearer and clearer in your own experience right? And within your own tradition as well how, how does God speak through some of those traditional ways of communicating even through the prayers that have already… or for centuries, have been there or have been used by other Christians. Is that something that you are interested in in terms of "how do you hear God's voice more clearly speaking to?… Do you think that other young people would be interested in that sort of thing as well? Well yeah. Those who are… who need the guidance and help in life and decisions and don't know what to do in certain circumstances.	

		Ok. And remember that you know, our faith is something that requires not knowing 100% sometimes. So… (Laughter) /so when we you look at the word 'faith' it demands that you rely on God and we just think that God is trustworthy so we're going to trust God. It doesn't mean that we're going to know 110%, this is it! But it is having like, a hunch, you know what I mean? Like.. Like you not sure… /Right. Like, I believe this is where God wants me to go. And actually following through with it. Don't wait to rationalize yourself out of it. But just act on it. And then afterwards realizing… Oh! It was God. Right? So don't take for granted, those moments, where, you sense, deep inside that this is what the Lord wants. Instead of questioning it so much, choose... Or sometimes thinking about it too hard.	

		/overthinking it. Yeah, just choose to respond to what you believe God wants you to do in that moment. And wait and see. Okay? Yeah. Thanks again Berry, for your participation and I would prepare,… I will prepare a transcript and I'll send it to you, so that you'll see the content of our conversation. And you, you'll have a time frame to respond if there's anything you want to add. Or anything that you have questions about. And at the end of the research there is going to be a short summary that I'll send to you as well. Thank you and all the best to you in your studies. Thanks very much! And you have a blessed day. I'm going to stop the recording now is that okay? Yeah.	

		Recording Ended	

Pseudonym: Tia

Participant Identifier: 745luZQZm

Date of Interview: 25th March at *8:45pm*

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time	**Transcript**	**Notes**

		[Recording starts]	
20:54	Amica:	Okay Tia, good evening and thanks for joining me this evening for this interview, … this conversation. Were you able to have a look at the passage that I sent earlier?	
	Tia:	Yes, and I have it here too.	
	Amica:	Ok, great. I'm going to share a brief statement about the passage before we begin.	
	Amica:	Read: What we have here is a short piece of a bigger letter that is believed to have been written by Paul the Apostle, to a young person like yourself, who was taking up some responsibility in the life of the church, and who perhaps needed some guidance from someone who was like a mentor to him. A mentor meaning someone who was a role model in his life. Timothy is the name of the person who the letter is addressed to. Like yourself he would have had some interaction with scripture but not in the same way that you do today. Meaning that at that time there was no Bible per say,	

	Tia:	but there were copies of the Old Testament in the form of scrolls which he may have heard read aloud during	
	Amica:	worship. Ok?	
		Ok.	
	Tia:	Alright. So the… I'm going to begin with some demographic questions, which are just personal questions about yourself. And the first question is: Can you tell me about yourself, your family and how old you are. You can begin.	
	Amica:	Ok, I am currently 19, I supervise at a Private School. Grade 2. I am a part of a one parent household with three siblings. One older and two younger. I enjoy	
	Tia:	reading, watching television and relaxing as a whole.	
	Amica:	Ok. Thank you, Tia. How would you define yourself as a young person? Who are you?	
	Tia:	Cautious.	
	Amica:	Cautious?	

	Tia:	/yes. Cautious about everything. Yes Ok. How would you define yourself in terms of gender, race, and in terms of where you're from?	
	Amica:	I guess I stick to the basics. Nationality stays the same based on where I live. Gender stays the same based on what I was born as. I guess that's it.	
	Tia:		
	Amica:	Alright so, you're Kittitian, and you identify as a female?	
	Tia:	Yes. Alright, so I wonder first of all, what it is like reading scripture for you as a young person in the church? Well, honestly I just started, well, not … last December is when I started reading the Bible for myself, so right now I'm at, currently at Numbers, so at times, reading scripture … what should I say? It- gets tiring, based on like, how long it is especially if I'm reading and like I just came from work so is just like me telling myself ok: you need to read a scripture. Car I try to challenge	

		myself to read at least one chapter per day. So, at times its good at times its bad. I try my best to say a prayer before during and after reading the scripture. If there is something that speaks to me then a would highlight it and make a note, or a prayer based on that scripture. I use the online Bible so it's easier for me. But I wanted to invest in an interactive Bible. A creative pretty one. Yes. I think that would motivate me more to stick to the goal of one or more chapters	
	Amica:	per day. It's been going good. Thankfully, I think I've only missed reading once. But I will try to make up for	
	Tia:	it the next day so instead of one it would be two. It's been going good. But I try not to just read it because of the goal. A want to read it because I want to like get closer with God and really understand Him. Right? But, I would say most days, it seem like I'm just reading for reading sakes. And sometimes there is the	
	Amica:	sparks, like 'ok let's go, time to read.' Yeah, that's me.	
	Tia:	Ok thanks. What are your views about the New Testament?	
		Well seeing that I'm now only on the Old Testament, what I do know about the New Testament I think, you	

		get to really hear more from whoever is, like writing the chapter, their point of view. Whereas in the Old Testament is more so like we're looking through a	
	Amica:	window…	
		Ok.	
	Tia:	/Looking at the conversation between God and whoever it is at the time, for example, God and Aaron well, Moses Aaron, Abraham and God and whoever else. So…, and it makes me a bit jealous. I really wish that, I could just hear God like how most of them in the Old Testament would have. New Testament, I'm really not too familiar with it in depth, like I am now with the scriptures that I have read so far in the Old Testament.	
		Ok, Thanks. Do you think that the Bible is the literal word of God? That word for word this is what God said? Or do you think that it reveals to us something about God's word for human beings?	
	Amica:		
		Word…well, I would like to believe that those persons	
	Tia:	who did go about writing the Bible tried their best to	

9:21		make sure that it reflected God and God only.	
	Amica:	However, you know before actually getting into reading the Bible, I kina convince myself that, basically	
	Tia:	man just made up it up. Made up a bunch of stories and pu it togeder. Because sometimes it contradicts	
	Amica:	itself, and so it gets very confusing. Other times I try my best to like, follow the scripture word for word. But then kina second guess myself and be like, you sure this what the scripture is try to tell you? So I really do	
	Tia:	believe now that it's God's Word. A direct reflection of God, but at times I question it. Not going to lie. I try my	
	Amica:	best not to. But at the same time, it's good to question and get a better view of what I'm reading so right, I	
	Tia:	guess God's Word. Yeah.	
		Thank you. How often do you ...	
		Sorry you're freezing on my end.	
	Amica:	Yeah! Are you ok now?	
	Tia:	Yes, yes.	
	Amica:	Are you seeing me? Okay.	

		The next question you would have touched on before, but I'm just going to repeat it so that we're clear.	
	Tia:	Hmmhmp.	
		How often would you say you read the bible?	
	Amica:	Daily and during the day I would say maybe twice or	
	Tia:	three times individually because I bought a devotional book, and so e has in some scriptures so I would try to follow along with the app. It would have the verse of the day. And also, nightly I would read a chapter based on where I left off the night before.	
		Ok . Thank you.	
		Hmmhmp.	
	Amica:	Does scripture inform how you understand who you are? Does what you read in scripture help you to understand who you are?	
		I think before reading scripture I was lost. But it doesn't… now that I am reading it, it doesn't really tell	

		me who I am but who I should be. That's -, how I view it.	
	Tia:	Could you say some more?	
		Yes. So basically, for example, try my best… like if there is a situation that I'm reading in a scripture. And I realize that whoever God had chosen you know went about it a certain way. I would try my best to let my actions reflect that. For example if it's like a dispute between the chosen person and somebody else and the chosen person goes about it by being calm and what's not. I would try my best to make my life reflect that. It is challenging but, I try. I would like to say that's at least a good start currently for me. Hello? Its frozen again (…)	
	Amica:	Hi Tia, my signal just dropped. So I'm sorry about that. But the recording didn't stop which is good. So thank you for your patience. We were talking about scripture informing how you understanding who you are. And you were saying sometimes it can be difficult to follow what scripture says about who you should be. And a follow up question to that was: How do you-, how do	

15:39	Tia:	you understand or how do you understand well this is what God wants me to- do when you read scripture?	
	Amica:	Well honestly, I don't even know. Sometimes, I would for example, there was this one time where something was going wrong, and so a really was hoping, ok as soon as I open the app, maybe the verse of the day would be a message from God to help me with the situation. That didn't happen but when I did go to church the following Sunday somebody brought up a scripture that really helped me. So I would like to say that God is moving through others to speak to me. Other times,…So that helped to clear up de… wa I was going through at that time. Another example is when I was reading I think e was… Leviticus or Exodus when basically e was speaking about the clean and unclean animals and how majority of the animals I love to eat are deemed as unclean. So e was just like,… does this still apply today? Seeing that that is Old Testament and we have the New Testament. What still applies now? So I haven't gotten an answer for that. And I really try not to mull over it too much. Car e was driving me crazy because I love the food	
	Tia:		
	Amica:		
	Tia:		
	Amica:		
	Tia:		

		and the Bible say is unclean. So is just like, I have to cut them off or something. So…	
		Okay. Thank you for that.	
		Hmmhmp	
	Amica:	We're gonna look now at the passage from 2nd Timothy. Who would you say are the main characters	
	Tia:	in the text, from 2 Timothy chapter one verses three to seven? Who would you identify as the main	
	Amica:	characters?	
	Tia:	I would say, basically God and Jesus because although it's not coming from their point of view, it speaks a lot about them than anybody else. So, I would say God and Jesus would be de arm, main	
	Amica:	characters here.	
		Ok. And who are the other characters, involved?	
	Tia:		
		Yes, so that would be Paul and Timothy.	
		Okay. Why do you think this letter was written?	

		Well, basically, in a sense to,… I guess, Paul's trying to basically get Timothy to follow Christ. Arm, to get him to basically fight for God although it would be hard. Arm, and the fact like he's trying to give out a lot of facts too, where he says arm, where is it? Verse	
	Amica:	nine where he says "he has saved us and called us to a holy life, not because of anything we have done, but because of his own purpose and grace" that speaks a lot about God and who God is. It also went about saying basically "the appearing of Christ Jesus" is basically like reassurance or proof that God really does love us, and therefore we should fight for him and his grace. Spread it to everybody around us. And serve Christ. Be teachers of Christ and what's not.	
		Okay. Thank you. Now in verse three.	
	Tia:		
		Verse three?	
	Amica:		
		Verse three. Do you want to read it?	
	Tia:		
	Amica:		

22:36	Tia:	Yes… “Thanksgiving. I thank God whom I serve as my ancestors did, with a clear conscience as night and day I constantly remember you in my prayers.”	
	Amica:	Okay. Why do you think Paul would have mentioned there his ancestors? Why does he remember his ancestors?	
	Tia:	Well, basically in a sense, the Bible to me is basically like a timeline, from Abraham, Noah and everybody come right down and basically all of the main characters would have been his ancestors I would presume. And they all fought for God, tried their best to, hear God’s Word and actually apply it to their life in order to like help the Israelites and everybody around them in general. So I would presume, this is him taking that into account. The fact that his ancestors too would have tried to do the same thing he is currently trying to do.	
	Tia:	Ok. Thanks. Now later on in the passage, in verse five, it says “I am reminded of your sincere faith, a faith that lived first in your Grandmother Lois and your mother Eunice and now I am sure lives in you.” Here Paul is	

		talking about Timothy's Grandmother and his mother and specifically points out that he remembers their faith, right? And faith within the Christian community speaks about that trust in God, that reliance that we have in God. Why- does Paul remember the faith of Timothy's mother and grandmother and he is so sure that, that faith lives in Timothy? Why do you think that was important? (…)	
		Giggles. I guess…	
	Amica:	Let me rephrase it if you want.	
24:16		Ok.	
	Tia:		
		Would you like me to rephrase it?	
	Amica:		
		Sure ok. I'll mute before answering because some noise outside.	
		Ok. No problem Ok … Ok, so I wonder, why does Paul remember the faith of Timothy's Grandmother and	
	Tia:	Mother and he particularly says that the faith was sincere. Why do you think that was important to him?	

		I guess so that Timothy would, I guess think back on his ancestors, because you know they would basically be his ancestors, think back on his time with them try to look a bit deeper into who they were as a person and their relationship with God so that now…I	
	Amica:	guess Paul is just trying to get Timothy to basically use those two as role models to show him like this is the way that you should in order to get closer to God and in order to spread the Word of God.	
	Tia:	Ok. Thanks for that. And both of them are women. Do you think there is anything interesting about that? That the two of them are women and…?	
		Well I find it interesting because, well especially in the Old Testament it speaks more to males, as a whole. You know the first son, wa basically … well in a sense,	
	Amica:	God put them aside for himself. And you know after a while they would be able to be redeemed. And the	
	Tia:	same thing would be like for the first born of like the flock and all of that. So e was very surprising for me	
	Amica:	for the fact that it was two females because, you would rarely see, females being I guess, a light being shone	

		on them. In like where I've been reading so far in the Old Testament. So maybe e was just trying to show	
	Tia:	like, not just us, being Paul and Timothy, us as males, it's not just all about the males you know. The females also are God's children, an they also have faith in Him so, it doesn't really matter what gender or what's not. God is for everybody.	
		Ok. Thank you… It seems like I was just blanked out there for a while but then its ok now. Are you hearing me?	
	Amica:		
		Yes.	
		Okay great. Alright, so, we're going to continue now. What would you say is the main message of this passage that you would have read from 2nd Timothy? What is one, message that you gained from reading this passage? Or one lesson that you would have learnt?	
	Tia:	One message that I got from it is the fact that God has been loyal since before the beginning of time. Therefore the least we can do is at least show some	

		sense of loyalty to Him and the grace that He so gracefully bestowed on us, you know. The least we can do, car I honestly don't feel that nothing we do could amount to what God has done for us at any point in time in our lives. So it's important to have some level of loyalty to God.	
	Amica:	Ok. Thank you. And do you think that there is a message in this passage for young people especially in the life of the church? Do you think that there is something to learn from as a young person reading this passage?	
	Tia:	Well, I'm guessing that Timothy was pretty young in this passage so … so I'm guessing Timothy was a young person at this point in time so, looking back on past scriptures e was mostly like older men, so I guess is basically just trying to say no matter what age you're at, no matter how old you are, it's never too late for you to be that chosen one for God.	
	Amica:	Ok. Yeah	

	Tia:	Ok. Thanks Tia. And we're going well so far. And we're gonna move on to another section ok? Is this text, a text that you think as a Caribbean female, it-encourages you in any way?	
	Amica:	I guess dialing back to his mother and grandmother seeing that the both of them are female, I guess that does give me some kind of encouragement because I could be that next female just like his mother and grandmother who also has that level of faith that Paul would have been, able to note. Cause their faith must	
	Tia:	have been very good if Paul you know used them as examples. So I guess it encourages me to also be that	
	Amica:	example for somebody else. Yeah.	
	Tia:	Thank you. Now do you think the experience of our ancestors, and when I say our ancestors, I mean those persons who were enslaved Africans who were	
	Amica:	brought to the Caribbean. Do you think that their experience of scripture, or their experience of faith in God, if it is in any way,… if we can learn from their experience, when we read passages like what we would have just read? Or let me rephrase... Let me	

33:57	Tia:	rephrase the question. Do you think the experience of our ancestors, meaning the slaves who came from Africa, has a role to play in how we learn and live out our Christian faith in the Caribbean? Honestly, yes. I think there's a big impact because you know slavery went on for hundreds of years. However, in the end we- were able to you know, pull through. And I do believe that God was in the midst of all of that. It doesn't matter how long it may have taken we were able to pull through in the end and it reminds me a lot of when the Israelites were, basically slaves. And they were led out of Egypt by God. And it took a good amount of years, but in the end, God was always there for them although they did turn their back on him. Probably as much times as he was there for them. He was always there he always had mercy, he always showed favor. And so I would like to believe that we are favored by God. Ok. A part of the experience of slaves was that they were oppressed quite alot. But 2nd Timothy one verse seven says that "God does not give us the spirit of cowardice, but instead power, love and self-	

		discipline." What- do those words mean to you when you hear them?	
	Amica:	I think is very encouraging. It's basically like a word of affirmation for me. Because you know if I'm going through something … cause like in the past I would get like panic attacks and what's not, so my word of affirmation was always "Trust God." Do not be fearful.	
	Tia:	And it helped a lot.	
	Amica:	Ok	
	Tia:	/It helped a lot. I think that lends itself to what I have been through. We really should have that spirit of trust in God, cause He really is always there for us. Even when we are fearful. Because fear comes naturally to us. We aren't perfect but that, knowing that God is always there for us, it's like a rock for me to stand on. Yes.	
	Amica:	Thanks for that Tia. And our ancestors would have had those fearful experiences.	
		Yeah!	

	Tia:	Many of them would have, risked their lives but they	
	Amica:	knew that the power of God was in them.	
		Yea.	
	Tia:	Thanks for that. Now our ancestors also came from Africa with their own African religious experience, which in the Caribbean at first it was treated and	
	Amica:	maybe to some extent still in the Caribbean its treated as less than. Sometimes we refer to some of those African religious experiences as obeah. And it's something that we would have, been handed down to	
	Tia:	us, in terms of how we treat African religious expression. But not only that aspect in African culture,	
	Amica:	you also have the music and the drums and you know the dancing. All of that is a part of our experience as	
	Tia:	Caribbean people. Now, the next part of the question, I'm going to ask is, do you think those experiences of our ancestors played any part in how they saw God?	
	Amica:	Or how they lived out their Christian life?	
	Tia:	Well honestly that's something that I've never really, a really don't know how to feel about you know, all of	

		that because there are those people who feel as though, God isn't real because Christianity was forced on the slaves. Arm, there are also those who feel as though Christianity was most probably a religion that the Africans had but I guess the white people, stole it, like they stole everything else and you know coined it as Christianity and went about it to make everything seem as though it's something that they had before. Therefore, I really don't know how to feel about it, but for the fact that Christianity is alive now, is thriving in my opinion, I do believe that their faith was really all	
	Amica:	they had during such a trying time so I feel like how some Caribbeans look at it … they probably just interpreting everything wrong because even if Christianity was forced on us, I still believe that there is a God, right. I do believe in my God. It really doesn't	
	Tia:	matter whether or not my ancestors before me worshiped, however many idols they had. I will stick to my Christianity and my God. So, I try not to let the ideas of others shake me, because that gone me shaking my faith and tha gone be make me a hypocrite, right. So…I guess that's just my take on it. I really don't know how to feel about it.	

		Ok. Thanks for that.	
		Hmmhmp	
	Amica:	Now Tia, when in your own experience of worship, do you, do you ever have times when drums are used, or dance is used, or anything that reflects our Caribbean culture is used? Do you have that experience in worship?	
	Tia:	I would say only at church.	
		Ok.	
		Worship at church. Yes.	
	Amica:	Ok, and when those times,… when that kind of cultural experience is involved in your worship.	
	Tia:	Hmmhmp	
	Amica:	Does it make your worship experience, and does it make yeah, your worship experience, more meaningful in any way?	

	Tia:	Well I feel as though as a Caribbean person music is very important and once the beat sound good and we	
	Amica:	singing lusfully then worship gone just be taken to like a new height, yeah.	
	Tia:	Ok thanks for that. Ok, so we're moving right along and the next question is: If the text were read in St. Kitts-Nevis dialect do you think that it would make a	
	Amica:	difference in how it is understood?	
		Honestly, yes.	
	Tia:	You think so?	
		Yes, recently I heard that Jamaica is trying to get a Bible, basically the Jamaican translation.	
		Yeah.	
		I know a lot of persons were kinna like, why? Chuckles…It's not like you cyan understand it. But at the same time, is just like when it's in your language it's easier for you to relate to it and truly understand it.	

		Because, if am going to a Spanish speaking area and I hear everybody talking and they talking about things that I know about because it's in a different language I don't understand it. But if it was translated to what… my language then I would be fully able to like engage in that conversation, right. So I do believe that there should be a Bible translated for every single dialect,	
	Amica:	language everything because God is for everybody so the bible should reflect that.	
43:22			
	Tia:	Ok. Thanks for that Tia. And I'm continuing on that same vein as well. When a message is shared and the	
	Amica:	person uses standard English versus, or the person uses our dialect, does it make a difference to you?	
		Well, personally no. But I do believe like, especially like the younger generation who are not necessarily, who have never really been introduced to like	
	Tia:	Standard English, because there are those persons well children like in my class you ask them to say a sentence in Standard English and it's just like you have to actually teach them to do so, because they are not accustomed to it. They don't hear it at home, therefore if you give them a scripture that is like that is	

		just like they won't be able to understand or relate to it in any way shape or form. But if e was, translated in a way that they would understand e would better for them to actually want to read the bible on their own. Car is just like ok, I could actually understand wa de sentence is trying to tell me about God, right?	
		Ok. Thanks for that. Now if someone were to tell you that the passage that you read it was not written by Paul at all. How would you react to that? Would it change what you understood from what you read?	
		I would honestly just question that person and try to figure out where their mind is at because it's quite obvious that Paul wrote it, right. So them telling me differently, e honestly wouldn't change my perception as to who wrote it. Because to me Paul wrote it. To them, I don't know who they feel wrote it but, to me it's Paul.	
		Would it change the meaning of the passage though in any way?	
	Amica:	Honestly no.	

		No?	
		Tink the message stays the same, whether or not it was written by Paul.	
	Tia:	Ok. Thank you. Alright, so we're coming down to the end of the interview and I want to ask another question.	
		Okay.	
		What are your thoughts about how the church in the Caribbean teach from scripture? Or teach any lessons from scripture? Any thoughts at all?	
		Honestly, Rev right now, the curriculum that I have to teach is all about engaging students and making sure that it's, the lesson is student centered. So I feel as though, like during sermons and what's not. It could be more interactive. Because it's basically just us sitting there and listening to the preacher's point of view right? And so them trying to, I guess, convince us that this is what it's actually saying. It doesn't really	

		allow for persons to give their own point of view of that same scripture. Because whenever I'm reading a certain scripture, I try my best to go on Google and research other points of view just to see. Because is so good to like hear the amount of ideas that could come from just one scripture. It's really something else. So I feel like having something like that, not just in Bible Study or Prayer Meeting. A think that should be incorporated in every single sermon. Make it more engaging and interactive. Allow the congregation, to be a part of the teaching so that we could be able to actually abide by what it is saying.	
	Amica:	Thanks for that Tia. Are there any comments or questions that you may have as we come to a close?	
	Tia:	Honestly, I don't even know.	
		Alright. Now in the passage we read earlier, there was mention of two women: Lois and Eunice. Who are those women in your own life who have played a role in shaping your faith in God. Or who are those persons if not women who have been like mentors like Paul? Would you say…	

52:21	Amica: Tia:	I would say my mother and a close cousin of ours. The both of them are female. They really try to push not only myself but my siblings to grow up in church. Girls' Brigade, Boys' Brigade, and all of that. Youth Fellowship, everything. Whatever church function, if the church having breakfast you have to go. And when I was younger I felt as though the religion I guess was being forced on me and I feel like that's how a lot of young persons feel currently because I would be honest, I have like a few friends who because the religion was forced on them they don't really have de drive to actually go about developing their own relationship with God or even bothering to believe that there is a God. And at times I really question the entire friendship because is like, 'What do I do to help you to really see that there is a God?' Because like I said, I would have had the same mindset as them at one point in time but I honestly feel as though everyone needs someone like those two females in the scripture to really push them and to be examples for them. So that they wouldn't feel as though this religion was forced on us, you know? Because I think It's very important, because if something is being forced on

		you, you wouldn't want to do it. That's basically wha, is forced, against your will. So, I truly feel as though those two women really gave me that push and although I would have gotten that push, that push sorry, and kina stood in place for years. I guess based on the experiences that I've been through I've tried to push myself right, based on what those two women would have set examples for. So they are very encouraging even now. I think it's very important for everybody to have someone like that in their life. Ok. And at what point in your own faith journey would you say that the push you were getting from those two females in your own life, that you began to push yourself instead of them pushing you? Or, yeah… was there ever a time when you decided that you wanted to have a relationship with God and you were going to pursue that? Or is it that you are still being pushed in one direction and you're just going along with it? Well at one point in time, I was being pushed and just going with it. But right now there's, a have a sense of willingness to actually go to church without you know, my mother having to tell me, 'get up and go.' Helping	

		out at church without the cousin who is attached to the church having to tell me 'Come help out!' You know, it's … a more willing now to actually do things than being pushed. So there's no longer someone constantly telling me do this, do that. I'm now telling myself that I'm actually willing to go along with it right. And I not really sure how like, e wasn't,… honestly it was just like one day I was like, you honestly kinda just like going with the motions and you really need to wake up and do better because you can do better. God has done a lot for you. And there was one… another female in church who at one point in time, this was coming on to the New Year, she was saying e was a time for us to give like a testimony, and she gave hers and she was crying and she was saying basically if she didn't share her testimony then she would be an ungrateful child of God. And that spoke to me, on levels, because I had never before given a testimony and God had done so much for me in that year alone. So e was just like, I did share a testimony and after that I just went like right into it. I had to continue allowing my actions to reflect that gratitude that I felt towards God and all He has done for me. Because He has done a lot. He continues to do a lot	

		and I would like to say that I stumble so many times, but I really do try my best. A try, a try, a try, to not stay there you know, push myself. I really do try to do so. So I feel like everybody need that kind of inward motivation not just an external motivation. They need that internal motivation also if they really going to reach anywhere at all with God. Thanks Tia. So we basically looked at all the areas that I wanted to cover in this conversation. Is there anything else you would like to say before we close? Well I'm glad I was willing to say yes to doing this, is a good experience honestly. Being able to chat with you like this. This scripture that you gave help me to reflect a bit on myself. Because as soon as the letter started it basically spoke about Paul's thankfulness to God and His grace. So you know it gives me a new perspective on how my prayer should start. First of all, thank you God right. So I'm really grateful for this experience cause e made me really reflect on how I should now go about doing things. And your questions you know, still trying to mull some of them over in my head. You know, looking at different perspectives.	

		How to go about life right now. So this was a very good experience for me. Ok. Well thank you very much and this was a very good experience for me also. And so if there isn't anything else, we will stop the recording. Is that ok? Ok, yes. ***The end ***	

Pseudonym: Anthony

Participant Identifier: VIohxZLsL

Date of Interview: May 14, 2022 (3:30PM)

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica: Anthony:	Hello Anthony. The recording-… Hello!	

	Amica:	/The recording-- has begun now. I will start off with some general questions about yourself. And then we'll get into the main part of the interview. Can you tell me briefly about yourself, your family, and what you do? And you can begin by telling me how old you are, then a bit about your family and then, finally, a bit of what you do.	
	Anthony:	Good - afternoon, I'm twenty years of age. I attend the Methodist church my parents are in Lucinda Tyson… My mother is Lucinda Tyson, my father is Basillio Salters who resides in Guyana. I am a Nevisian by birth. I serve…I am part of the “”Nuff Tings Boys’ Club”, where I serve as the President and I'm also a member of the church’s youth fellowship and currently a member of the Men's Fellowship and also the Circuit Men's Fellowship. I am employed at TMP Engineering Company in Nevis where I’ve been there for maybe about maybe seven years.	
	Amica:	Do you enjoy what you do?	
	Anthony:		

		Yes.	
	Anthony:	Okay. And you seem to be very involved in the life of the church and as well… Okay. Thank you very much Anthony. How do you identify yourself in terms of class, gender, and race?	
	Amica:	Repeat that again?	
	Anthony:	How do you identify yourself, or how would you describe yourself in terms of class, gender, and race?	
	Amica:	I would mostly describe myself as a spiritual man, a man who spend time reading the word of God. And spend time doing the things of God.	
	Anthony:	Okay. And would you say that you are middle class, lower income or high income class…? What gender, would you say that you are?	
	Amica:		
2:53	Anthony:	I would say middle class.	
	Amica:	Middle class. Okay.	

		Yeah	
	Anthony:		
		And in terms of gender, how would you define	
	Amica:	yourself there?	
		They would have to be in a middle class?	
	Anthony:	No--, in terms of gender? So you know there are	
		usually different categories used to describe	
	Amica:	persons' gender: male and female… that sort of thing.	
	Anthony:	Male.	
		Okay, and in terms of your race, what race, would	
	Amica:	you describe yourself as?	
		I would say, I mostly I could say dark. I- wouldn't	
	Anthony:	really say black I would say more like dark chocolate.	
	Amica:		
		Okay! Alright that's fine, Anthony. Thank you very much. So you are of African or Afro, Caribbean	
	Anthony:	race?	

	Amica:	Yeah.	
		Okay, and to be more specific, you describe yourself as dark chocolate.	
	Anthony:	Yeah.	
	Amica:	Alright, thank you for that Anthony. If I were to ask you to define who you are? I know you mentioned some of it earlier, but could you say what- would you say in defining who you are, as a person Anthony?	
	Anthony:		
	Amica:	I would say I am, I have… I am a person you can depend on. I'm a person who is always ready and committed to service of the good people.	
	Anthony:	Okay, anything else?	
	Amica:		
5:07		That's- would be about it.	
	Anthony:	Okay. Would you say that you have a relationship with God?	

		Yes, I have a relationship with God as well.	
		Okay. When, would you say first became aware of this relationship with God?	
	Amica:		
	Anthony:	It was actually since I start attending church. It was mostly… most of the time I spend my time in the church. So I would say bout since 2006. Not really 2006. Like 2010, when I started to become active in the church; start reading scriptures; start leading services; and actually preaching two times in a row.	
	Amica:		
	Anthony:	Okay.	
	Amica:		
		As a part of youth month and- then after that MCCA men's day.	
	Anthony:	Okay then. And how do you find those experiences?	
	Amica:	I find them good. It feels like it…I find –it was a good…great	

		experience, for the first time and for the second time.	
	Anthony:	Okay. And was there anything in particular that	
	Amica:	was happening in your life when you first became aware of your relationship with God?	
	Anthony:	What had really happened in my life was when I became a…when I was appointed President of the “Nuff Tings Boys’ Club”, in somewhere in…it was in March of 2022.	
	Amica:	And that's when -- you became aware of your	
	Anthony:	relationship with God? No, not really.	
	Amica:	So when- you became aware of your relationship	
	Anthony:	with God was there anything that was happening at home or in your life in general that led you into	
7:15	Amica:	that kind of relationship that you have with God today? No not really... Can you hear me?	

	Anthony:	…/Yes, I can.	
	Amica:	No, not really because I don't have no challenges	
	Anthony:	at this time.	
	Amica:	Okay.	
	Anthony:	I just—start going to church and I'm praising God every Sunday.	
	Amica:	Okay. Does scripture help you to connect with God in your relationship?	
	Anthony:	Yes, it does.	
		How so?	
		The reading of the scriptures.	
	Amica:	So when you read scripture, how does it help you to connect with God?	
	Anthony:		

		I would say most in the scripture you tell me to read earlier: Second, Timothy.	
		Yes.	
	Amica:	I think e have a wonderful point to it. So when you remember your…verse five… when you	
	Anthony:	“remember your sincere faith”.	
		Cause that time when I was about five, I started to	
	Amica:	go to church wid my grandmother.	
	Anthony:	Oh.	
	Amica:	Because even- though my mother didn't go to church that much I started to go to church with my grandmother and then later she start to came “sick	
	Anthony:	and-- shut in” now. She decided to take her bed. Well most of us see it as bed ridden.	
	Amica:		
		Say that again?	
	Anthony:	Bed ridden.	

9:22	Amica: Anthony: Amica: Anthony: Amica: Anthony:	Oh so your grandmother is now bed ridden… Yeah. But she would have been the one to take you to church at first. Yeah. And you pointed out to the- verse that speaks about a 'sincere faith' is that something that you saw in your grandmother? Yeah. Perfect example. Okay. Well we're gonna talk about that a little bit more later on. I'm glad that you mentioned it, though. Now, I wonder if what you read in scripture if it affects the way that you treat yourself as a human being and if it affects the way that you relate to God and others? … So when you read scripture does it inform, or does it inspire the way that you treat yourself and others as well as God?	

		Yes, it does.	
	Amica:		
		It does. Do you want to say any more?	
	Anthony:		
		No. Not----no-.	
	Amica:		
		Okay. Why would you say read the Bible?	
	Anthony:		
		It is helping me to get to know God more. Just like	
	Amica:	praying- and reading your Bible.	
	Anthony:	Okay. Do you think that the Bible is the literal word	
		of God, or do you think that it is a revelation about	
	Amica:	God's word to human beings?	
	Anthony:	I think it's a... you say a regulation or revelation?	
	Amica:	No, a revelation.	
	Anthony:	Yeah, I think it is a revelation.	
10:51			
	Amica:	It is a revelation.	
	Anthony:	Yes.	

	Amica:	Do you have any thoughts about the New Testament?	
	Anthony:	I don't really have no thoughts on the New Testament.	
	Amica:	Okay. Do you believe that all you read in scripture is true?	
	Anthony:	Yes. Most of it especially in the Ten Commandments.	
	Amica:	Most of it, especially the Ten Commandments.	
	Anthony:	Yes…	
	Amica:	Any reason why…	
	Anthony:	I believe all scriptures will be true.	
	Amica:	All scriptures are true. Okay. How often would you say read the Bible?	

	Anthony:	I read it mostly like whenever- I get the time. When I don't really have nothing to do. On a regular basis. Or sometimes when I read scriptures on a Sunday, a Sunday Morning service.	
	Amica:	Oh, okay. So outside of the Sunday morning service is there any other time that you could say I read it at least this amount of time, or that amount of time per week? Could you give me an idea?	
	Anthony:		
	Amica:	I would say about this amount of time a week.	
	Anthony:	How many?	
	Amica:	I would say most likely every week.	
		How many times per week, would you say read scripture?	
	Anthony:	I would say about twice a week.	
	Amica:	About twice per week. Okay. When/	

	Anthony:	/Cause normally—during my practices…normally during those weeks I have Men's practice, Choir practice and Youth Fellowship practice. So I would say twice a week.	
	Amica:		
	Anthony:	Twice a week. Okay. When you read scripture, do you understand what God's will is for your life?	
	Amica:	Yes, I understand.	
	Anthony:	You understand what God's will is for your life?	
	Amica:	Yeah.	
	Anthony:	Okay. And does the Bible help you in any way to live out what you believe is God's will, especially as a young person in the Caribbean?	
	Amica:	Yes, it does.	
	Anthony:	It does. Okay, we're going to look at the scripture a bit more now from Second Timothy one... Who would you say are some of the main characters in the text from Second Timothy one three to seven?	

		Who are some of the main persons in the passage?	
	Amica:	I would say the grandmother Lois and the mother Eunice. Okay. Anyone else?	
		Paul the Apostle--- of Christ… Yeah, that would …	
		And the title of the book is a clue as to who is receiving it as well.	
	Amica:	Timothy.	
	Anthony:	Timothy. Okay, anyone else?	
	Amica:	That would be about it.	
	Anthony:	Okay. Do you think that... Why do you think this letter was written?	
14:58	Amica:	Second, Timothy?	
	Anthony:	...	

	Amica:	It was written to give mothers and-- children, the perfect example of leading the way to Christ.	
	Anthony:		
	Amica:	Do you want to say some more? And especially, it was on Mother's Day cause I glad you choose this topic on Mother's Day weekend. For being... cause a kind of passage for Mother's Day because this was the same passage, I read last week Sunday for Mother's Day Sunday. Cause God never intends his children to go blindly into life without any knowledge of him, but that godly parents would guide their children into that knowledge.	
	Anthony:	And where is that from?	
	Amica:	No, this is mostly what I write.	
	Anthony:	Oh…okay-, so that is your- reflection on that passage?	
		Yeah.	

	Amica:	Okay. And that reflection came out of looking at Second Timothy Chapter one?	
	Anthony:	Yes. Looking at Second Timothy and going	
	Amica:	through the whole verse.	
	Anthony:	Oh…okay then. The whole chapter on the- verse? The verse itself that regards Eu- the grandmother and the mother.	
	Amica:	Oh… okay then. Okay. Thank you. Anthony, do you think that there was any problem or issue that	
	Anthony:	Paul was trying to address, why he wrote this letter to Timothy?	
		Any issue?	
	Amica:	…	
	Anthony:	The issue was that people and things other than parents raising their children today with the cost of	
	Amica:	living, our wants and necessary our needs cause	
17:38		parents to work. And because they are even stay	

		at home moms that are letting…raising their kids.	
	Anthony:	So- it doesn't really take a village to raise a child, no, but we act like it does in a way that we raise them. And it is the responsibility of parents to influence and be involved in the instruction and the correction of all kids.	
	Amica:	Okay. And this-, is what you would have reflected on before as well?	
	Anthony:	Yeah.	
		Okay. Now, why do you think Paul remembers his ancestors and parents of…parent and grandparent of Timothy? Is…	
		Repeat the question again.	
		Why do you think Paul mentions his ancestors, as well as Timothy's grandmother and mother?	
	Amica:	Because Timothy started at a very early age. Timothy received a religious education as a child.	
	Anthony:	His education didn't come from a priest, a	

	Amica:	Pharisee, or a pastor, but from his mother and his grandmother. Okay. And you believe that?	
	Timothy:	Yeah.	
	Amica: Anthony:	Okay. There is a verse there, verse four, where Paul remembers Timothy crying, though, when he was leaving… Why do you think Timothy may have been crying?	
	Amica:	Maybe he didn't want it----wanted to go in tha way. Because he was-- instructed by his mother… Eunice and his grandmother… sorry- bout that if I give any wrong pronunciation. That's okay.	
20:14	Anthony:	That, but …you would let your child choose… choice whether or not, they want to do their homework, or if they want to attend school, or what kind of food they eat, how they stay late, or the stay up, or where they hang around. But	

	Amica:	someone raise the question, “have you ever wondered why so many parents tie up their dog, but their children run loose?” So their belief Jesus--	
	Anthony:	-- in Jesus as their-- Savior but the most important a decision, a person can make someone should	
	Amica:	not be up… someone should not be left up a chance. We need to start training our kids at a very young age.	
	Anthony:	So, training a child very young is important.	
	Amica:	Yes, it is.	
	Anthony:	Why do you think Timothy... yeah…Okay, the next question that I want to ask is: Do you think that the faith Timothy had fake?	
	Amica:	It was completely real.	
	Anthony:	Why do you say that?	
		Because he was led by his two parents. His grandma… his grandmother and his mother. So Timothy…	

	Amica:	And why do you--- think that Timothy's faith was not fake? Is it just because he was raised by his mother and grandmother? Cause their cases where persons are raised by their parents to follow Jesus, but they eventually choose to do whatever they like. So why do you think that Timothy's faith wasn't or was not fake?	
	Anthony:	His mother and his grandmother not only Timothy but he also saw God's influence on their lives. Godly parents cannot just train their children in the way they should go, but they must lead the way.	
	Amica:	Okay, so you believe that Timothy's mother and grandmother, that they “led the way”.	
	Anthony:	They did. Okay. What do you think would have made their faith sincere as Paul said?	
	Amica:	Make it sincere?	

23:09		… Why do you think Paul said: Oh well, the grandmother and mother, their faith was “sincere”.	
	Anthony:	Why do you think Paul would have said that their faith was sincere?	
		/Because.	
		/When some says… that something… someone is sincere, what do you---, understand from that?	
	Amica:	Because I sure that Timothy had other influences in his life as a young boy. He probably had friends or at least acquaintances whose parents were not	
	Anthony:	Christian. But I am not sure Satan tempt him to follow after carnal desires, sin of the flesh and improper behavior but Timothy always had his mother and his grandmother at home as a guide.	
		Okay. And the grandmother and mother at home; what made their faith sincere?	
	Amica:	Maybe it was the conversion of Christ.	

	Anthony:	Oh… the conversion. Okay. Do you think that they would have perhaps lived in a different way from persons who were around them as well?	
	Amica:	Because it was recalled that Timothy mom and their grandmother, both of them actually grew up in a Christian home. Grow up in a Christian home. So it will be, --- most likely that they grew up in a Christian home, spent time doing things Christian like. And thereof...	
	Anthony:	So there would have been a certain way of life,	
	Amica:	that they follow then?	
	Anthony:	Yes, it will be a certain way of life.	
	Amica:	Okay, alright. What does the text mean to you? If you were to summarize it in your own words…	
	Anthony:	What does it mean to you?	
25:14	Amica:	It really means to me, like it's clearly about the influence of mothers. The book First and Second Timothy are some most important special books in the New Testament. And I can say, Paul want	

		to encourage is young friend in Ministry and at first	
	Anthony:	help him to remember his roots. Paul also want Timothy to remember where he came from, and	
	Amica:	who has influenced him.	
		Okay. Alright, thank you Anthony. Where do you	
	Anthony:	see yourself in this text?	
	Amica:		
		Where I see myself in this text, as someone who	
	Anthony:	has been faithful and who can influence others. Lead them out maybe can be someone who was	
	Amica:	in gangs…get them out of gangs and start getting them to pick up their Bible. Instead of having to	
	Anthony:	pick up their gun twenty-four seven. Instead of them putting down their guns and pick up their Bible and start attending church.	
	Amica:		
		Okay. Which character, would you say you	
	Anthony:	identify with the most then? Having said that?	
		Most likely to get people stop doing crime. That is what the purpose of the Boy's Club really was. Because when someone came to me, say they wanted to start a Boy's Club, I didn't hesitate to	

		say no... I said let's try it and see how it works. And we started, we start actually ten people. And then, when you notice ----- it start reaching up to twenty… forty.	
	Amica:	Okay that's good. Thank you.	
	Anthony:	That's pretty good. Until we end up have to start a Girl's Club in 2021. So there's a Boy's and a Girl's Club?	
27:55		Yeah, right in Fountain. Okay that's pretty good. Now, having shared that...you see you would have identified four main characters in the passage Paul, Timothy, Eunice and Lois. If you could choose one of those four, which one of them would be Anthony?	
		I would have choose Timothy.	

		Timothy. Okay. Do you think that this would be an important text for young people like yourself?	
		Yes, it would be an important text.	
	Amica:	Why?	
		Because it tell people to remember their roots.	
	Anthony:	Okay.	
	Amica:	Cause, can you really understand the- influence that mothers have on their children.	
		Okay.	
	Anthony:	I don't... the apostle Paul realized that his fellow worker Timothy began his journey of faith at home with his mother and a grandmother and let him make- a side note here,… that grandmothers listen. Is still so very important and I realize that you have raised your own children and now you're enjoying having a little grand-babies running-around. But never forget that you have ---	

	Amica:	influence - because Paul noted that Timothy's strong faith came from his grandmother as well. So she was an important part of his spiritual development and grandmothers are a specially influence in the lives as well.	
	Anthony:	Okay. Thank you very much Anthony for that response. Now you talked about remembering our roots and I want to look at that a little bit. Do you think the experience of our ancestors has played a role in how, we have learnt and how we live our Christian faith in the Caribbean?	
	Amica:	Yes, it did. Because I could recall when my grandfather. Before he was the… one of the founding members of my home church. May God rest his soul. That sorta led me most likely to have an impact because seeing how he played an active role in the Methodist church. Cause … somebody told me a little history that before he wanted to start the Methodist church *in that area*,	
30:56	Anthony:	Rev'd Whicherly Gumbs who is now deceased, asked him- my grandfather where would he get the money to start the church? And then he start	

		going around in the communities begging- people.	
	Amica:	Like you call it little coppers to start the church. And then after that when you look …when he gave	
	Anthony:	Rev'd Whicherly Gumbs the money he said Rev'd Whicherly Gumbs said, you can proceed. That time he was... the Rev'd Whicherly Gumbs was the Superintendent Minister of the Methodist church.	
	Amica:	Okay-. So our ancestors do play a role in the shaping of our faith.	
	Anthony:	Yes, they do.	
	Amica:	Now if you were to go back even further in terms of our roots, our- older ancestors would have come from Africa. And when they came to the Caribbean they came with an understanding of	
	Anthony:	God and they had some very horrific experiences during slavery and even after the abolition of slavery, where they were not treated well by the	
	Amica:	colonizers and even, in some instances they were made to feel like they were less than human beings as black people. But, yet still, their faith in	

		God would have helped them to overcome those-situations. Do you think those ancestors also play a role in how we live out our faith today?	
	Anthony:		
	Amica:	I think they play a role. Especially our national heroes who play a r-… who played a role of … making our country the way it was. But right now St. Kitts and Nevis is now in a political crisis where they are forced to call an election early. Prior to confusion in the cabinet.	
	Anthony:		
	Amica:	And do you think that your faith can help you to find your way through the confusion that is happening right now in our politics in the Federation?	
	Anthony:		
		Most likely.	
		How so?	
	Amica:		
33:41		I would not say, nor really say a pivotal role because I don't want to interfere with the politics.	

	Anthony:	But you are--, a part of what makes up politics in terms of the people. You are a part of a nation you're a part of a community that is influenced by the decisions that politicians make. So do you think our faith aught to help us to make decisions when it comes to politics as well?	
	Amica:	Yes, I think it will--, because everything Paul did since his conversion was because of following the will of God for his life. Not only to us…	
	Anthony:	/So do you think…go ahead	
	Amica:	/ but what-- God knows about it is in advance. Mark Laurie said it didn't ever occur to you that nothing has occurred to- God, but he knows about it before it ever happens. And he allows it for the good and His glory.	
	Anthony:	Okay, so even what happens in our political climate right now in St Kitts -Nevis do you think that God knows already the outcome?	
	Amica:	I think He already know the outcome.	

	Anthnoy:	And do you think that God wants you to play a part in what that outcome will be as well?	
	Amica:	Most likely to pray for the country. Pray for our leaders, give them strength and guidance.	
	Anthony:	Okay-, thank you for that Anthony. Now we're gonna go back a little bit in terms of looking at our ancestors, and the experience of our ancestors.	
	Amica:	Do you think that the experience of our ancestors is an important consideration when reading the	
	Anthony:	Bible?	
		Yes, it is.	
		Okay, have you ever heard statement that “Christianity is a white man's religion…That the Bible is…was a tool of oppression”?	
	Amica:		
36:40		I never heard it before ----- because Christian… Christianity is a all person religion not a white person's alone. Cause…	

	Anthony:	So Christianity is for everyone. Yeah. Just like-- we had the George Floyd matter where… that was saying that Black Lives Matter a think,… and instead of saying Black Lives Matter, I think we should say All Lives Matter. Okay, and don't you think that black persons in particular, that they have been treated unfairly and so there needs to be some intentional focus on making the world see that Black Lives do Matter?	
	Amica:		
	Anthony:	I think that happened already in Nevis. It was a incident with a police that happened in 2020.	
	Amica:	Where the police, even tried to follow George Floyd by walking- having…walking on their body in a drain. An individual who didn't do no wrong.	
	Anthony:	And you're sure that the individual didn't do any wrong?	
	Amica:		
	Anthony:	I'm not sure if he was drunk or if-- he was interfering with the police, but I know he wasn't doing no wrong.	

		You know that for sure? Yeah. Okay. So you think … Do you think that in St. Kitts -Nevis we have experienced some of what George- Floyd would have experienced? Is that what you're saying? No. It happened. It was a first-time experience. It happened-- once.	
	Amica: Anthony:	Okay. Alright. Now Anthony have you ever been in a situation where… your Christian faith, was being challenged by anyone who didn't agree? No, it never happened.	
39:34	Amica: Anthony:	Never happened. Okay. Do you think that African religions; and Caribbean culture has played any role in helping black people, Christians to survive the experiences of our past colonizers. Yes, I think it played a role.	

	Amica:	What role do you think it played?	
	Anthony:	By… I would say most…by leading by example by motivating others to do what they have to. Just like that is why we celebrate Black History month,	
	Amica:	in honor of our black folks here in the American society and other words. That is why we wear	
	Anthony:	Africa colors to show respect to those of who have went to slavery before us.	
	Amica:	Okay. Does second Timothy one verse seven	
	Anthony:	provide any insight into how former Christians from the Caribbean would have survived?	
	Amica:	Especially in the case of racial injustice?	
	Anthony:	Yeah. Second Timothy one to tree is the… that's the worth of friends that Tim- thank God, who I serve with a pure conscience as my forefathers did and as without ceasing I remember you in my	
	Amica:	prayers night and day. So Timothy was -- actually valuable to Paul as a son in the faith and a partner	
	Anthony:	in ministry, so you can tell that because of the Apostle prayers for Timothy Paul spoke with	

	Amica:	authority to Timothy and hey, it had, it's great to have friends who will pray for you and with you and Godly friends that are valuable to you.	
		What about seven?	
	Anthony:	…Verse seven, that...	
	Amica:	/How would verse seven be a source of strength for persons who were being persecuted or being treated unfairly or even young people?	
	Anthony:	Verse seven you- mean de-that regards fear?	
		You can read the ver-	
	Amica:		
		/"For God hasn't given us a spirit of fear, but of	
	Anthony:	power and of love and of a sound mind." So the word translated fear is not a normal Greek word	
	Amica:	for fear which is "Phobos". Which we get our word "hobodia" from that word, but the word used is	
42:11		"delia" so it's only used here and means: timid, cowardly, shameful fear that is generated by weak selfish character. And the Lord is never	
	Anthony:	responsible for our cowardence; our lack of	

		confidence or being shameful of him. If we are cowardly in your faith that is not because God has given us everything, but we need to follow him in faith. What God has given us: power, love and discipline when we are shaking in our faith, and it is because we are focusing on ourselves instead of on the Lord that Paul said.	
		Tell me what you think now.	
	Amica:	I think... the point Timothy was making that he was trying to tell Paul that the Lord is not responsible for cowardence. He is not responsible for our lack	
	Anthony:	of confidence, of being shameful of Him.	
	Amica:	That is what you think? Or that is what you would have seen in perhaps some other place?	
	Anthony:	That is what I think.	
	Amica:	Okay… Alright. There is mention, of a gift, Paul says that Timothy should rekindle the gift of God that was within him…Anthony-…	

	Anthony:	Yeah-.	
	Amica:	What do you think that gift could have been?	
		That's in which verse?	
	Anthony:	Tell me, what you think right? I want you to tell me what you think.	
		The gift of salvation?	
	Amica:		
	Anthony:	Okay. So, Paul is saying to Timothy, rekindle the gift of God which is within you. And you believe that it is the gift of salvation?	
		Yeah.	
		Any other-- gift that it could be?	
		Most likely a faithful mind.	
	Amica:		
44:35	Anthony:	A faithful mind? Okay. Alright… Now any idea if this gift, that Timothy had… If it…was- it a personal gift for him to use or do you think it could	
	Amica:		

		be a gift that he can use for the transformation or the greater good of his community?	
	Anthony:	I would say, it was a spiritual gift. Was it for him alone? Is it a personal thing that he should hide or was it something that he should use for the transformation of his community? It was something that was to use of the transformation of his community.	
	Amica:	Okay.	
	Anthony:	Not to keep to himself.	
	Amica:	Not to keep for himself. Alright. Now, what are some of the challenges that you think young people in the Caribbean face, from time to time and need the power, love, and sound mind to overcome?	
	Anthony:	I would say most of the challenges our young people are facing, most likely problem in the	

		home, not in the Federation of St. Kitts and Nevis	
	Amica:	because it actually happened in over this year. That a young man…is actually a Guyanese, actually parents went home find him hanging in his yard. Died. Kill himself. Because of problem	
	Anthony:	with his parents. So some people are saying it was a problem with a relationship but I happen to get	
	Amica:	information recently and it was said that he was having problem with his parents. Cause every	
	Anthony:	minute they keep arguing. Cheat.. when they not arguing, they cheating. So that is what really lead	
	Amica:	him to commit suicide in this country.	
	Anthony:	And that's an Afro-Caribbean person? It was clearly a local. It was clearly a Guyanese, who had fair skin.	
	Amica:	/Okay.	
	Anthony:	/And coolie hair.	
		Oh…Okay-. So that person would have been stressed out by the family issues that they were encountering? That's what you're saying?	

	Amica:	Yeah. That's what happened.	
	Anthony:	And within your- group, in the Boy's Club and the Girl's Club, do you see any particular challenges, that young people face from time to time, that they need God's power, love and self- discipline to overcome?	
	Amica:	I don't see they have any ------ problems at this moment.	
	Anthony:	Nothing at all?	
	Amica:	Yeah, but actually- we had a problem with one of them. After that they – were… the mother was- … e was a St. Lucian. Who actually was married to a… whose…who- mother had passed and had later married to another woman. And the other woman who he married to didn't treat him well. Didn't feed him well. And prior to that he had to go back to …I don't know where he is now.	
	Anthony:	Okay. So unfair treatment, then?	

	Amica:	Yeah, that happened in 20 …back in 2017.	
	Anthony:	Okay. Does second Timothy one verse seven provide any guidance on how young Christians in the Caribbean can also survive some of those challenges that they encounter?	
	Amica:		
	Anthony:	…Yes. So God…the spirit of fear the root word for fear wellthe Greek says normally translated as coward. Other words are faint hearted, timidity, lacking courage. So God calls us not, God didn't calls us to be cowards, that same verse where in Revelation. The cowardly is counted with all the other unsaved. The trait of Spirit of God is power, love, self- and self-control.	
		Okay.	
49:31		We have the spirit of power, and this is the word we get the word dynamic… dynamite from the or to be 'dynamo' full or energy power. Looks, what happens when we fulfill the power of the Spirit.	

		Okay, thank you Anthony. Would the meaning of the text change if I were to tell you that Paul did not write that... letter?	
	Amica:	Repeat again?	
	Anthony:	If I told you that Paul did not write that letter…that someone else did would the meaning of the passage change?	
		I think it would.	
		…	
		Yes, I think -- so.	
	Amica:		
	Anthony:	How so?	
	Amica:	Cause I don't see--- really see no changes in it at the moment… actually.	
	Anthony:	What role do believe women play in the legacy of faith in the Caribbean family?	

	Amica: Anthony: Amica: Anthony: Amica: 51:59 Anthony: Amica:	Inspiring a young person to do whatever they need to do. Training them and molding… even molding our children cause the same role I just pointed out… the same role that our Grandparents play is a privotal role and I think we need to cherish that. Okay. We're gonna talk about language, and how language helps to generate meaning, especially when dealing with scripture. If the texts were read in St. Kitts -Nevis dialect do you think it would make a difference in how you understood it? I don't think it woulda make…to be honest I don't even think it would make a complete difference. Because mostly likely St. Kitts – Nevis people speak bad. Speak… we speak bad? I wouldn't say like for me cause I speak…, I am not in that category. But other St. Kitts -Nevis people.	

	Anthony:	Okay. When a sermon or a message is shared, when does it connect the most with you? When it is spoken in Standard English or when there's some use of local dialect?	
	Amica:	It sound good when it speaking in Stan- Local dialect.	
		In local dialect?	
	Anthony:	Yeah.	
	Amica:	And not Standard English?	
	Anthony:	Those local dialect or like a Standard English.	
		So a combination?	
	Amica:	Yeah, so is not like if a-- Cuban pastor could come here in St. Kitts - Nevis so could preach at the Revival Services next week. And maybe she, well	
	Anthony:	say she preach in English, she might preach in Cuban. Beca- I could recall it was in 2018 the	
	Amica:	President of Taiwan actually came to pay a visit to	

53:17	Anthony: Amica: Anthony: Amica: Anthony: Amica: Anthony: Amica: Anthony:	St Kitts and Nevis. And she was at the Pinney's, the newly Pinney's Park before it was commissioned before it started construction. She up there starting to read, she up there starting to read: "Quantan chew ew-"…I don't even know to speak (chuckles) the Chinese good. And later e had a translator next to her. So-, apparently, the Chinese lady came, the President of Taiwan, she also came wid a- Spanish and English speaking country and start coming to speak Chinese. We now call Mandarin. That is now becoming a subject in most of the schools cause right now GSS, CSS and up by the Education Department teaching children to teach… to learn Mandarin so instead of teaching… instead of learning Spanish and French you now are learning Mandarin you now learning how to speak Chinese. What do you think about that? I think it's a good experience, because I actually wanted that long time. And I even told the ---- Premier, was the Minister of Foreign Affairs that instead, I hear…I told him at a time,… I hearing	

		people… teachers in- Secondary Schools in Nevis are teaching children, French and Spanish. Why don't they learn----to speak Chinese? That is when he get up his phone he said he's going to contact the Ambassador. And that is when they start to learn Chinese. Okay. And you had a role to play in that? No, I wasn't in that. I was, I- suggest it to him. Okay -. Now, what about if the Bible were translated into St. Kitts – Nevis dialect. How would you feel about that? Depend on the person who write it. It depend on the person who write it and, if I can completely understand who it is write. So you don't think you would be able to understand it if it was written in St. Kitts – Nevis dialect? I think it should stick the way how it is. I don't want it---- to write in--. I don't want not St. Kitts and	

		Nevis person to put their hand in the Bible and say they gon write it. Any reason why? Because the dialect cause- …instead people say 'it' e say 'um'. And I don't want 'um' to be in the Bible. So when they say that- it was 'it' … got it … instead of put 'it', you gone put 'um'. And … just like you said….just like a perfect example, just say Jesus is risen they might say "He went yah." So I don't want to see that in the Bible. Okay. Alright. Thank you, Anthony. What are your thoughts about how the church in the Caribbean teach lessons to young pe-…? Repeat again? What are your thoughts about how the Church, teach lessons from scripture? Especially to young people?	

		I think my thoughts are good. That- Sunday School teachers, mostly do that. And you hearing it also, as well in the Bible Study, that… Do think we're doing a good job? Is there anything that we can improve, especially when we're talking with young people. I think we're doing a good job. Is there anything that you would improve on? No, I think the way how it is… let it stay how the way it is. Okay- Anthony. How could the church help youth to see the importance of scripture in developing their relationship with God? Most likely doing skits that's based on the Bible. Doing skits. Okay.	

		Yeah. Car right, now whenever there is a program to be held we do skits based on the Bible. And that is useful? Yeah. That is useful. Okay. Does it help with your relationship with God? Yes, and it shows a very keen interest to make young people start to attend church more as well. Okay -. Alright, thank you very much Anthony. Is there any comment or question that you want to ask at this time? No--, not at this moment. Okay, so I would have covered all the areas that I wanted to in this interview. If there isn't any final thought from you I would-- end the recording for today. Is that okay?	

		Yes. That’s okay.	
		** The End **	

Pseudonym: Armani

Participant Identifier: rYLM08Aex

Date of Interview: 30th March at *11:30pm*

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets (…) mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay. Hello Armani, the recording has now begun and I'll begin with some general questions about yourself, okay? Just to get us started. So the first question: Can you tell me briefly about yourself and you can begin by telling about… telling me your age, then about your background, your family and what you do.	
	Armani:	Okay, I'm 19. I attend the Friendly Methodist Church and I was firstly introduced to that church because of my grandmother. And what I do now, I- work in an Office. I meet a lot of people. A lot of foreigners.	
	Amica:	Okay.	
	Armani:	I love animals too. I love plants, I like to play music.	
	Amica:	Okay. Thank you. And if I were to ask you to define who you are, Armani, how would you define yourself?	

	Armani:	Define myself, as in describe?	
	Amica:	Yeah. Who is Armani?	
	Armani:	I think Armani is kind, and thoughtful, sometimes I try to be forgiving.	
	Amica:	Okay.	
		Yeah.	
	Armani:	Okay. Alright, thank you Armani. Does your faith in God or scripture, help to shape how	
	Amica:	you see yourself, and how you see yourself as a young Caribbean person?	
		Say that to me again.	
	Armani:	Does your faith in God and when I say faith I refer to within the Christian- context, where you have a deep reliance and trust in God. So	
	Amica:	the question is: Does your faith in God or	

		Scripture help to shape how you see yourself as a Caribbean female?	
	Armani:	Yeah. I'll say yes.	
	Amica:	Can you say some more? Would you like to say some more?	
	Armani:	Well. If I wasn't introduced to - the Bible or the	
	Amica:	…I'm sorry about the noise but…	
3:42	Armani:	Okay. ...me being introduced to the Bible or the faith	
	Amica:	that I have I would say that …	
	Armani:	Okay- is the - noise affecting you?	
	Amica:	I'm going to close the door now.	
	Armani:	Oh okay then. I apologize.	
	Amica:	Okay. That's alright… Okay	

	Armani:	Yeah, so if I wasn't introduced to the Bible, I think I wouldn't be the person that I am today.	
	Amica:	Okay. Why do you say that?	
	Armani:	I would say that because … feel like without some kind of higher being to pray to, I would feel like I would just be hopeless, and you know, like life wouldn't have any purpose to me.	
	Amica:	Okay. And in connecting with that higher being you see the Bible as a, as an important instrument in that?	
	Armani:	Yeah-. My grandmother always told me that if we want to hear from God or Jesus, we read the Bible and hear him speak to us through that.	
	Amica:	Okay…okay.	
	Armani:	Yeah. And I believe that too.	

	Amica:	/ Okay. Thank you Armani. You believe it?	
	Armani:	Yeah.	
	Amica:	Have you experienced that in your walk with God?	
	Armani:		
	Amica:	Yes, I have--. When I was going to school.	
	Armani:	Yeah.	
		And do you still have those experiences?	
	Amica:	Not often.	
	Armani:	Not often?	
	Amica:	/Not as often as before.	
	Armani:	Any reason why you think that may be so?	
		Sometime a don't find time to read the Bible.	
	Amica:	Well my family have a weekly Bible class.	
		Oh	

		/And a learn a lot from tha actually.	
	Armani:		
		Okay then. That's within your household, or	
	Amica:	your extended family as well?	
	Armani:	Yes. My household.	
	Amica:	Okay. And the next question that I want to ask	
		you is how would you identify yourself in terms	
	Armani:	of gender, and class or race and heritage.	
		How would you identify yourself?	
	Amica:	Humble.	
		Okay (…)	
		I'm not a person to feel like I'm better than	
	Armani:	anybody.	
	Amica:	Okay.	
	Armani:		

		Yeah, because we are all human beings. Yeah. So, I would rate myself that, I'm humble.	
	Amica:	Okay. Okay then. Thank you, Armani. And we're going to go into now some conversation about scripture. I wonder first of all how you as a young person, how do you find interacting with scripture?	
7:39		What do you mean?	
	Armani:	Is it something you enjoy doing? Is it something you find easy to do?	
	Armani:	Well when I was younger I had this bible, and it was more colourful. And something interesting to look at. And I would say that, I like to read things with more colours and	
	Amica:	something that would ketch my attention. So now we have something plain like this *(holds and flips page of the copy of the Bible that she now uses)* and that's not catching my	

	Armani:	attention. So, I would find it kinda hard to take it up and read at times.	
	Amica:	Okay. Thank you for that. What do you think about the New Testament in particular/ Any views about the New Testament?	
	Armani:	I prefer the New Testament over the Old because I feel like the Old Testament God is kind of harsh wit people.	
	Amica:		
	Armani:	Wit de New Testament it speaks about, forgiveness a lot. And how God, a mean Jesus paid for our sins, so I feel its more comforting with the New Testament.	
	Amica:	Ok. Do you think that the Bible is the literal Word of God, meaning every word in the Bible is directly from God? Or do you think that it is a revelation about God's word to human beings?	
	Armani:		

	Amica:	I feel like its directly from God. Like God spoke to different people and those different people put it on paper.	
	Armani:	Ok. How often would you say as a young person, now, you read the Bible?	
	Amica:	How often? I would say, twice a week.	
	Armani:	Ok. Thank you. Do you believe that all that you read in scripture is true?	
	Amica:	Sometime I have my doubts, but I try to brush it aside because, doubts is not of God.	
	Armani:	Why?	
	Amica:	What do you mean why? Satan…	
	Armani:	/Why do you say ‘doubts is not of God?’	
	Amica:	Because sometime Satan get in your head and like how he is the ‘Father of lies’, telling	

		me that, ‘is not true’. That cause me to doubt. So, I would just try to brush that away.	
	Armani:	Okay. So you try not to entertain doubts then? Is that what I’m hearing you say?	
	Amica:	Yes.	
	Amica:	Okay. And you mentioned Satan. And am I hearing you say that the doubts that you may have, you think they are directly linked to Satan.	
	Armani:		
	Amica:	Yeah, mostly.	
		You say mostly? So there is some measure of hesitation there? Some of the doubts might not be from Satan?	
		Yes.	
	Armani:	Okay -. Is the Bible an important book for you as a young person from the Caribbean?	
	Amica:	Yes. Its important.	

	Armani:	Okay. Does scripture inform how you understand the world around you? So what you read in scripture does it help you make sense of the world in which we live?	
	Amica:	Yes. Couple things I have read, came to pass.	
	Armani:	Okay. Do you want to share? Well, there is this this- verse I had read, I think it says nation will rise against nation and we will heard rumors of war.	
	Amica:	Okay.	
	Armani:	/And Russia and Ukraine had a war.	
	Amica:	Okay- Alright. Thank you. (…) Now we're going to go into the text itself from second Timothy and we're going to look some more in detail about that. Who would you say are some of the main characters in the text from second Timothy chapter one verses three to	
	Armani:		

		seven? Who would you say are the main	
	Amica:	characters?	
	Armani:	Rephrase that please?	
	Amica:	Who would you say are the main persons involved in this short passage of scripture?	
	Armani:	The main person in this scripture?	
	Amica:	Yeah. Main persons, so there are some key persons that are either mentioned or speaking within the text. Who are they?	
	Armani:	Spoke about God. I'm not sure who's talking but they mentioned God.	
14:47	Amica:	Okay. (…) Any other names pop out? And the title of book is a big clue as well in terms of a possible main character.	
	Armani:	Timothy?	
	Amica		

	Armani:	Yes. Any other names you see mentioned in the passage?	
		Eunice? A see Eunice.	
	Amica:	Yes- .	
		Grandmother, Lois?	
		Yeah.	
		Who are those?	
	Armani:	Okay. So we're going to talk some more about those characters as well, right. Why do you think this letter was written?	
	Amica:	To encourage someone.	
	Armani:	To encourage someone. Okay. And the someone… who would that someone be?	
	Amica:	Is it to encourage Timothy?	
16:29			

		Okay. Thanks for that. Do you think that Timothy was probably having some problems	
	Armani:	why he needed to be encouraged?	
	Amica:	I believe so.	
		Do you want to say some more?	
	Armani:	I guess he had some fear. Yeah. Cause verse	
	Amica:	seven says “God has not given us a spirit of fear but of power and love and of a sound mind.”	
	Armani:	Okay. So he may have been experiencing	
	Amica:	some fear and the author would have written to encourage him? Okay.	
		Now Paul mentions Timothy’s mother and Timothy’s Grandmother, Lois and Eunice. Do you wonder why he would have mentioned	
	Armani:	those two persons? You wanna let’s talk about that a lil bit?	
	Amica:	/Because they are close to him.	

	Armani:	They are close to him. Any other reason why?...	
	Amica:	They had faith.	
	Armani:	And Paul says that their faith was very sincere. They had a sincere faith.	
	Amica:	Yeah.	
	Armani:	Why did Paul need to point out that about their faith though?	
	Amica:	Sorry …	
	Armani:	Why do you think the author would have needed to highlight the faith, the sincere faith of Timothy's grandmother and mother?	
	Amica:	To show him that it is possible to gain faith.	
		Okay-. There isn't any mention of his father though. Do you, do you have any questions about that?	

		No.	
	Armani:	Okay. Now in verse four Paul mentions that he remembers Timothy crying. As a young male what do you think... and a young person,	
	Amica:	why- do you think he was crying?	
	Armani:	I'm not sure why he crying, but males scarcely cry because I guess they believe they are	
	Amica:	strong.	
	Armani:	And that's a good point that you've raised	
	Amica:	there.	
	Armani:	Yeah, I'm not sure why he was crying.	
	Amica:	You're not sure. Okay then, that's fine. Now if you were to highlight the main point of this passage, what would it be?	
	Armani:	It would be verse seven.	
	Amica:		

	Armani:	Verse seven. Okay. Do you think that verse has something important to say to young people in the Caribbean today?	
	Amica:	Yes, because I guess, we are fearful people.	
	Armani:	Why?	
	Amica:	I don't know. When I think about the Caribbean, I think about Haiti, and you know Haiti have a lot of black magic and dark stuff. So, I guess that create a lot of fear. And people say that, people working obeah on this person. Mainly in the Caribbean. So I guess that create a lot of fear.	
	Armani:	Okay, and you think that young people are afraid of that sort of manifestation in terms of obeah and that sort of thing?	
	Amica:	Young people. I'm not sure.	
	Armani:	You're not sure? You as a young person.	

		/That's more of an older folks.	
	Armani:	Say again? That's more for the older folks.	
	Amica:	Oh okay. So, you don't thing young people are into that sort of thing. Obeah…	
	Armani:	No	
	Amica:	But you did mention that persons often are fearful that, this person or that person might work obeah on them...	
	Armani:	A young person?	
	Amica:	Generally speaking. I think anybody would be afraid of someone doing something like that to them.	
	Armani:	Okay-. Alright we might touch on that issue of obeah a little later on. We're gonna go back to the text. Is the text important for young	

		persons? Especially the verse you highlighted, verse seven. Do you think that it's	
	Amica:	an important verse for young people?	
	Armani:	Yeah. Yes, I believe.	
	Amica:	Can you say some more?	
	Armani:	Because we as young people sometimes we get kina fragile. So sometimes we need a little	
	Amica:	reminder. And this is a good reminder verse	
24:36		seven.	
		Okay. A good reminder of what?	
	Armani:		
		That the spirit of fear is not from God.	
	Amica:	Okay… And is there anything else in that verse? So, you mentioned that the spirit of fear is not from God. Anything else?	
		And we should just know that love, and power and of a sound mind is from Him.	

		Ok. So those positive things are from God but fear is not from God?	
	Amica:	Correct!	
	Armani:	Ok. Do you think the experience of our ancestors, has a role to play in the how we live out our Christian faith as Caribbean people?	
	Amica:	Repeat that please.	
		Do you think the experience of our ancestors, and our ancestors meaning the persons who would have been brought from Africa to the Caribbean via the slave trade, if their experience of God has played any role in how we live out our Christian life today?	
	Armani:	Yes. And I believe that because I think the slave masters had used the Bible as some kind of mind control. So I think that's how we stick to this religion.	
	Amica:	Do you want to say some more?	

	Amica:	I think that was God's plan.	
		You think so?	
		I believe that was God's plan.	
	Armani:	Okay. Even though it would have been something that so many people were displaced. So many people would have lost their lives.	
	Amica:	I would say back in those days things were kine of hard. Like how Jesus was not sent yet. So I'm not sure.	
	Armani:	Okay. Alight that's fine. Now we're gonna to touch a little bit on the African Religious experience and this refers to some of those	
	Amica:	religious experiences that the slaves would have brought to the Caribbean including what	
	Armani:	we call Obeah today. Right… Do you think that the slaves' religious experience, or their experience of God and their culture has	

		impacted the way that we live as Christians in	
	Amica:	the Caribbean?	
		And remember that…	
	Armani:		
		/ How the slaves…	
	Amica:		
		/Remember that the slaves brought with them their culture. They brought with them their own experience of God. Arm they would have brought music and dance and they would have brought their own world view in terms of	
	Armani:	how they valued nature and God in nature. And whereas the slave owners would have	
	Amica:	thought that they were worshiping trees or worshipping rocks. They valued God's presence in all of life. Do you think that- aspect of their experience, it can be seen in how we live out our Christian life today?	
		Yeah, we do a lot of that stuff still.	
	Armani:	Okay. Do you want to say some more?	

	Amica:	There is this psalm that says: 'praise the Lord with all these instruments.' And that's what the slaves did. And we're still doing it to this day.	
	Armani:		
	Amica:	Okay, so they would have brought some of their culture into their experience of Christianity then. Now when the slaves would have heard passages like what we read… what you would have read today, do you think that would have helped them to see God as… not someone who wants them to live in fear?	
	Armani:		
	Amica:	Yes, I want to believe that.	
	Armani:	Okay. Now the lessons that they would have learnt then would have been under some very horrible conditions as you mentioned earlier, but do you think what they heard in scripture would have been able to help them to overcome their times of oppression?	
30:21			
	Amica:		
	Armani:		
	Amica:	Yes.	

		Yes. In what way?	
	Armani:	I want to think that is ... I guess they read	
	Amica:	some stuff to uplift them.	
		And even if they, didn't read it themselves some of them would have heard it being read	
	Amica:	to them as well, right?	
		Sorry?	
	Armani:	I said, even if some of them may not have	
	Amica:	read for themselves what scripture said, some would have heard being read these passages.	
	Armani:	And the passages could have encouraged them as well to rise up out of their own	
	Amica:	situations.	
	Armani:	Yeah.	
	Amica:	Okay. Now have you been able to live out scripture lessons like what we would have heard today in your own daily life? So, where	
	Armani:	the scripture says "God has not given us a	

	Amica:	spirit of fear but of power and love and of a sound mind/ self-discipline." Do you think that as a young person, hearing that it is easy for you to go out there and live a life without any fear, but instead of power and love and a sound mind? It's possible.	
	Armani:	It's possible.	
	Amica:	/But the fear is lacking…	
	Armani:	The fear or the faith is lacking? Which one? The faith.	
	Amica:	The faith. Okay… /The faith is lacking.	
	Armani:	Okay. And why is that so?	
	Amica:	I'm not sure. I guess we don't pray enough and read the Bible enough.	

	Armani:		
	Amica:	And you think that if you pray enough and if you read the Bible enough then you should be able to?	
	Armani:	Yes, if we communicate with the Lord more often.	
	Amica:		
33:2	Armani:	Okay-. Would the meaning of the text change if I told you that the letter was not written by Paul?	
	Amica:	No	
	Armani:	No. Okay. Now earlier you mentioned that the Bible was used as a form of mind control during times of slavery.	
	Amica:	Do you think that our use of the Bible today is still a form of mind control?	
	Armani:	No.	
	Amica:	And why is that so?	

		Because we have an option.	
	Armani:	Do you want to say some more?	
		To either worship God and read the Bible or to just be an atheist.	
	Amica:	Okay. So, we have an option now.	
	Armani:	Yes.	
	Amica:	Okay. Now we're going to talk a little about the use of language in helping us to gain meaning from scripture. And the first question I'm going to ask is:	
	Amica:	If the text were read in St. Kitts-Nevis dialect do you think it would make a difference in how you understand it?	
	Armani:	Yeah-. I think so.	
	Amica:	Why is that?	
	Armani:		

	Amica:	Sometimes in the King James version and the New Revised Version, sometimes e kine of throw off the meaning of the verses. So, I would want to believe that in our dialect it would through off the meaning.	
	Armani:	It would 'throw off', the meaning?	
	Amica:	Throw off the meaning. Yes.	
	Armani:	In what way? In a positive way in a negative way?	
	Amica:	Like, depends on wha the verse is saying.	
	Armani:	Okay. So, is it something that would be helpful or not helpful? What do you think?	
	Amica:	A think we should just stick to the tradition.	
	Armani:	Okay -.	
	Amica:	/Yeah.	

	Armani:	When a sermon is being shared or when a message is being shared from scripture, when does it connect most with you? When using Standard English or when there is some use of dialect as well?	
	Amica:	Some use of dialect and past experience.	
	Armani:	Okay. So does the dialect help to connect with the message better?	
	Amica:	Sometimes.	
	Armani:	Sometimes. Can you say about when it does and when it doesn't?	
	Amica:	Sometimes I would listen a preacher preach, and when he's speaking dialect I would understand a lot than he's speaking Standard English. Because when he's speaking Standard English I would just block out /	
	Armani:	Oh okay. /and listen sometime.	

	Amica:	Okay. So if the scripture were written in dialect would it make a difference?	
	Armani:	If it was written in dialect I- wouldn't agree with that.	
	Amica:	You wouldn't agree…	
	Armani:	I'd rather Standard English.	
38:59	Amica:	But when its being shared in a message it connects with you better when it's in dialect?	
	Armani:	Hmmhmmp	
	Amica:	Okay. Thank you for that Armani. Okay. What are your thoughts about how the church in the Caribbean teaches from scripture? What do I think?	
	Armani:	I don't have a problem with how they preach with their messages. Sometime its very	

	Amica:	seasonal and its kina interesting when it's seasonal. What do you mean by that?	
	Armani: Amica: Armani:	Like, how we have Lent and Christmas, and stuff like that.(…) I like the way it is. Okay. Alright. And remember what you say here is not going to,… is not going to be reported… to anyone.	
	Amica: Armani:	Chuckles. So you can feel free to just speak, right? (Laughs)	
	Amica:	Okay.	
	Armani:	Okay. Alright Armani, so do you think that the use of scripture is relevant for young people in the- church?	
	Amica:		

41:21	Armani: Armani: Amica: Armani: Amica: Armani: Amica: Armani: Amica:	Yes. Cause some scriptures are based for young people. And does it help you address some of the issues that you as a young person encounter, in the world? Yes. What are some of those issues that scripture helps you to deal with. It helps to boost my confidence. Like with the story: David and Goliath. You really think that 'I can do all things through Christ who strengthens me.' Okay-. Thank you for that. Are you able to hear God's voice through what you read in scripture, when you share together in worship? Yes sometimes, the week before I would go through something. And when I go to church it's something related to what I went through.	

		So I want to believe that's God speaking to me.	
	Armani:		
		Okay. And is that something that you	
	Amica:	experience regularly?	
		Yeah, it's regular.	
	Armani:		
		How do you know that, it is God's voice?	
	Amica:		
		Because I know He wouldn't tell me to do	
	Armani:	anything wrong.	
	Amica:	Okay. And does scripture help you to identify when it is God's voice as opposed to when it is not God's voice?	
	Armani:	Sometime it's hard to tell the difference.	
		Okay. Alright. Are there any suggestions that you want to offer the church when it comes to	
	Amica:	teaching young people from scripture?	
	Armani:		

		Yeah, they should just include more recent …	
	Amica:	I always hear that there was once … and blah blah blah. I just feel like it's not realistic so they	
	Armani:	should do something more relatable to us.	
	Amica:	S am I hearing you right? It seems the transmission was cut up a little bit. That the	
	Armani:	way in which we teach could be more relevant to young people?	
	Amica:	Yes.	
	Armani:	Could you say some more in terms of… the relevance? How can we make it more	
	Amica:	relevant?	
		Talk about: temptation, peer pressure.	
	Armani:	Okay.	
		Yeah. Stuff like that.	
	Amica:	And do you think scripture can help with those	
	Armani:	issues in particular?	

	Amica:	I know temptation for sure I'm not- sure about peer pressure.	
	Armani:	Okay.	
	Amica:	Are there any other issues that you would be interested in hearing, teaching on from scripture?	
	Armani:	No,	
	Amica:	Okay. What about issues pertain to things, that happen in our society. Or within our world on a whole?	
	Armani:	Sometimes they do mention what happens in our society?	
	Amica:	Okay.	
	Amani:	So that's not problem there.	
	Amica:	Okay-. Now in the passage special mention is made of two women: Lois and Eunice who	

		would have … Do you think that they would	
	Armani:	have played any role in helping Timothy to grow in his faith?	
	Amica:	I'm not sure.	
	Armani:	You're not sure. Okay. Are there any women in your own life as a young Christian… Are there any women would have played a role in your own faith?	
	Amica:	If I know anyone?	
	Armani:	Yeah, if you- can identify any women who would have played a role in your faith development?	
	Amica:	My grandmother.	
	Armani:	Your grandmother.	
	Armani:	Yeah. She's a big role model.	

	Amica:	Could you say some more in terms of what exactly your grandmother would have done? I know you mentioned it briefly earlier, but …	
46:39	Armani:	Well, she introduced me to a scripture. I think it was ... It was Proverbs chapter four verse five and six. I can't bring it to my head at the moment.	
	Amica:		
	Armani:	Okay.	
	Amica:	/But she taught me that when I was little.	
	Armani:	Okay.	
	Amica:	Yeah	
	Amica:	And that had an impression on you?	
	Armani:	Yes-	
	Amica:	Does the relationship between you and your grandmother, still continue to influence, your faith?	
	Amica:		

		Yeah. She still encourage me to this day.	
	Amica:	Okay. And is that something that, you depend on? Or is the practice of your faith now something that you do willingly?	
	Armani:	I depend on it.	
		You depend on it.	
48:00		/I depend on it heavily.	
		Okay.	
	Armani:	But. I would, I would pray. She don't have to tell me to pray at night and when I wake up to pray. I wouldn't do it on my own.	
	Amica:		
	Armani:	Okay. And in terms of your relationship with your grandmother it has always been that way in terms of her supporting your faith?	
	Amica:		
	Armani:	Yeah, Yes.	

	Amica:	Do you think that it's important to have persons such as your grandmother or any other role model to encourage you in the faith as a young person?	
	Armani:	Yes. I have my aunt.	
	Amica:	Okay	
	Armani:	And some persons at church.	
49:05	Amica:	Okay. Do you think its important though. Do you think, you know every young person needs to have those- role models to help them along in their faith?	
	Armani:	Yeah. They are very important to me.	
	Amica:	And why- would you say that they are important to you?	
	Armani:	Sometimes I feel like giving up at times and they would encourage me and tell me, talk to	

		God about it and He will help me with my problems.	
	Amica:	And does it work?	
	Armani:	Yes.	
	Armani:	So you have seen results…	
	Amica:	/It does. Yes, I witness couple things. Do you want to share?	
	Armani	When I left school, I was looking for a job. A went to about three businesses and I got turned down. And my granny prayed for me. I prayed for myself. And a lady reach out to me. And she took me. And she teach everything.	
50:19	Amica:	And she say, until I have something better.	
	Armani:	Oh okay.	
	Amica:	So, I know that God sent her. Because I didn't had to do any interview	

	Armani:	Oh.	
	Amica:	Or anything. Yeah.	
	Armani:	And that is where you are now at the Airport.	
	Amica:	Yes.	
	Armani:	Okay. So you see that opening as an answer to prayer?	
	Amica:	Yes, I do.	
		Okay.	
	Armani:	Thank you for sharing that Armani.	
	Amica:	I think I've covered all of the questions that I wanted to ask you today. Is there any question that you want to ask? Or any closing comment that you want to share?	
		What is the aim or mission of this research?	

		The whole objective is really to see how as a church we can help young people to connect with scripture better and in more meaningful ways. So that they could see their faith as something that is a lifetime experience. So that, we no longer have the case where when young people reach to a certain age they think that they don't need, or they don't connect anymore with scripture and with church life on a whole. That is so true. (Chuckles) I'm trying. I'm trying. I really am. What helps though? What helps? Well … My grandmother. Okay.	

		And sometimes I try not to follow the world, cause you know she always say the world is just filled with evil and just bad. So I don't want to get caught up in anything bad. Okay… Does that Yeah that ab- Does that cause fear? Yes, it does. And how do you deal with those situations? I pray. I pray a lot. And what about scripture. How does scripture help in any way? I have Pinterest. And I look up some interesting scriptures, mostly the ones that encourage. And- I would keep those on my phone …	

		Okay. /and I would read those…. But sometimes I don't take up the Bible. Sometimes I need something pretty to get my attention? Okay. Alright. And have you explored any other options…in terms of, more interactive experiences with the Bible? You know I plan to decorate the cover of this. Something glittery. So a could just tek it up and read it. Sometimes I would just watch the glitter you know. A love glitter. Oh okay. A plan to decorate the Bible sometime. Okay. When I get the material.	

		Okay. Alright. Yeah. Well, thank you very much Armani for sharing with me today. Is there anything else that you want to ask or comment you want to make? No. So thank you for your responses. And if there isn't anything else, then we will end the recording for today. Okay, thank you for having me. Okay. Hold on and let me end the recording. [Recording ended]	

Pseudonym: Scarlett

Participant Identifier: Gal4wq0ne

Date of Interview: 5 May 2022

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay. Hello Scarlett and the recording has begun now, I will start with some general questions about yourself and then we'll get into the main part of the interview for today. Can you tell me briefly about yourself your family and what you do? First begin with your age and	

	Scarlett:	then tell me a little bit about your family and what you currently do.	
	Amica:	…I'm nineteen, my mother she- is a Christian. So, she was the one to introduce me to this… to get to here where we're at now. I live with my father, he is not a Christian. But my mother still make sure I'm at church every Sunday. So… I'm in College right at this point now. Like this is supposed to be my last year. Have exams in a… less than a week after next.	
	Scarlett:	Okay.	
	Amica	A want to be a therapist so, a don know wa else to say…(chuckles)	
	Scarlett:	Okay. You want to be a therapist you said?	
	Amica:	Yes.	
	Scarlett:	Okay. That's interesting. Could you tell me a little bit about how you identify in terms of class, gender and race.	

	Amica:	I would say that I'm mid class.	
	Scarlett:	Okay	
	Amica:	Gender… I'm a woman. I identify as a woman. Wa else you say?	
	Scarlett:	/And race?	
	Amica:	I'm a black woman. I guess that's it. Black Woman.	
	Scarlett:	/All right. Could you define yourself? If someone were to ask you to define who you	
	Amica:	are, as a person, what would you say?	
	Scarlett:	I'm a box full of surprises because...	
	Amica:	/You are what?	
	Scarlett:	I'm a box, full of surprises.	
		Okay.	

3:12	Amica: Scarlett: Amica: Scarlett: Amica:	So, when you first meet me there is … I'm literally quite. I'm to meself. I'm not very much thing.. and when I get to know you, and I know a cu trus you then all these... you find: the always smiley; then you gon have the always irritated; and then you gon have the always hungry. So is just like a lot of things that you would like, would see from me as you get to know me. So... /Okay. Thank you for that, Scarlett. Anything else you want to share, about yourself? No- I would just… I'm pretty confident--- in myself, which comes off as like I'm full of myself. But is, like, I went through a lot to get to this confident level. Cause being a big person in High School is like -- a bully factor. And like I'm not like… nobody could a bully me. Oh…okay. Is just like … a lot a name callings and stuff like a that so… I'm like that really plays a part on	

		your mental. So like I had to like work a lot on like how to get this confidence that I have like	
	Scarlett:	today.	
		Okay. And you mentioned earlier that your mom is a Christian, but your dad is not a Christian, but your Mom	
		really encourages faith. Or encourages you to attend church on a regular. Does that have any	
	Amica:	part to play in the confidence that you have today?	
	Scarlett:	You cu say. Because like, I'm not fully a Christian. Like I'm not as knee deep as she is. But I'm still like- there's a God and I do believe there's a God. And like a know he got me. So it's like, …yeah---I don't know what to say---… Is like He's there, and I know He's there, so is like- it plays a part on like my confidence.	
		Okay. Alright. Thank you for that Scarlett. Would you say that you have a relationship	
6:22	Amica:	with God?	

	Scarlett: Amica: Scarlett: Amica: Scarlett: 7:40 Amica:	I will say there is a some type of relationship, but is not like how as much as like, full Christians have. Like…I would like, I would pray in the morning and be like when I wake up before a touch me phone. And like I would pray at night like thinking off over whatever and whatever like what happen during the day. And like I would like go to church on a Sunday. Like really take in what the pastors say and stuff like a dat. Like I try to interpret it like into me life and stuff like that. Okay, you said something earlier that you are not knee deep. Yeah. When you are describing like your mom compared to your experience of faith that you're not knee deep. What do you mean by that? I mean like Christian… they like… I don't read my Bible every day and I don't read like maybe	

	Scarlett:	at all. So I,… but I know about the Bible I just don't read like as like Christians like, they read the Bible to like guide them throughout their life and stuff like a dat. Like I don't, do that. Not because like- a don't want to is just, I don't. So…and like a don't –even know. Like Christians like they have like …me ain know… But I'm just not like- that deep into like the Christian faith.	
	Amica:	Okay. But you have a prayer life an active prayer life? /Yeah.	
9:20	Scarlett:	Okay. Now, when would you say you first became aware of, God… became aware of the type of relationship that you have now? Or the need for or…yeah just an awareness of that relationship? Well, I was introduced to the to the church at a very young age. Cause my aunt like she's a Christian so she used to carry us. Like before	

	Amica: Scarlett: Amica: Scarlett:	my mother was a Christian, she used to carry us to church. You could say, like every Sunday but not like every Sunday. So she used to carry us to church where she goes to church and-then like after a while like my mother like she became a Christian. A don't know the time frame but…so I was introduced to like de faith, the Church, like the concept of God at a very young age, so… Okay. And when would you say that you, in any way began to, receive the faith in some way or, like you say you pray often at what point did your interaction or conversation with God become something that you did independently? So it's not that your parents had to say, 'go and do this' or 'go and do that', but it is something that you of your own self, did? You could say like recently like in the last two years that like… a could say after High School. Okay.	

		So like… because I just used to go to church because my mother told me to. And my mother like- wants me to go to church. So…	
	Amica:	/Okay.	
	Scarlett:	So…I used to be like semi-involved. Like the events, the Church have… not like Prayer Sunday and dem kinna stuff. So I just like… you could say like they had… they have this thing they used to have wid young adults where like… a think it's called "The Process." And I used to--- go every time. So them kinna things like, Vacation Bible School and stuff like that. So,… but then like as I like grow older and is like since you going church at a young age is like you done like…they already like plant the seed. They already done like- put that like install that so now- I'm realizing that like--seem as though like…I don't … not like realizing but now like a branch out. Like not like branch out but branch out like semi-on-my-own. So is like… cause I used to live with my	
12:11	Amica:		

		mother so I used to like- she used to go have us read our Bible. How well we taking time reading the chapters and she would like pray before we go to sleep and stuff like that. So now I'm like living in another space. Like I try to pray when I wake u and go to sleep. And	
	Scarlett:	throughout the day. Like- that. Yeah.	
		Okay, and you said about two years ago you began to take that kind of initiative. Not	
	Amica:	needing your mom anymore?	
	Scarlett:	Yeah, because like – two years ago is when I moved out. How I came to live wid my father. Is not like- nothing like bad that why I move out. A just moved to live wid my father. So it's a… she used to just always encourage me to like mek sure…she would always call me. Or I would always call her cause…yeah so…she used to like "mek sure you pray before you go sleep" and waever. And then a realize that like when I wake up in the morning why not just	
	Amica:	pray before you pick up you phone and do	

	Scarlett:	waever and go bout you day. So...I try to do it, I like as much as possible. Okay. Alright. Thank you, Scarlett. Now you did share that scripture is not something that you focus on a lot. But I want to ask you a few questions about your interactions with scripture doesn't matter how often you've interacted it. Okay? Does structure help you in anyway to connect with God?	
	Amica:	There is this scripture that like this is like… 'deny me in front of your friends and I'll deny you in front your Father.'	
	Scarlett:	/Oh…	
15:16	Amica: Scarlett:	And… Like I really tek that scripture to heart. So I w- a try to let like to mek it known that like I believe in God and stuff like a dat. So dats like the chapter that really- stuck with me. A know some stories in the Bible like... Paul who like the Saul thing. And then like Adam and Eve, and like dem stuff there. So…like that's	

	Amica:	like the only… and 'no weapon formed against me shall prosper'. So like de -- popular verses in the Bible a like, that I like really know. Yeah.	
	Scarlett:	I wonder. What is your opinion on the New Testament?	
	Amica:	…This is... A don't really know, like what to say. A just ...I could recite the thing to you, but a don't really know about the New Testament. A just know that e represents something different from the Old Testament so like… when Jesus died on the cross, and I know like e represent something totally different. Cause a lot of people more so focus on the Old Testament than rather the New Testament, but a think one like… maybe after this I might go like brush up on the Old… the New Testament	
	Scarlett:	so, yeah. A don't really know bout de Old Testament and what happen…	
	Amica:	Okay. Now do you think that the Bible is the literal word of God, or do you think that it is a revelation about God's word to human beings?	
	Scarlett:		

	Amica:	I think is like a word of God to human beings, cause like they do say the Bible is written by God inspired men, or something like that.	
	Scarlett:	Okay	
	Amica:	/Men inspired by God, so a don't think is like a direct word. I just think is like a	
	Scarlett:	/Revelation	
	Amica:	/like…yeah.	
	Scarlett:	Okay. Why do you--- read the Bible, in any event? Why would you do Bible?	
17:54	Amica:	Well, sometimes… the Bible have in a lot of interesting stories. At the end of the day, there is a lot of stories in the book regardless of like-what it whole represents. Is a lot of stories. So usually I'll just read the Bible like some of the stories that's in it but ..yeah…what was the question?	

		Why would you read the Bible? Why do you read the Bible?	
	Scarlett:	I'll just read the Bible for the stories and just the stories that's in it and some the story is a bit inspiring so…	
	Amica:	Do you believe that all you read in scripture is true?	
	Scarlett:	…In a way…you cud say. Cause a just think that the Bible has gone through a lot of … how to say?...Translations…	
	Amica:	Okay.	
	Scarlett:	So I,… maybe- some words or some truths or some things just lost in like the translations of the Bible, so.	
		Thank you, Scarlett. Now, when you do read scripture do you understand what God's will is for your life?	

		/Yeah.	
		Do you think that the Bible contains any directives or…yeah any directives for what- God's will is for Scarlett?	
	Amica:	Yeah. Like sometime in the Bible you sense like- we all have a calling so is like is you to figure out what you're calling is. So like, that's like the direct hit for me. Like we all have something to work for and to have like with God so like, yeah.	
	Scarlett:	Okay, and does the Bible help to… help someone like yourself, a young person to discover what that calling is? Especially at this critical time in your life as you transition from	
20:40	Amica:	being a child into adulthood? (chuckles)	
	Scarlett:	Yeah… Not- really. It's more of like now of…the church trying to keep like those who like transition from like child into adulthood like	
	Amica:		

		they try to keep them in the church as much as possible.	
	Scarlett:	/Okay.	
	Amica:	So is more really of like the Bible have like an impact on from like childhood to adulthood is more of like the church try to keep the young adults involved as much as possible in the church and in, yeah, like yeah...	
	Scarlett:	Okay. But in terms of helping young people to discover what their calling or yeah what their	
	Amica:	calling is… you don't think that the Bible really helps in that regard?	
		I'm pretty sure e helps some people, but because I don't know much about like the Bible…it like e hasn't really had an impact on	
	Scarlett:	me e just more of like…treat our-… others how you want to be treated. So that is where, like you could say that is really a part of like what is helping me transition… you could say. Because like a want to like be nice and treat	

		others with respect first before like you go on to anything else and yeah…I find our like you	
	Amica:	can't expect others to think how the way you think so like … yeah so you have to ---be mindful of what you say to persons can be mindful of how you treat them cause you never	
	Scarlett:	know like what that person's been through so...	
		Okay. So I hear you saying then that the Bible	
	Amica:	has some moral teachings or some good teachings for young people.	
	Scarlett:		
		Yeah. And I think young people have their own verse that abide by. Some verse that they have	
	Amica:	that stuck with them. Cause everybody is different, everybody, is raised differently so…	
	Scarlett:	Okay.	
	Amica:	Yeah.	
	Scarlett:	All right, thank you for your responses Scarlett. We're gonna look at the text now… the	
	Amica:	passage from Second Timothy?	

	Scarlett:	Yeah.	
	Amica:	And as we prepare to look at the text. I want to ask you the question: has the verses that you've pointed out before have those verses	
	Scarlett:	helped you to live out the moral example or the moral teachings that God has given us in the	
	Amica:	Bible?	
		Well this, …say what you say again?	
	Scarlett:		
		Have those verses that you identified. Like “Do unto others as you would have others do unto you”; and there is another one “no weapon that is formed against you shall prosper.” In your- daily experiences have those scriptures	
	Amica:	helped you to live a moral life?	
		Yeah, you could say… yeah. Because now that I'm transferring there's a whole--- things that you want to explore. There’s a lot of things	
	Scarlett:	you want to do. So it’s like you have like to have… a don’t even know wa me a say, but…	

		you could say it has like- a impact on my day to day life.	
	Amica:	Okay-. So we're gonna look now at the passage of scripture and the first question here	
	Scarlett:	is: who are the main characters identified in the passage?	
	Amica:	Timothy… for sure… Jesus. Think I saw the name… the Holy Spirit.	
		Okay.	
		And I think I saw Paul name. So, I think that's it. And God.	
		Okay. And there are two persons who are named as well in the passage.	
	Scarlett:	You mean Timothy and like ...	
		/They related to Timothy.	
		Timothy grandmother?	

		Yeah.	
27:06		And mother Eunice?	
	Amica:	Yeah-. Okay. Now, why do you think that this letter was written?	
		…	
	Scarlett:	Why do you think Paul would have written this letter to Timothy?	
	Amica:	Guidance a guess. Cause like that's what like people of like faith and Christianity do they try to guide the younger people in a right direction. So I guess guidance, maybe a kina picker upper. To show that like God have you or some… something like that... along those lines.	
	Scarlett:		
	Amica:	Okay. Thank you, Scarlett. Do you think that there was any problem any particular issue that Timothy might have been encountering,	

	Scarlett:	why Paul would have needed to send this letter? Yeah. Maybe he felt a bit lost or maybe he felt like: Why am I doing this? Like do God really cares? Or maybe something like along those lines. Cause like …along those lines--- I guess. Okay. And maybe Paul showing him that like God is here and God knows and he loves you and stuff like that.	
29:25	Amica: Scarlett: Amica:	Okay. Thank you Scarlett. There is particular mention of Paul's ancestors and also Timothy's mother and grandmother. So even as Paul is writing this letter, he sees that it's important to point out that… Okay, my ancestors are important in the retelling of-faith. And the experience of his faith… of Timothy's faith, his mother and his grandmother. Is there any thought about the	

		mention of his ancestors and the parents and grandparents of Timothy?	
	Scarlett:	Well, maybe is because like through the faith of… through the faith and Christianity have been passed down from years by grandparents and their grandparents to their children and their children, passing on to their children and so on ------. So maybe he just reminding Paul that you grandmother was … probably went through this; your mother probably once went through this. Like… and like they pass it on to you, like they pass on the knowledge that they have on to you, like mothers do to their children they pass on their knowledge and stuff like that.	
		So he was- Paul was basically reminding Timothy of where his faith would have began or that there is some history there?	
	Amica:	Yeah	

	Scarlett:	Okay. Now, what do you think about the image of Timothy crying? There is a part in verse four where Paul says he remembers Timothy's tears. Are there any thoughts about that particular verse? So this would have been when Paul was leaving, and he says that he remembers Timothy's tears. Yeah. As a young person, what kind of thoughts come to you to see a young Timothy crying at the departure of his mentor? Some like... Sometimes like,…when you walking in like faith and stuff like that, like there is usually some events where is like you at the altar and like you crying so like- things you've done or things that have been happening to you, like you know you don't deserve and stuff like that. Like… and then, a guess, they were like usually tears of like… tears that we reminisce on. So a guess like he was like trying to tell Timothy like a wish I could fill you with	

34:07	Amica: Scarlett: Amica: Scarlett:	tears of joy because a guess whatever like Timothy has been through he's trying to remind Timothy like …okay you here and --- try to dwell on the present, your future and stuff like that. Like stuff like the kinna encouragement that like a teenager transitioning need… /Okay. /That, yeah. Okay. Now if Timothy we're in the contemporary Caribbean experience, what do you think the church's response would be to see him in that condition where he's crying as a young male? To the Caribbean is not like… seeing men cry is like- a guess is like a power factor. Because men in the Caribbean is taught to like don't show emotions and like men in general, taught to don't show emotions. And like stuff like a that.	

		But… and in the Caribbean and a Caribbean household you can't like,…emotions you can't like complain about anything because you haven't been through anything so is like more of like…and when it comes to the church is like you going to church, and now you like …you-at the altar and you crying …like a guess there is like some people like that will like judge you	
	Amica:	but there is a group of people that will like support you and try to push you in like …to like okay you could like move forward from this like	
	Scarlett:	…yeah because there's always gonna be people that judges you, so might as well you	
	Amica:	just do what you gotta do… for you.	
	Scarlett:	/Okay. Thank you for that Scarlett. And where-does, -- a young person, come to -- that place	
	Amica:	where you can say well it's all about doing what is good for you at the end of the day?	
	Scarlett:	…I guess it takes a lot of thinking. I'm a over thinker so is like … by choice because a don't like to dwell on stuff so if I could sort out my emotions first and then you will just come to	

37:38	Amica: Scarlett:

		/Okay. Alright, thank you for that Scarlett. What does this passage mean for you, having read it? /Well… it's kinna like a gentle reminder to like… God has you in the palm of His hands. Like He has you, He's rearing you, He's teaching your like He's holding you; he's got your back; like He's right here. So like don't worry about--- every and everything, cause He's here and He ain going nowhere. He will always have open arms to you when you stray a lil bit. So at your weakest; at your lowest, at your darkest moment, is like He is here. You just have to find that energy and that mindset to come back. So…	
41:00	Scarlett:	Okay. What would you say is the main message of this text, especially for young people? You cu say… I guess it's kinna reminding young persons and young- people like you don't always have to worry or have somebody	

	Amica:	to fall back on because a lot of young people, they don't have people to fall back on. So, you could say you have like ---you have me, you could fall back on me. You could trust me. You could…cause we have people to trust. Even if we have a group of friends. You don't have people to trust, as a young person. Not even your parents, so it's like telling you, like I'm here. And I have you and you could trust me. And I will always have your back; I will always be here for… you could cry on my shoulder because whatever you say to me, will only be between me and you, in which a lot of young people need. So…	
	Scarlett:	And who is that person you're referring to? Is that God?	
	Amica:	Yes. Jesus, God. /Okay. Like yeah, more so Jesus, I guess.	

	Scarlett: Amica:

		to complain about but you don't have things to complain about so... Because what they went through is nothing to what you going through now. So, yeah. So you have to thank you ancestors, because them they went through a lot.	
	Amica:	Okay. Now, having gone through a lot, one of the things that I'm curious about is whether or not that experience means something when you come to reading the Bible. So take for instance…we- as Christians, our heritage out of Africa and some of us mixed with European… our presence in the Caribbean…The Bible was something that was introduced to us, right? Our ancestors, they would have had an experience of the Bible that was in two parts. So on one part the Bible was used to keep them oppressed. But then, on the other part, they used their understanding of God and scripture to see God as liberator. And God as someone who was on their side… on the side of the oppressed, so when we come now to live out our faith as	
45:10	Scarlett:		
	Amica:		
	Scarlett:		
	Amica:		

	Scarlett:	Christians from the Caribbean do we -- see ourselves, or do we interpret the scripture the way that our ancestors would have? In terms of seeing that God is one who wants to bring us to a place of freedom and liberty and fullness of life, even when there are opposing forces in our life, right? So the question really is: does the experience of our ancestors impact the way that you live your life as someone who attends church?	
	Amica:	Well, you could say in a way. A mean…cause when you look back, and you realize like Christianity was introduced by a way of trying to keep us down and we rose from that and we realized, like there is more to what you have us… that you think our… that like only black people could do is work and work hard. So…,	
46:35	Scarlett:	I think like in today's time it's more of like looking back on the Bible and like to read and interpret the Bible probably how you want. Cause everybody have their own interpretations of the Bible, so. A guess, a	
	Amica:		

		don’t know, a think in a way like-- a don't really	
	Scarlett:	I don't really know.	
		Okay, so like as Caribbean people do think that	
	Amica	our experience is unique when it comes to how we see the Bible, or how we interpret scripture?	
	Scarlett:		
		Yeah-. Cause, I guess, now like, back then they probably viewed the Bible in a totally	
	Amica:	different way to how we view the Bible now, I guess. So… cause I think more so, now, we are like more- gravitating towards the New	
	Scarlett:	Testament and not like the Old Testament so I think like it's like something totally different now like in the Caribbean how we viewing- and interpreting the … - Bible… I guess.	
	Amica:		
		/Okay. Alright. Do you think that the	
	Scarlett:	experience of our ancestors, though, does it play a role in how we learn and live out our	
	Amica:	Christian faith in the Caribbean?	
		Repeat that question?	

	Scarlett:	Do you think that the experience of and our- ancestors, and that is coming out of slavery, … do you think that- experience has a role to play in how we live out our Christian life today?	
	Amica:	Yeah, or you could say. Because the Bible in the Christian faith was something that got our ancestors through slavery, I guess. In a way. Because from them giving us the … a hard life back then giving them a hard life back then so a guess now we viewing how things, … how they can interpret the Bible, and how we interpret the Bible. I think we get to see as like a good thing. Because now if they could get through it with the Bible why can't we live out our lives better and still have the same interpretation of the Bible, in a way?	
	Scarlett:	/Okay.	
49:41		So I guess… it kinna impacts and kinna changes. But at the end of the day they still revert back to the old. Like the old like, no not	

		even like the old but like… me ain know but…we kinna view it the same and then we still kinna view it a differently. So…at the end of the day we still revert back to the o-, the not sure a forget wa a was going to say. Still revert back to the- same understanding,	
		Okay, same understanding meaning…	
	Amica:	Like how they view it back then and how we view it now but then it still, we still will come to like a common ground of like what like the Bible means and like what each verses is tells you so…	
	Scarlett:	So what would you say is that common ground, especially from a Caribbean female perspective?	
		Well…	
		/How should be live out our life as persons who believe that God has revealed Godself in the scripture? How should we- relate to the Bible	

		compared to how our ancestors would have related to what they heard from the Bible?	
	Amica:	…A I don't know, I think, for me is like Gender inequality.	
	Scarlett:	That the Bible…the gender inequality that the Bible represents… now you seeing a lot of single mothers. A lot of … like new forms of families like now evolve from them because back then women only had to stay home and take care of the children and clean and stuff like that. But now like now- they have like single parents, living in one household with their children. And now they are the breadwinner; they are the disciplinarians; and they are the person making all the decisions in the household. Where sometimes the men will throw in money so tha help now but at the end of the day like is still- end up being the breadwinner of the household. So,… a guess like we have evolved.	
53:28	Amica:	/Okay,	

		/And is like we can't no longer go back to like the old way like women staying in the house and even in the Bible there is this single mothers a sure in the Bible so is like…	
		/Okay.	
		/that's the common ground right. We have evolved but we're still the same.	
	Scarlett:	Okay, so there are some things that have changed then.	
		Yes. Things have changed but they still the same old... thing.	
		Our interpretation of it has changed as well, or should change to…?	
		I not even like should change, I just… seems like some things …I don't even know like… now you're making me think so all now I'm thinking…so…	

	Amica:	/Okay, that's fine. /Yeah So we can think it through	
	Scarlett:	together…(chuckles) So should our interpretation of some of the things that we read in scripture change? /Yes-, they say we were put here to multiply and stuff like that… In which we are but some persons choose not to for the basic fact of like, now everything is like different to like-… you have to have the money to support a child, to support like how you're going to feed the child over the years of like how the child growing and stuff like that. So some interpretation should change and some should remain the same. A don't know in what context but... yeah.	
	Amica:	Okay. Alright, thank you very much for your response Scarlett. Now if we are to look specifically at the passage from second Timothy chapter one	

	Scarlett:	verses one to seven, we realize that no mention is made Timothy's father, but Timothy's mother and grandmother are highlighted by Paul. Is there anything interesting about that for you?	
	Amica:	I guess Timothy mother and grandmother was single parent house, I guess. Or maybe their father, his father died. I guess his father wasn't very much a helpful benefactor in his life I guess. Or it could be like Timothy's father wasn't a Christian cause that's why--- they were mentioning cause like Christian … his faith was passed on from his grandmother to- his mother. So I guess, like Timothy's father	
	Scarlett:	wasn't a Christian so he's ..and he's – never had like a Christian upbringing or have any faith so maybe that's why he wasn't mentioned, cause his father wasn't, going or in	
	Amica:	like… having the faith in his heart so it didn't dwell in him, a guess.	
	Scarlett:	Okay, interesting that you share that Scarlett.	
	Amica	Timothy's father was actually Greek. So he	

		was not a Christian not likely to be Christian. Now, if we're to look at this text where would you say you would place yourself? Who can you identify the most with in this text?	
	Scarlett:	Probably Timothy, maybe. Probably Timothy, a mean… my mother-- and my grandmother was … my mother is a Christian and my grandmother says she's a Christian. Cause she doesn't actually live on an island, where I'm at so she live somewhere else. So she says she's a Christian and stuff like that. But a don't do-, and my grandma wasn't really in my mother's life you could say…not my--because she had to like migrate. She migrated then she send stuff like down here so like they could make and have the resources they need. Cause she just couldn't get jobs and so like down her so.	
	Amica:	Okay.	
		My mother had to form like, ga her own bond with God for herself and she really wanted it.	

1:00:53	Scarlett:	So, a guess Timothy, a guess, feeling…a don't know. Probably Timothy though. Probably Timothy. Okay. Now what are your thoughts about verse seven of the text? "For God gave us a spirit not of fear but of power love and self-control." Is kinna true. It's true. God do give us a spirit of love, power and self-control. It's true because like a guess some people have it that like power and love and self-control. I guess sometimes… its lost in like probably people's trauma or how they were raised or if that spirit is like dwindled down by people over the years a guess. Okay-. Now, you mentioned something earlier that in the Bible, there are cases of what you would call today gender inequalities. Paul is in this text… he identifies two females, who have been instrumental in Timothy's faith. And he identifies these women as persons who have 'sincere faith', right? And that same faith has been passed on to Timothy,… he's sure about	
	Amica:		
	Scarlett:		

1:03:49	Amica: Scarlett:	that. Now, why do you think Paul is telling Timothy here 'God has not given you a spirit of cowardice or fear, but of power and of love of self-discipline'? Well a guess why he mentioned, them, is because well maybe the grandparents they-were they have the power of love and self-control, and maybe is that… that's not something that Timothy picked up on. Maybe is just something that you have to learn yourself and like have someone tell you like… it's not… God didn't give you this … But He gave you this instead. So I guess--- Maybe that's why he mentioned the grandparents because maybe Timothy now, like the grandmother have love like a big bundle of love and self-control and your mother, has it as well, so maybe you can have this as well, so stop being fearful and have love …the power of love and self-control. Okay. Thank you for that Scarlett. Now does that verse hold a message for young people,	

	Amica:	especially in a time when there are so many forces that oppose God's goodwill for young people in the Caribbean?	
	Scarlett:	You could say, maybe if like they actually read the Bible. Now I'm- now I saw like that lil small lil verse now that is like something that's going to stick. Stick right there. So now is like, before like…I don't know how e going stick but it stick.	
	Amica:	A don't know how …don't know how its going to do or what going to happen or whatever but, yeah. But e probably would, if people read it and like stuff like da, but …it could have -- a	
	Scarlett:	impact on people I guess. Now I'm going to …in this zone now I'm going to think like 'God didn't… doesn't give you the spirit of fear but	
	Amica:	of power, of love of self and self-control so. Now that is going to stick with me so that is going to have a impact on me so maybe is going to have a impact on some others.	
	Scarlett:	Okay. And you pointed out earlier, that there is a clear distinction: 'God did not give you this, but God has given you this.' And that…how	

		does that distinction play out now for you? You say that now it's going to stick. Why does it, ---?	
	Amica:	Well, because we are human so obviously we gon have fears of stuff. And I probably,… I do have fear of stuff but- now, instead of thinking of that fear and of like wa you fraid to do, how about you just turn that fear into like maybe bravery. And bravery when you have… when you are brave you overcome stuff. And bravery… probably got some kinna love in it. Maybe because so… like… however you like put aside the fears that you say you have. And put like maybe some love instead I guess.	
	Scarlett:	Okay.	
01:06:58	Amica:	Because, love comes with compassion and when you have a love for something you gon want to do it, which means that -- is where bravery I think, I guess comes in.	
		Okay.	

	Scarlett:	It comes with a lot of things.	
	Amica:	Okay. Now for our ancestors hearing this coming from Africa would have come with their own understanding of God; an awareness of God that the slave masters thought that they were worshipping idols, or they were worshipping trees and rocks or whatever the	
	Scarlett:	case may be. But they came from Africa with an understanding of this God and they were able to relate that understanding of God to Jesus right? Now, Paul here is saying in verse seven to Timothy 'God has not given you a spirit of fear, but of power and of love and of self- discipline.' Now with that kind of message our ancestors would have been able to rise up out of oppression and enslavement and build	
	Amica:	nations like St Kitts-Nevis, right? But through a lot of struggle, okay. Now taking that same kind of message, what are some of those things that young people today need to	
	Scarlett:	overcome so that a message like this may be quite important to have?	

		Well,…	
		What are some of the challenges if you were to name some of them that young people need to know that look ‘God has not given us the spirit of fear, but of power love and self-discipline,’ so you can rise up and be who God wants it to be in the world.	
	Amica:	Well, the thing for young people today it's like money. Cause, a guess they like… because for we young people de stigma like okay, like at a certain age they have to like… Cause now we want to make money by like have like rich, like rich-, at the end like before ar we like twenty-one or something we have to achieve	
	Scarlett:	before twenty-one, and is like not even like the richest of people even achieve that by the age of twenty-one. So, a guess but a guess the thing with fear of us is that we don't accomplish the things we want to accomplish by this certain time and they have no self-discipline. They have no self-control. But a guess they still	

1:10:55		try. A mean but you have to a guess… I think that's like the fear today. Of achieving some… not achieving something by a certain period of time.	
	Amica:	And you talk about this need to get rich.	
	Scarlett:		
	Amica:	Yeah, like giving our parents, a better life…have a better life for yourself. Is not more of like … it's more of like giving back to like	
	Scarlett:	your mother. Most people get rich because they want to like give their mother a better life.	
	Amica:	I want to give my mother a better life. I want to put my mother in a good house, no have to pay any bills and work and stuff like that, because she probably …she went through a lot for me, a guess, so… that's more of like where that come from. Like give the people you love a	
	Scarlett:	better space of life… yeah.	
	Amica:	Okay. Thank you Scarlett. How does this verse in any way point to how young people	
	Scarlett:	could attain their goals, whatever those goals may be?	

	Amica: Scarlett:	Well a guess this comes to like: trusting God and make sure you trust in God and He would put you in like…on the right path. And he would … make sure everything's alright with you just believe and…believe in him as much as you want to- achieve this by, this type of time. You have to have a relationship, you have to trust, you have to fall back on God, so... And have some type of self-control, self-discipline, love. And a lot of people, young people fear is failure. So…but without failure you would not have the accomplishments. You won't be able to achieve your goals, because now you fail now you know what you need to do it over again.	
	Amica:	And who- defines failure for young people? Or who defines success for young people, especially growing up in the Caribbean? Me ain know, like…I guess success is like: Money. Like having a lot of money a guess…failure is like…failing at something you	

01:14:21	Scarlett:	really--- wanted… you feel you need to accomplish I guess. Now this idea of failure and success being matched together, do you think that this is something that Christianity or the Bible on a whole teaches? Failure and success… I don't-- think so. Me ain know. A don't think so. Me ain know. Okay. So, young people are afraid of failing and one of the things that I hear being repeated is, the idea of success as being able to attain as much as is possible by twenty-one or by whatever age is identified and if young people don't reach there, then they think that okay... they have failed in life. …Especially for persons who don't really have a skill. They don't really have a talent. They don't have like something that like they could fall back on afterwards. Usually these people like they have to, I guess, have a degree	

	Amica:	before they could like fall back on something to fall back on so I guess... is more so like their own stigma and their own achievements may want to think that at that age, like everybody have their own age, they want to be rich. I	
	Scarlett:	want to have a substantial amount of money before I reach thirty, so… yeah.	
	Amica:	/Okay.	
	Scarlett:	That I could chill	
	Amica:	Now, do you think that this is-- something that	
	Scarlett:	scripture supports in terms of the quality of one's life that the quality of one's life is defined by how much or how far you're able to- reach those material goals?	
	Amica:	Me ain know. Is probably somewhere in there but I just haven't...	
	Scarlett:	/Okay.	
	Amica:	/discovered it yet.	

	Scarlett: Amica: Scarlett: Amica: Scarlett: 	Okay. Alright, thank you for your responses so far. We're going to look now at the role that women play in faith in the life of families. We heard of Lois and Eunice: mother and grandmother of Timothy earlier. What kind of role, do you think they played in Timothy's faith formation? There is this verse I think in the Bible is… 'rear you child in the way he should go and they never depart from it.' So I guess…that just happened. Like – they rear him to believe in God and stuff like that. Now he, actually is like a bit older, tru he always had somebody like to fall back on and so, now, I guess, he felt he don't have these people anymore, now, he have to figure it out by heself, so. A guess that's why like that sort of thing…yeah. Okay, and within the Caribbean context, do you think that women play an important role in faith formation in the life of young people?	

	Amica:	A believe, a lot of women is in the church more than there is a lot of men...I would say. Well like sometimes by what I've seen so… a think, and they play a lot of part in like young persons coming up because there's always like somebody in the church… well I guess you- woman naturally have this sort of like safe aura, like there's just… there is just women you would gravitate to and there's more women in	
	Scarlett:	the church than there is men and people would more likely to trust a woman, than they're likely to trust a men. So I believe like women plays a big part in the church because like I guess, they have more like wisdom and things to teach you more than how men have. Like…not like more men have but like they just have a way of putting words together you could say.	
		Okay. Do you think that scripture supports that view that women do play a very important role in faith?	
	Amica:		
	Scarlett:	/Yeah. A mean look at Eustace and Lois, like they played a big part in Timothy's life so and	

1:19:00	Amica: Scarlett: Amica: Scarlett:	a lot of women in the Bible like, Mary and stuff like, they reared their children and their children fall they will always come back to them and always have a love for them, because is like... And they gon like Mary is the mother like all things or something like a dat. Cause they know like women is like …superior in some way in the church...Like just like how they have mother superior and like in the Catholic or something… I think. Oh Okay-. Yeah. Okay. So women in your opinion do play an important role and it's supported by scripture as well? Yeah. I think they do. Okay. Now we're gonna look at language and how the use of language help to generate meaning from scripture. So if the texts were read in St.Kitts -Nevis dialect do you think that	

		it would make a difference in how persons were able to understand it?	
		Probably not.	
		Probably not.	
	Amica:	I guess like the Bible is written in its own way. And like in the English language they-– a don't even remember… but like how the Bible is written and if we… it was to be written in how we talk it will come off like a different way, and they would have their own different understanding to how like, how it's actually written. Cause the thou and the shall and the …all of that its, a guess it's necessary.	
	Scarlett:		
	Amica:	/What is necessary?	
	Scarlett:	/Because with the Bible, you have to like… It doesn't tell you things… sometimes it doesn't tell you things straight forward. You have to think, you have to analyze wid the Bible and if we was to write it how we talk, it won't have	

		nothing to analyze cause then it would like tell you straight forward and I guess that is not something like people need. You need to actually think. You actually need to- analyze to get something.	
1:22:06	Amica:	Okay-. So, if a sermon is shared in Standard English versus using dialect which one would connect with you, better? If someone were to preach a message, or to share a message and… preach it in Standard English would you understand it better if it was in Standard English or in some form of broken English-dialect?	
	Scarlett: Amica: Scarlett: Amica:	Some form of broken English. Reason being—the way you read stuff and the way like you hear stuff is totally- two different things. I prefer if you use in some form of like broken English and still Standard English so it's like if they coexist together. I think like people actually I guess… see in the world people more gravitate to persons with like a broken English, like a creole or waever. In like…people… the	

	Scarlett:	most proper…the way of speaking, they will still gravitate to somebody like a Jamaican or a Trinidadian or a Bajan person who have a broken English and have a accent. They would always gravitate to like those kinna people, I guess. And even here we gravitate to persons with… who speak American or they have like some kinna broken… even people in London, Europe, like France. You gravitate to people with accents. So if you know growing up hearing one way of speaking and then you hear another way of speaking then you would always gravitate towards that. People would always gravitate towards something different, and hearing something differently than wa you grow up hearing. I prefer using like stan-broken dialect. Okay. So if the Bible were translated into St. Kitts – Nevis dialect do you think that it would help in any way persons to be able to understand what the Bible is saying? …No.	

		No? You see because dialect is very hard to read. Okay. So, is more of something wa you need to hear than wa you need to read. Because, if I read how I talk I wouldn't understand a thing, wa I was saying. Okay-. Alright, so, whereas it's difficult to… it may be difficult to read it… hearing it, do you think it would make a difference? Yeah. Yeah? /Yeah. /Okay. Alright… we're coming to the end and I want to find out from you, if you think the Bible	

		in any way can help you to become the best version of yourself? Yes. Absolutely. Yeah, like if a actually read the Bible and get to know like the words in the Bible and stuff it will actually help me to better myself and better my brain and my understanding, and my way of living. It will probably, or probably maybe reach further than how I'm actually at. So I guess everything takes time. And guess I have to … yeah it will probably…it would better me actually. /Okay. /Because like going to church and hearing what like what the pastor, have to say, and like the pastor…what the pastor preaching that day and stuff like a dat. Like you go home…you probably may think bout it and stuff like a dat. So…yeah. It would better me…yeah. Okay. Now, what are your thoughts about how the Caribbean church, how we teach lessons	

		from scripture? Especially for young people?... Because you just -- said that, okay, ‘scripture can help me to become the best version of myself.’ So my question is how, what do you think about what we're doing now in helping young people to- learn how to be the best versions of themselves using scripture? Well… You can’t better yourself unless you want yourself to get better, like if you want to better yourself, so like cause it would change …if they want to be changed. So is not something you can actually rush somebody into doing but you can like teach them and hope that like maybe they would--- like get a understanding from this. Maybe they would like have a better understanding of Christian word and read the scriptures and stuff. But at the end a the day you can't force a human being to do what they don't want to do... so. Okay.	

		But in teaching I guess you just have to, the person have to like trust and knowing that that person actually like wants to like help you… stuff like a dat. Okay. Thank you, Scarlett. Now, are there any suggestions that you want to make to the church in terms of how we use scripture, especially among young people? Young people would pick and choose, just like any other place in the whole world. They will pick and choose and what they want to hear out the Bible so and what they want to use in they day to day life. Because like some I guess some Christians, they --- have their own way of understanding of like the Bible. Like they pick and choose what they want to hear out the bible. So and what they want to use to people who are against the bible. A don't know. So a guess…what was the question again? Any suggestion about how the church can use scripture to teach young people?	

		…A guess like…starts from bit by bit. Because, at the end a day you brain gon pick and choose what they want to actually receive and everything else could go in one ear and out the other. So a guess like pick and choose wa you want, like wa you actually want to do. Like pick and choose certain verses or pic and choose certain stories carefully. So… And which verses do you think would speak to young people in their own experience? Just like how this verse wa we used today. I got something out of it. So, at the end if somebody was to hear it they'll probably hear something different, so a guess it depends on the person, cause not everybody brain is the same. Okay So I guess if you're going to teach like a group of people. And you get to teach this person and	

		you get to actually understand of like, wa they …what they actually have going on. So is like for me with this scripture with the love and self-control…Tru I have exam in two weeks, a think. In two weeks time, and like I'm …I'm so fearful of like the exam wa coming up so like this is like…make sure you put love and self-control. So I have to--- put love and self-discipline into my studying I guess. And not be fearful of like if I go in there and I might not get the grade I need to graduate. And that means I gon have to go back to the same school that's been like weighing heavily on my mental health so…it's like… it's all depending on how you… how that person and what that person have going on. Okay-. Well, all the best in your exams and I'm glad we had this conversation. And if there is any question or any comment that you want to make you can do so, now. … A don't think a have any questions …really.	

		Okay. /A don’t think I have any... No. Me ain have any question. Okay then. That's basically all that I wanted to cover today, and if there isn’t anything else then I'll turn off the recording now. Okay. Yeah.	
		The End	

Pseudonym: Bob

Participant Identifier: VaRIONOrH

Date of Interview: 18th April, 2022

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time	Name	Transcript	Notes
	Amica:	Okay. Hello Bob, the recording has begun now, and I will start with some general questions about yourself. And the first question is, can you tell me briefly about yourself your family and what you do? First you can begin by telling me your age and then about your family and what you do.	
	Bob:	I am 20 years old. My family is a Christian based family. We are Moravians. Ever since growing up it wasn't really a choice to go church. You have to go and then… so, e was really more Christianity based. But we were kept. My grandfather, and my grandmother whom I lived with. They have different religions. My grandfather, which is Catholic and my grandmother is Moravian. So, from a very early age we had a diverse lifestyle. As of present I'm a student at the CFBC here in St. Kitts. I'm studying hospitality. In between times, I help my Grandfather with our family business that we own here. I enjoy playing basketball, cricket…I like to listen to music, and I like to cook as well.	***(CFBC: Clarence Fitzroy Bryant College)***
2:02	Amica:	Okay. Thank you, Bob. Is there anything else you want to share about yourself?	

	Amica:	Not right now.	
	Bob:	Okay, so you shared earlier that you are doing hospitality at CFBC and that you like cooking. Is that one of the reasons why you are doing hospitality? That you like cooking?	
	Amica:	Initially, e was not my intent to do hospitality. Was more of a ultimate choice. Cause I really wanted to do culinary arts. The course had been filled... But over the time I've grown to like it…	
	Bob:		
	Amica:	Okay, so you would wanted to do Culinary Arts but eventually you had to do the Hospitality, because the other course was filled.	
	Bob:		
	Amica:	Yes	
	Bob:	Okay. Would you say that you have a relationship with God?	
		Yes.	

06:21	Amica:	And when would you say you became aware of that relationship? Was there anything specific or any time in your life, where you were drawn into that relationship? Well. I'm not sure what age it was, but I was in primary school at the time, where I got hit from a- bus … and now a couple years down the line I never really looked at it, as God keeping me or what's not. I thought it was just well I got lucky. And then, over the year that it took me to realize that there is a higher power and there is someone that actually looking over. Cause it took my grandparents telling me "Oh e ain luck, God keeping you!" And then my mother end up sharing a couple more stories that showed me how lucky I am. Well not lucky, blessed I am I am to be here to this day. It took me a while. I was like 'boy I really could have not made it this far and it was only by grace.' De pastor that came to our island at the time Erwin Warner, he was de main reason who helped open my eyes. Because I went to a church function with my grandmother at the time. And then he came to me and he asked me to minister a song. Because he…well my grandmother told him that I could sing. So, in the time when he asked me to	

		minister the song, the song really spoke to me in a way. The song really did minister to me, 'I'm only here by faith'. And then now he came to me after and he	
	Bob:	asked me well…what happened if I had a life threatening experience. And then I was like God is	
	Amica:	really working, because how he knows? He was never on the island and nobody ever tell him. Like how he	
	Bob:	could find out? Is only a higher power. That's when I really started to believe.	
	Amica:	Okay. That's a pretty significant point in your life when	
	Bob:	the Lord…well would have really acted and it's good that you noticed that. And around what age did you	
	Amica:	have that experience? Where your pastor, was able to identify that you must have had some really traumatic experience?	
	Bob:	I think it was around age nine or ten. Somewhere in there.	
	Amica:	Okay, and ever since that time you have been close to God?	
	Bob:	Not as close as I should be.	

		Okay.	
	Amica:	/close though	
08:11		/ Okay. Thank you, Bob for sharing that. Does scripture	
	Bob:	help in any way, in your relationship with God? Help you to hear God's voice? Or help you to connect with	
	Amica:	God in your relationship with- Him?	
	Bob:	No, not scripture per say. A would reflect on the words of encouragement from the Bible. But e wouldn't really help me…	
	Amica:	/Words of encouragement from where?	
	Bob:	Like when… e got one or two scriptures… like before a test I would always say a scripture that would more help me in that time of need. Scriptures were just there as a reminder.	
	Amica:		
	Bob:	Okay, the transmission broke up just a little bit, I wonder if we turn the video off if it would help any?	

	Amica:	Yes.	
	Bob:	Okay. So could you answer that question again? Does scripture in any way help you to connect with God?	
	Amica:	It serves as a reminder. It doesn't really help me to connect with Him.	
	Bob:	Okay.	
	Amica:	In times of need I would recite a verse and help me to calm down and get over certain problems. But it never really help me connect as well as singing would.	
	Bob:	Oh…so singing really helps then? Is that what I'm hearing you say?	
10:01	Amica:	Yes.	
	Bob:	Thank you, Bob. What do you think about the Bible though?	
	Amica:		

	Bob:	The Bible…wo… a manual of the way to live as a Christian should. However I don't really use the Bible per say.	
		Okay. Any reason why?	
	Amica:	Well. I've never really gotten around trying to read and comprehend the Word. Never really benefitted me because at the time I would more or less listen to whatever the Pastor say.	
	Bob:	Okay,	
	Amica:	And consider that word.	
12:01	Bob:	Okay. Now, just to talk a little bit about the Bible. Do you think that it is the literal word of God, or is it an inspired word about- God's- revelation to human beings?	
	Amica:	It… well in my opinion, it's more of a revelation than the actual word of God because in my mind no one really could… in terms of really say "God say this and what' not." In my mind.	

	Bob:	Okay. Thank you, Bob. Now, how often would you say that you do get to read the Bible?	
	Amica:	I only often read the Bible after, say I listen to a song and then the song would have words from a certain scripture. Then a would read that scripture and read a lil more into it. I have never really liked reading or enjoy reading. So that's probably one of the reasons I never read the Bible.	
	Bob:	Okay. Understand. Thank you, Bob. Now, do you believe that all that is in the scripture is true?	
	Amica:	Yes.	
	Bob:	Yes. Okay. And when persons share from the scripture are you able to understand what is God's will, for your life?	
	Amica:	Not always. Unless like, is right in front of you like, it is bolded in a sense. But like to sit down and really sit and reflect… process the word.	

	Bob:	Okay. Thank you, Bob. Now, would you say that your relationship with God has helped to guide you in the profession that you're pursuing today?	
	Amica:	When you say profession, I guessyou mean in terms of like hospitality?	
	Bob:	Yeah. So the fact that you want to be in that area of work was it a decision that you felt God was leading you to do, or to be?	
	Amica:		
15:50		Not… no.	
		No. Okay.	
		Never felt that way yet.	
	Bob:	Okay. Thank you, Bob. We’re going to go back to the text and I'm going to just pull it up on the screen so you'll be able to see it at the same time (...) And the question that I want to ask you is: Who would you say are some of the main characters in the passage? Who would you say, are some of the main characters in the	
	Amica:	passage? … So who are some of the names that you	

		hear being called or because of the name of the book	
	Bob:	itself you know that this person may have been a main character.	
	Amica:		
		The name Timothy … is the more significant name that I see throughout the script or notice, or would notice.	
	Bob:	Okay. Any other names?	
	Amica:	Not quite, no.	
	Bob:	Okay… And remember that person who was writing the letter is possibly the Apostle Paul, so that is -	
	Amica:	perhaps another main character, Paul. And, there are two other persons who are named specifically… in verse five.	
		The grandmother and his mother?	
	Bob:	That's right the grandmother and mother whose names are Lois, and Eunice. Okay, great. So we see here	
	Amica:	that Paul is mentioning these two people, specifically the grandmother and the mother and he said	
	Bob:	something very interesting about them. He said “I am	
	Amica:	reminded of your sincere faith, a faith that lived first in	

		your grandmother Lois and your mother Eunice and now I am sure lives in you." Now, do you find it interesting that Paul remembers the faith of these two women?	
	Bob:	Yes, in a sense, because that would mean that, when Paul was younger growing up these women would more be like present day women of the church.	
	Amica:	Okay.	
	Bob:		
19:07		/let's say.	
		Okay… Do you mean Timothy? Timothy, as a young person growing up… these women would have been women of the faith?	
	Amica:	Yes.	
	Bob:	Yeah?	
	Amica:	Yes.	

		Okay. Alright, so these two women would have played a very significant role in Timothy's faith formation. But Paul says that their faith was sincere. When someone has a 'sincere faith' or in this case Louis and Eunice, having a 'sincere faith', what do you understand by that?	
	Bob:	They were firm believers of the Christian lifestyle.	
	Amica:	Okay, so they were firm believers. Anything else?	
	Bob:	They had true faith for the Word of God and what's not...That it.	
	Amica:	Okay. Thank you, and then Paul says that, "he is sure", at the end of verse five… "I'm sure that that same faith lives in Timothy." Is that a reasonable assumption for Paul to make that because his	
	Bob:	grandmother and mother were so deep in the faith that somehow that faith was passed on to the son, the grandson Timothy? Is that a reasonable assumption for Paul to make?	
	Amica:	I would say so.	

22:37		Why?	
	Bob:	Because… It is somewhat relatable to the present lifestyle now. So it's like the Christian lifestyle is being	
	Amica:	handed down from generation to generation… him saying that he would believe that this generation is the… going on, and he would believe that the parents would try their best to instill the sincere faith into him.	
	Bob:	Okay. So Timothy could have learnt from what he saw in his mother and grandmother then?	
		Yes.	
	Amica:	Okay. Thank you, Bob. Now, what do you think about the image though, of Timothy crying in this passage because Paul says in verse four "recalling your tears, I long to see you, so I may be filled with joy". What do you think about that image of Timothy and especially you being a young-, man in the Church? What do you think about that image of Timothy crying as a young person from the Caribbean?	
	Bob:		

		It doesn't really say much, other than maybe when he was younger he was deep …more deeply rooted in the Christian lifestyle than probably how he presently is now.	
	Amica:	Okay. Why do you think he may have been crying though?	
	Bob:	Honestly, I'm not sure.	
	Amica:	Okay. And within our Caribbean context, do you think that, or what do you think the response of the Church, would be to see a young man of the faith, in that sort of disposition? Crying.	
	Bob:	Well, maybe they would be more stunned to see someone of such a young age, crying in church, as I would be. To see him, like … there had to be a reason why he was crying. For them to see that, they would probably think that it was faith as they would have it. And God speaking to him. That's how they see it.	
	Amica:	Okay, so it could have been a display of that same genuine faith that his grandmother and mother had?	

27:36	Amica: Bob: Amica: Bob:	Yes. Okay. Now, in verse six Paul says, “For this reason I remind you, to kindle the gift of God that is within you through the laying on of my hands.” What gift do you think Paul could be referring to here? In my opinion, this states that he would have lost his way and calling that he had upon him, in a sense. So, in this verse that they are talking bout … I'm not really quite sure what gift he is speaking about whether it's, a gift of whether prophesying or turning people’s life around as a Pastor or whatever. Okay that's an interesting observation though... And then, Paul goes on in verse seven to say, “God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.” …Do you think Timothy might have been having some struggles at some point, why Paul would have needed to- remind him that “God did not give us a spirit of cowardice but rather a spirit of power and love and of self-discipline?”	

	Amica:	I would have to say, yes. Because, if you were to send de verse in modern times like right now where it is feeling as…like being Christian in front of your younger peers is seen as lame or however you would have it. And for him to now try to suppress that to try to fit in… he wasn't disciplined or, he didn't have it to say well, I'm a Christian dat's my faith or what's not, and he was peer pressured into more or less stepping away from the faith.	
	Bob:	Okay. Thank you, Bob. Where do you see yourself in this text?...	
	Amica:	Can you rephrase that statement?	
	Bob:	If you were to be one of the characters in this text, which character, would you identify the most with? So if Bob could be one of the characters in this text. Who would that character be?	
	Amica:	/The charac…Bob would be the one that they are trying to remind of the faith that he used to have.	
		Okay. Any particular reason why?	

	Bob: Amica: Bob: Amica: Bob:	Well, in verse seven, you start with verse seven… in verse seven this would more speak to Bob as he was growing up because… Bob had… Bob used to live life, as said in verse five where he used to have grandparents and parents, with strong faith. The faith was instilled in him at that time- At a younger age Bob would have been more a Christian base; would more go to church; more go to Bible Study or go to things less of the world. Whereas now after going through all the peer pressure and what's not, which made Bob's spirit one of cowardice. Cause now Bob don't warn be telling people he's a Christian. Bob don't want sing worship songs no more; Bob don't really want that much to do wid the church as a result of this. So Bob lack self-discipline. And he had more of a powerful spirit, because Bob was easily deterred from the Christian life. Because what? Bob was easily deterred from the Christian life, from like his friend and what's not. Now ways of the world… now present day doesn't really go to church; does not	

32:55		read the Word hardly sings worship songs. He fell into the world. And what does this verse say to Bob? “God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self- discipline.” Is there any hope for Bob in a verse like this? There would be hope in a verse like that for Bob. As long as Bob would sit down and reflect and remind himself through this verse that he was never gifted with that spirit of cowardice so he shouldn’t be afraid to	
	Amica:	worship Him. But he was gifted with that spirit that would help them to become a Christian. A spirit- of power and of love and of discipline could bring him back closer and be in closer walk with God. Thank you, Bob. Do you think that this message is a good message or an important message for young people especially young people struggling in their faith or yeah struggling in their faith? Do you think that, this is an important message for them?	
	Bob:		
	Amica:		
	Bob:		

	Amica:	Well, I would say so. In a sense where this- scripture or this message in itself would remind them that it's not-, a bad thing to live a Christian life and to live a life	
	Bob:	with God. And would bring them back to de roots that they had as young people where they could go back to church and now want to participate… have a solid connection with Him.	
		Have a what?	
	Amica:	A stronger connection with God.	
		Okay, great. And- would that connection with God be something attainable? Is it something that young people can experience?	
	Bob:	Yes.	
	Amica:	And does verse seven give any clues as to how that may be possible?	
		Verse seven would give them a clue as to the way they used to live so they could go back and continue to live	
	Bob:	that way, and not how they live presently.	

37:11	Amica: Bob: Amica: Bob:	Okay. Thank you for that Bob. We're gonna talk now a lil bit about culture. And how culture… our culture as Caribbean people impacts the way that we look at scripture. Now as Caribbean people we would have historically come from Africa, or most of us. And the slaves coming from Africa they would have had an understanding of who God is. But their expression of their understanding of who God is, it would have been interpreted as demonic, and in some cases some of the things that the slaves would have done would have been demonized or criminalized. But, I want to ask you, do you think that our culture plays a role in how we are able to live out our faith as Christians in the Caribbean? Yes, in a sense that if you were more culturally raised with parents that believed deeply in a more Rastafarian approach or the- said African roots that they had, you would not really tek- on a Christian way of living. As presently a lot of Rastas contradict certain words of the Bible. And if you listening from a point where you aint got strong faith then it could corrupt you present belief in God. Whereas I've had a point in my life where a questioned the faith after hearing words	

	Amica:	from Rasta- beliefs and whats' not. And e would	
	Bob:	always mek me wonder like,… the Bible does contradict itself so much. Stuff like that. But that was in a point where, I wasn't really strong in my faith but due to the Christian belief that I was grown with e outweighed the belief of the outside world. Or the	
	Amica:	others, other religious beliefs that could possibly interrupt my Christian views.	
40:06	Bob:	Okay. So, you had an experience…am I understanding you right? That you had an experience where there was a conflict between the Rastafarian religious convictions and your own Christian convictions?	
	Amica:	Yes	
	Bob:	Yes? Okay. And in that conflict you chose to hold on to your Christian convictions. That's correct. Is there any reason why you chose to hold on to those Christian convictions?	

	Amica:	Well as I said before, the Christian convictions were deeply rooted into my family, right. And where I would start to question things I would ask certain family members and then they would more or less explain to me and that would further cement my Christian faith.	
	Bob:		
	Amica:	Okay. Thank you for that Bob. Now, there are some aspects of our culture, whether it is in dance or music that the African people would have brought with them. Do you- value those kinds of cultural expressions in any worship experience that you have?	
	Bob:	I don't quite understand what you're trying to ask.	
	Amica:	Thank you, I'll- rephrase the question. In times of worship when dance or the beating of drums or anything that reflects our African heritage is used, does it help you in your own connection with God? Do you connect with the worship experience even more?	
	Bob:	Well, kina- does.	
		Kina does?	

44:34	Bob:	In the sense where I still enjoy certain Rasta practices. And certain other practices. And to see it merge and get diverse with Christianity in a - way that it could more speak to you…like say African dancing to a African point of view of Christianity. It would more appeal to me because, I- more, well I find myself to connect with things when is more modernized like present songs over hymns. Cause I don't really listen to the hymns and what's not. So I can't say for certain, but if you bring a more modernized Christian song to me then a could sit down and get behind it, for me to understand. And that would help me to stay firm in the faith.	
	Amica:	Thank you for that Bob. Now, do you think that our colonial experience has impacted the way that we understand scripture? And our colonial experience refers to, … at one point in time, that St.Kitts -Nevis would have passed through the hands of the British of the French and even the Spanish. And they came with	
	Bob:	their… with Christianity. They brought Christianity into the experience of the slaves, in a way. Do you think	

		that has impacted in any way, the way in which we understand or - treat scripture today?	
		It…for me, it kina does for me.	
	Amica:	It does.	
	Bob:	It… in a sense where knowing that we came from Africa, and we were forced to give up most well religious practices to convert into a Christian faith. So I would question the fact that you know we were forced more or less to adapt this way—of living.	
		Okay.	
	Amica:	I would question that but then at the same time the Christian living has now been handed down from generation to generation and in that… then I stopped question it, because it was like well if de religious practice of Christianity ain really change. And it helps us to live a better lifestyle… Yeah so, it help us to have a better way of living. A rather than like we were.	
	Bob:		
	Amica:		

	Bob:	Okay. Thank you for that Bob. Have you ever heard someone say that,… like “Christianity is not a black person religion but it's a white person religion”?	
49:55	Amica:	Well I’ve heard like a Rasta guy say it once. And his argument behind it was that, well God ain- suppose to be, well not God but Jesus wasn’t supposed to be portrayed as a white man. And that's why they- reject the belief and somewhere else a hear- them talk about it. Like well if he's from the Middle East, he’s supposed to be dark not white skin as portrayed in most …. And what’s not. So the image of Christianity, that they are feeding us.	
	Bob:	Yeah	
	Amica:	Would- have then been shown to me as inaccurate or the depiction of God, or the depiction of Jesus is flawed. For him being white and not factually correct.	
	Bob:	Okay. And what do you think about that?	
		Well… Before time I used to question it, and be like but - why they choose to portray him as a white man	

		and… show him…show us that Jesus was white. And then battling with that. But then my aunt helped me to further believe mostly with Christianity, saying that well no one really knew how he looked so we don't study	
	Amica:	… I don't – per say have an image of Jesus in my head. I would more listen to the word over the- picture they	
	Bob:	painting. But I wouldn't try to comprehend the word. Yes.	
		Okay, thank you Bob. Now, there is a… an image of women in the Bible that is being portrayed in the passage. And it is a- very significant point to take note	
	Amica:	of. Not very often times women are given a lot of positive imagery from the scripture, but here we see Lois and Eunice being lifted up as role models for a young person in the faith. What role do you think women play in our Caribbean experience of faith?	
		Well in my view. The women of the church would play a more senior role a more role of wisdom and someone to look up to. In terms of the way you want to live as a Christian. In the church that I attend we would most	
	Bob:	often view the women of the church as women that you could learn from. Women that lived a pleasing life into	

		the eyes of God. Whereas now present day- women– of my time… you don't really see much of them with a Christian view. But if you would go back and you would reflect on their grandparents and like the older ladies in the family who had a stronger connection with God or a- more sincere faith, back then, than how it was handed down to the generations.	
53:30	Amica: Bob:	Thank you for that Bob. And Paul also plays a significant role in Timothy's faith experience. As a mentor do you think that that's also an important role and that within our Caribbean we have those role models as well that young persons can rely on?	
	Amica: Bob:	I would have to say yes. Owing to the fact that having a mentor would make it much easier because you have someone that you could sit down and talk to. Someone with more wisdom, as you would have it… said… more wisdom into the faith. So you could sit down and …is a person, you could open up to. And they could now impart more wisdom unto you for you to further carry on.	

		Thank you for that Bob. Now we're gonna look a little bit more at the language of the text. And if the… if the scripture were written in St. Kitts – Nevis dialect do you think that it would make it easier to understand, or maybe more inviting to read?	
	Amica:	In a certain sense--, I would like to say yes, because you would more read it as tales. Like old stories and what's not, that would more seem believable than a-… like sitting down and reading the bible as a young person. So in this e would help to strengthen the belief a little more than just reading the Bible alone, because you could like … In your mind, you would be like these stories are actually true, so you would more believe them.	
	Bob:	So, they would relate to your experience a lot more then?	
	Amica:	Yeah, they would be more relatable.	
	Bob:	Okay. So, should we translate the bible into our dialect so that persons would understand and connect with scripture bit more?	

56:21 57:17 57:20	 Bob: Amica: Bob: Amica: Bob:	A wouldn't really say translate the Bible because then it will be another change in the Bible. A would more say like reflect on more senior persons who would have per say lived in the scripture that could like relate to you. So you could make like say a story book for people to read saying well, 'Sis Agnes of the church had strong faith, and she imparted it to she daughter …' and you mek a story out of it. And that would be more like, … think more… me ain know the word for it but would be more pleasing to read at a younger age. Okay-. Alright. Thank you, Bob. Now we're coming down to- the end. What are your thoughts about how the church teaches lessons from the scripture? Meaning? Meaning the way that we do Bible Study or we do Sunday School lessons or even on Sunday, how we share sermons or messages. Is there anything that we can do as a church that will help young people to connect with the scripture even more?	

		Well, in my view, the services could be, well could be more gaged to engage young people. Or you could have per say a session for the younger people to more express their faith in present times using modern music and stuff like that, because in my opinion or in the way that I live … I can't really connect to Psalms and Hymns well, not Psalms, but I can't really connect to like old hymns. But… /Okay. If you could sing a more modern - version of a song it could …a would more likely connect to that over the old school. So, in my view, if the Christian teaching were more modernized to engage and strengthen the beliefs of Christianity between the younger generation I think that would help. Thank you for that Bob. Now, are there any specific issues, you think the church needs to sit down and talk with young people, a bit more about? Are there any issues that you see within your community or within the world on a whole that you think the church needs to engage young people a bit more with? Whether it is in	

		a conversation about death or afterlife or politics or ethical issues or even like sexuality and you know those issues that sometimes trouble young people what are some of those issues, you think we need to be addressing? Well in my view the issue really came from growing up and the way in which you were disciplined. So that played a role in you not wanting to be more open with family member and you becoming more rebellious now would tun the teachings that they would give you so you would end up… when you get old enough you ain going church, and that would corrupt the- Christianity in you family gaining now… you side of you family gon more step away from Christianity- because you felt like it was something that you were forced to do. You felt like what? It felt like something you were forced to do. Like living a Christian lifestyle. When you were younger… yeah, good an fine. But when you got older you felt like they took way most of your life. Cause they had you in the	

		church and now you warn be rebellious and you warn to live outside, to see how… to see what you miss out. Okay. So as a younger person now, you don't really have the passion that you once had. So, the fix in this would be to have more engaging conversation, with you children. Have your-- children be more able to connect with you, and be real, real, and tell you things. Because there are certain things that a child wouldn't really tell a parent for the fear of punishment. So they'll just keep it to theyself but, if you mek it so that you could be more engaging with the kids then you kids would more want to speak to you and get you-- your knowledge and your wisdom that you have on certain situations. Okay. Thank you very much for that Bob. You're welcome. The final question, how can the church help? How can the Church help? And, especially in relation to that final	

		statement you shared about, helping young people to be able to have conversation open conversation with adults, so that their faith… it doesn't have to feel like it's something that is being forced. How do you think the church could help in that area? And this is just your thought eh, so feel free to just share what you think? Well, in my view if the church would make more engaging or mek- young children--- a priority and… as I was saying, mek de younger children a more of a priority and communicate wid dem at a younger stage it could help them to develop a better communication in the long run. Okay-. Thank you very much, Bob. I would have covered everything that I wanted to share in this conversation. Is there any question that we want to ask before we close? No. I don't have a question. Okay. No final thoughts that you want to share. No.	

		Okay, so, thank you very much for all of your responses and I must say that the responses were quite- fruitful. We're going to close off the recording, but I'll ask you to just hold on okay? Is that alright? Yes. That's okay. ****The end of the recording****	

Pseudonym: Yara

Participant Identifier: IXiGDwXeh

Date of Interview: 29 April, 2022

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: "Faith Identity formation among Youth in the Postcolonial Caribbean." To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a '/' illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay, good evening Yara, the recording has begun now and I will begin with some demographic questions and then we're gonna get into the main body of the interview. Is that okay?	
	Yara:	Yes.	
	Amica:	Okay. Can you tell me briefly about yourself your family and what you do? First begin by telling me your age then your family, tell me something about your family and then what you do.	
	Yara:	Okay, I am twenty-eight this summer. And I- live with both my mother and my aunt. And I live in Nevis- Brown Pasture specifically. And I am a school teacher, in Gingerland, so I mainly teach the Social Sciences.	
	Amica:		

	Yara:	Thank you, Yara. How do you identify in terms of class, gender, and race?	
	Amica:	Well, I am-- a…what they call it Afro-Caribbean, black African ancestry, of course, and I'm female and class, I would say middle class.	
	Yara:	Thank you, Yara. How would you define yourself or describe yourself as a Caribbean female?	
03:26	Amica:	A Caribbean female? --- well with… a Caribbean female…the Caribbean has a lot of diversity, because you have various races that would impact one another. But because I live in Nevis in the Leeward Islands majority of its inhabitants are of African ancestry. And African ancestry… so unlike other Caribbean islands, we do not have that much of an impact of the other races like Indians, that would …you will clearly see that in Guyana and Trinidad. But because of African ancestry obviously you have the historical impact for me as a female as a black female and of African ancestry mainly because of the slave trade and all of these things, so you have all of these	

	Yara:	dynamics…compound together. So to identify myself as a Caribbean in which ….I was never asked before (chuckles) so I'm trying to wrap my head around to give a concise answer.	
	Amica:	How would you define yourself/ within all that you have shared?	
04:19	Yara:	So how I would define myself as a Caribbean female? More or less … Caribbean female… meaning that… Caribbean female… As a … let me…. that's a very intrinsic question … let me see as a Caribbean female...	
	Amica:	Or you can just tell me how would you describe Yara?	
	Yara:	Oh okay-. I'm well – Well Yara, okay is a black female that is very much spiritually minded as well as very much --, spiritually minded and very much recognize the impact of her past experiences mainly - meaning race relations and how that can impact her and not only her, people like her, as well.	
	Amica:	How our black ancestry and all of these	

	Yara:	psychological impact of African slavery that would have occurred can easily define her as well. So	
	Amica:	that what I would say about Yara and also - education minded… Yes.	
	Yara:	Thank you, Yara.	
		Yes.	
		Would you say that you have a relationship with God?	
	Amica:	Yes.	
	Yara:	When would you say you first became aware of this relationship with God?	
	Amica:	I will say more le-… like it was in my teenage years. Because you have the notion of going to church every Sunday and it become a notion all the time.	
	Yara:	And … you just do it because it's routine. But very much in my mid-teens I would have become more	
	Amica:	aware of God and the presence of God.	

	Yara:	Was there any particular situation in your life that caused you to gravitate towards that relationship with God? No, not particular cause I know some people have these …Oh this big situation or story but, no-. Thank you, Yara. Does scripture help in any way in your connection with God your ongoing relationship with God.	
7:33	Amica:	Of course. Yes. Can you say some more?	
	Yara:	… Yes… But I believe that scripture should be paramount within any Christian life, because our… spirituality should be based on scripture, most definitely. And, obviously - as I would indicate to anyone before you can read scripture it's always goes back to analysis and interpretation in not only in scripture in any form of literature. And you can easily misinterpret, so, allow the Spirit to lead you and have discernment with scripture and use that	

		to guide your life because in most or in all situation	
	Amica:	you do have some piece of scripture that can help you to go… to make life easier and to solve various problems.	
	Yara:		
		Thank you, Yara. What are your views about the	
	Amica:	New Testament?	
		… Well, obviously, you know the … I don't like to	
	Yara:	say that I gravitate -- more to the New Testament than the Old Testament but my views of the New	
	Amica:	Testament more or less would … to me it goes hand in hand with the Old Testament. And we really get to see the work of the Apostles and the growth	
	Yara:	in the Christian church. And to me it's a continuation of the Old Testament… and I will say… and the New Testament does not go against the Old Testament, just like the Old Testament don't go against the New Testament so I see they work hand in hand, together.	
	Amica:	Thank you, Yara. Do you think that the Bible is the literal word of God or a revelation about God's word to human beings?	

		Oh, can you repeat that question?	
10:41	Yara:	Do you think that the Bible is the literal word of God? So every word that you see within scripture is directly from God?	
		/Okay.	
		/Or do you think that it is a revelation about God's word to human beings?	
		I would say the latter. The revelation… to Go… In some cases, yes, but … for example, you have to use context. Context in like for e… context, I believe, is revelation because certain things that would have occurred in Old Testament times,… times have changed so you can't actually do it literally. So I will say revelation, yes.	
	Amica:	Thank you, Yara. And why would you say you read the Bible? Earlier you mentioned, … that you need to have discernment in your interaction with the	
	Yara:	Bible. Why would you say that the Bible is that tool	

	Amica:	that you see as important in order to discern whether this is the will of God?	
	Yara:	… because for ex… yes I would have said that the Bible is paramount in the… in Christianity,	
	Amica	because- all ideologies all doctrines would have come from the Bible, because you will need this	
	Yara:	book is more or less - is a recording of what would have occurred back in those times back in the Apostolic times and so, in order for us to know what we are doing to be closer to God, because this will have been a recording of all what would have occur, we need to really go back to the Word. But as I said that the Word can easily be misinterpreted so that's why it is easy for me to read a book and then misinterpret it and then say all these falsity and	
	Amica:	the same thing that can be done with the Bible. So I believe, sometimes when you…, going with the right mind frame, open and get the sermon critical	
	Yara:	thinking that you can actually understand what is being said. Because- of this Bible and all the different interpretation that why, we have all the different denominations (chuckles) if you realize that … Yes.	

		So there are different interpretations.	
	Amica:	Yes	
	Yara:	/And scripture is central to one's faith, as a Christian.	
	Amica:	Yes.	
14:22		Okay. How often would you say you read the Bible?	
	Yara:	I will be- honest, I will definitely read …to be. If my we get busy it would be once a week to be quite honest. But I really try my best to do it at least three times… it used to be everyday. But three times a week going to like … trying to maybe read a actual	
	Amica:	passage and actually understand what is going on, so at sometime, it will be, once a week, sometime three times a week depends on unfortunately how busy the week will be so one to three times a week.	
	Yara:	Okay, thank you Yara. Do you believe that all you	
	Amica:	read in scripture is true?	

	Yara:	All I read in scripture is true… It's a yes, but not a full yes. (Laughs) … No-, I would say, --- yes, but my.... I will say yes, but as… but to me I don't believe everything in the Bible is so literal if you understand what I mean is… but as I said, I don't want to say a full yes, so is a in between ----, so not everything I take, as ... literal in the Bible. So, I would say, like a in between, yes. Like not a full, yes, I don't know if that's a… that can suffice. That's your answer so.... /Okay. Thank you, Yara. When you read scripture do you understand clearly what is God's will, for your life in general?	
	Amica:	Well, at first, no. But at first no, sometimes I would have to read it over and over and even myself, I will try and do research or maybe obtain advice so on first reading, no. And also what I will try to do and	
	Yara:		

		see if… go and look for other scriptures that could maybe…form…make more- of a clarification.	
	Amica:	Okay-. Thank you, Yara. Does the Bible help you in any way to live out what to believe is God's will for you in the Caribbean and in the world?	
	Yara:	Yes-.	
		Do you want to say anything about that?	
18:19			
	Amica:	… Yes, … because you do have some- scriptures, for example, about being cause,... living in this world- is where … it's really hard and going through all the turbulent times you… scripture can be not just a comfort a solace, and also that can help you to cope with all the different things about not being fearful, … know that, yes, I can be thankful, things I… if I'm,… for example in Philippians like, for example, I am thankful, yes, I am not thankful for everything I am not--- I am not… I am upset what is	
	Yara:	happening in Europe with all this fighting back and forth between Russia and Ukraine. But I know in my	
	Amica:	own situation that I can be thankful in that situation,	

19:37	Yara: Amica: Yara: Amica: Yara: Amica: Yara:	but not because I'm thankful that doesn't mean that I am more or less ignorant of what is going on in the world. So, I can definitely look at scripture to help me to navigate all the turbulent times that is occurring not only around… with me but around me. Okay, thank you Yara. Would you say that your relationship with God and use of scripture has informed, how you live today or even what you're doing professionally today? In most situations, I will say I try to allow scripture to navigate what I do every day, but sometimes it does not--- occur in those situations. But, you… the path is to allow scripture to navigate what you do every day, but sometimes you fall below. And you're not able to. … allow scripture to navigate certain situations. What makes it challenging or what makes it easy sometimes?	

	Amica:	Well… It is easy, maybe to succumb to your own emotions and situations in- certain instances. Cause sometimes… It is easily, … it is like they say hindsight is twenty – twenty so sometime when you go back and say, well okay, … it better to use a soft tongue rather than to delt with this situation like this. So sometime when in the moment you're emotional you would deal with something … harsh and then, when you go back, reflect, you use scripture saying, I could have done this, that better. So that what happen, … like in the moment you're not thinking about okay the scripture. So you allow your emotions to take over in those instances.	
21:59	Yara:	Okay. Thank you, Yara. We're going to turn now to looking at the text from Second Timothy. (Coughing) You want to pause for a moment. No-, I'm good.	

		Okay. Who would you say, are some of the main characters in the text from second Timothy one three to seven?	
		Well, …Paul and Timothy himself.	
	Amica:	Any other person you see within that short passage?	
		Well, he would have made mention of his mother and grandmother, yes, so….	
	Yara:	Okay, thank you, Yara. Why do you think this letter was written?	
		Well … I would believe that because Paul would have made a lot of travels all over and Timothy would have been in charge of… he was a missionary …an evangelist so he would be in charge a certain places. Paul couldn't have been because he would… I don't know if he was in prison at the time, or he was, making voyages to other place specify the word, but Timothy being young… and then is sometimes hard to…being young and	

26:01	Amica: Yara: Amica: Yara:	not having that experience. It sometime,… it is hard to continue and you get easily discouraged, so I believe that Paul himself would have written that letter to con-… to encourage Timothy to continue in proclaiming the word and also they were very close as… It was shown in the scripture that Paul looked at Timothy as a son. And, obviously, as his mentee so as a mentee you would, not like you- you can easily call, so you just simply write a letter and continue encouraging him and giving notes of advice in what he should do to continue his work in God and in Jesus Christ. Thank you, Yara. Why do you think Paul makes mention of his ancestors, as well as Timothy's mother and grandmother? Let me think about that... Well… ancestors to me throughout the Bible would …was very important and more or less form these, our people identity and their validity in various faiths. So that was very important… that was very especially important in biblical times, rather than in these times and let me read over that thing to mek sure… over that verse.	

	Amica:	So I believe why Paul would have mentioned his ancestors, as well as Timothy mother and grandmother is basically … indicating to him that his ancestors, along with his mother and grandmother was very much deep…was, faith base. Was faith base --- and use that foundation with his mother and grandmother and knowing that they were deep in faith, and then you can continue on that trajectory as well as his ancestors were deep in his faith, so he would continue his- ministry, so that why, I believe, why Paul would have mentioned his ancestors.	
	Yara:	Okay, thank you Yara. Now, you mentioned earlier that the relationship or the bond between Paul and Timothy would have been quite close and at Paul's departure you hear him remembering how Timothy was crying. Why do you think there were… there was that kind of emotional expression of tears? From-… Timothy? Oh… because they were close. I believe that Timothy, yes, obviously, he had faith before he would have met Paul, but his faith would have become--- more concrete and really his	

29:24	Amica Yara: Amica:	missionary and evangelist work would have been because of Paul and this close relationship of God and remember this would be at the beginning of Christianity and establishing all these various places to convert to Christianity and he would a had this deep amount of emotional… He would have had this emotional impact of Paul's leaving because of how he would have transformed him… his life… Timothy, because he would have brought Timothy closer to God and as well as maybe he never knew, if you would have seen Paul again because this was in the time you have a lot of persecution, so he didn't know. Maybe this would have been the last time he would have seen Paul. Is just an assumption of mine.	
	Yara:	Okay. Thank you, Yara. /Yes. /Now in the contemporary Caribbean experience, what do you think would be the response of the Church in seeing this young man crying at the departure of his mentor?	

	Amica: Yara:	How would… well, I will beI-... I think people would be like bewildered… like okay…I… How would the Caribbean... No I would say people will be bewilder like, why are you-, crying? … Just use what you would have gained from this mentor and use it so like… so-, because I will believe our cultural norms would have been different. So I believe that…I don't believe…, I do believe that they won't understand, maybe the impact of why, maybe Timothy would have cried but, at the end of the day, there are different norms, for example, if I was living in like Palestine right now or Ukraine, and this man brought me closer to Christianity… and he left, obviously I would have an emotional outburst because two different experiences, we are not in any persecution, right here in the Caribbean, so why are you crying? Rather than if I'm in Ukraine or in Palestine or- in somewhere in the Middle East, I will say, okay, I could understand… So yeah, different experiences and different contexts.	

	Amica:	Thank you Yara. And what about, you know as a male within perhaps any context? How do you think this would have been perceived?	
34:04	Yara:	Well-, the male,… like I don't believe maybe the male would have openly cried. I mean the female maybe -, but definitely the male would not… maybe he would have maybe feel a need to cry but he would have retreated and done it privately so because, obviously, you have like gender norms	
	Amica:	and all of these things factor into men realities. I don't believe that the men would have cried. Well, not the men would have cried but a young man would have cried because, like that is not the norm	
	Yara:	in these kinds of situations. Like okay, my mentor left, I'm going to cry not in those situations. But	
	Amica:	obviously if it was a female, it would have been…, it would have been different.	
	Yara:		
	Amica:	Thank you, Yara. And you said as a female, it would be different and what would be the perception of a male in this case, then?	
	Yara:		

		Perception... I would be…a male meaning that he's soft? Meaning that he is soft and like…what else?…immasculine in certain ways. So yes. I will say that will be the perception of a male in that case. Okay. Thank you, Yara. Now. What does this text mean to you, what do you understand as God's message to Caribbean youth after reading this text?	
	Amica: Yara:	After reading the text, more specifically verses six and seven is, even when certain problems come your way certain problems come your way, to keep the faith, don't-…. keep the faith be strong and you can get through your life's problems and because, obviously, as we need not a spirit of cowardice, but we need a spirit of faith and power. And even different problems that we are going through it might be small, for others, but big for other people, we can use, verses six and seven obviously to navigate our path. And then obviously self-discipline. Yes,… so, and then, like obviously any part that you take, you will have struggles and just,	

37:23	Amica: Yara:	keep the faith, have discipline. Once you have discipline keep the faith, you can more or less get through what you will get through obviously might not be what you would have imagined before but as I said, what – they say? When you plan thing God, … what the saying is… I can't remember : when you plan things, sometimes God laugh or something like that. Meaning that your plan, might not be God's plan and God's plan would more or less be different and better than you would have initially would have planned out before. So… yeah. /Okay. Thank you for that Yara. Where do you see yourself in the text? Or do you see yourself in the text? I will see myself… do I see myself in the text? At times, yes, I wouldn't say I fully see myself in the text, but obviously there are certain situations that would occur, that I would like be discouraged and like… I will completely… would ignore and forget about it, and then I would come back to … self-discipline and basically don't … Have self-discipline and basically don't cover yourself out of certain	

		situation. So I will come back to the text but to fully see myself in the text, no. But certain situations in my life, I can see where this can play.	
		So, which character in the text would you say most identify with?	
	Amica:	I will say, Timothy, at times ---. I can see myself. Or even sometimes Paul since I'm a teacher. (Chuckles) So… , Paul at times. At times I can be Timothy and at other times I can be Paul, especially since I'm a teacher.	
	Yara:	Okay. And within the context of faith and a growing faith… which character, would you identify with there? Both of them as well?	
		I would- say mostly Timothy.	
		Timothy.	
		Yeah	

		/Okay. Thank you, Yara. Would say that this is an important text for Caribbean youth?	
	Amica:	Yes, I will say definitely- it's an important text for Caribbean youth. Sometimes obviously snippets of the Epistle more or less are… more like, for example, the children on young people be more familiar with the Gospel rather than the Epistle. And they will get like snapshots and snippets of pieces of the Epistle. And most times they won't understand the actual history behind it. More or less, they will say Timothy, so when they would read Timothy they would say okay, that would be a older man, rather than okay, no he was very young, so it is very important, to Caribbean youth but because of lack of exposure they wouldn't know the importance to them so they would mostly gravitate to the Gospel because, obviously, that is constantly being push …I wouldn't say being pushed to them … they naturally gravitate to that.	
	Yara:	Okay. Thank you, Yara. Do you think the experience of our ancestors has a role to play in	

		how we learn and live out the Christian faith in the Caribbean?	
		Yes, of course, yes-, of course. And some people would say that's the reason why (laughs) we shouldn't even do the Christian faith. So people would agree to do the reverse. But … yes obvious, yes, because, for example our ancestors, …Christianity formed this,… was their basis in their faith throughout slavery… obviously. So yes, my answer is, yes.	
	Amica:	Okay. Thank you, Yara. There is something that you mentioned just now that… the whole idea of our Christian faith as Caribbean people comes out of our slavery experience and that some people would think well on that basis alone, we shouldn't even bother with Christianity. Do you think that that is a prevailing view that young people confront as young Christians growing up?	
	Yara:	I… let me see...I would say so----. Because…well… I will say yeah, I will say so. But… the thing is that I don't--… bel- well…I don't believe young people	

46:12	Amica: Yara:	would more or less… How-… would I say… now… would be bringing up like slavery over and over and over but... I would believe… so like, for example, like people would say well…because slavery, they would say well the Europeans would have introduced Christianity, to the slaves and they would have used that as a way to enslave the slave, so why should I join into this religion? So you do have a growing, a growing amount of, young people going to that like, why should I be going into this Christianity-… thing. I don't understand that because of slavery. Why, would God allow us through three to four years in bondage like why-- . So, some people say that and then… So yes, I will say that. But only for young persons who sometimes would have more or less go through the history of slavery and half of them or fifty percent of them will say, well, I don't understand why people continue with this Christian base belief so… I don't… I will not. I don't understand, so I would refrain from that. So I will be- yes. So maybe fifty percent- . And also, you have to know that some people just go to church for the motion so. (chuckles) For the motion, so they might not even	

		have a basis for that answer. So a lot of them just going through the motions as well and don't really have a concise ideology of their own faith as well. And I more believe --- the latter for younger persons.	
	Amica:	What- do you mean when you say you “more believe the latter”?	
	Yara:	Meaning that I believe younger persons are just going through the motion. Work, okay. I'm familiar with going to church because I was going to church consistently growing up. So, okay, let me just go once a month or two times a month and it just… so it becomes a routine --- so is not a basis of their	
	Amica:	own actual faith. They identify their own faith or- coming to a conclusion… saying that they don't	
	Yara:	believe in this…don't believe in this Christianity, because of their ancestry, because of their African	
	Amica:	ex- their African ancestors’ experience. So you could have neither-. You could have… so you have people that are in between some people that don't believe in Christianity, because of their African	
	Yara:	heritage, some people that believe in their Christian	

50:16	Amica: Yara:	faith, because of their African heritage. And some people just going to church, maybe once, twice a month, because it is a routine and what they know. And I believe more people is with the routine of just going to church like once or two times a month like that. Or maybe, once in three months. Okay. Thank you, Yara. /Yes. At what point in your own faith journey, did you come to terms with those realities in terms of our Christian faith being something that was inherited from our colonial experience, but you know even with that awareness, be able to come to some reconciliation with it, in identifying yourself, still today as a Black female of faith? Oh well, I will say in my late teens obviously. And then for me myself, I like to do a lot of research, like sometimes I will be interested in European history, sometimes Caribbean History and doing my research and obviously you did Caribbean history	

		in school so saying that… okay, I understand what I can see the revolution in my life and continue with that. In with that and then you get more of the history of knowing that well, we did not only inherited it, but it was used as a tool to enslave us.	
	Amica:	Like, for example, your religion that you would have done in West Africa that is no good. Okay here is this Christian faith do this, and then, as I said the same word was used to more or less misinterpret the word to enslave us. And justify slavery so… but… and obviously some people who would have known about this would say well okay, I am not	
	Yara:	doing this anymore, but, for me, I can see the revelation in my life, so I would have continued with	
	Amica:	that faith and knowing that obviously any piece of literature can be misinterpreted and can use to validate any- ideology or any ideology or ambition.	
	Yara:		
	Amica:	Do you think that in your research, the African experience or the slaves would have come to understand the message of God in a liberating or… yeah, in a liberating way? So, although the	
	Yara:	message that was being pushed onto them was one that kept them in oppression and poverty and	

55:06		despair that they on the other hand, were able to identify with the God of the Bible, who is a liberator, who is someone who stands on the side of those who are oppressed?	
	Amica:	Yes, I would believe that they would have--- been liberated-, and they would have seen how God can manifest in their lives even through their oppression and poverty throughout the years and all of these things and because you can… because they cont… these people through their ancestors still had faith and---- you have various seems like 'kumbaya' that would have been a result of that faith and well … and that had a feeling of liberation, even within their own --- oppression as well.	
	Yara:	Thank you, Yara. What role, though, do you believe… or do you believe that the African religious experience and now today our Caribbean culture has played any part in how we live out our Christian faith?	
		Yeah, I will believe… yeah well, for example, like… yes, like choruses, the way choruses… singing	

	Amica:	having to me various instrumentation in hymns, rather than just… I will believe it was just… well I never actually research, Early European- Christian- well, I wouldn't say early,… like Medieval, fifteen, sixteen hundreds, how their hymns were done. But I will believe it was just piano. But you have Africans that would have introduced the drums and all of these would have been incorporated in how- Africans would have celebrated. So the way how Africans celebrate Christianity, it would have been different to how Europeans celebrated Christianity. So you have that cultural diversity and I see that we still-- incorporated in Caribbean Christianity. And not only Caribbean Christianity anywhere, you have the African diaspora. In the US or in parts of Europe.	
	Yara:		
	Amica:	Okay. Thank you, Yara. Now as we continue to look at history and text you mentioned verse seven being a pretty important passage. Or important part of the passage. Now as Caribbean people coming out of an enslaved past does this verse in any way hold a message of resistance against the forces	

	Yara:	that usually oppose God's goodwill for the life of His people? Oh, repeat that question, please? Let me make sure that I understand you. Does verse seven of Second Timothy /Seven /Chapter one, does it hold any message of resistance against the forces that often oppose God's good will for Caribbean Youth? Especially given our historical experience. Of course, God…	
1:00:32	Amica: Yara:	God has not given us a spirit of fear, but of power and love and of self-discipline. Is there any hint of resistance against any forces that sometimes continue to enslave or manipulate or destroy the fullness of life for young people? Yeah, I can see that- obviously you have various-a/…well, you have various situations obviously and	

		situations that can be opposing and that can more or less can oppose certain person goodwill towards them. And- then, let me see… Yes, so I do believe-	
	Amica:	--- that this scripture can be seen as a resistant to any opposition of goodwill that can be, that can be	
	Yara:	against any youth or young adult. I can definitely see that, because of our historical context, because you do have all of the… obviously will not …we don't have this... I will say this, overt racism, because obviously we're in the Caribbean, and we	
	Amica:	in a predominantly… Island or countries-- within the Caribbean, we predominantly African ancestry obviously so we don't see like the overt racism. But you could see all the trickle down effects of	
	Yara:	classism, and colorisms and all of these that can form base in our own mentality and how we go from day to day. So obviously if we can use, verse seven to make sure that we can remain disciplined and remember that you know in our own faith----, we can have power to resist any opposition to our own goodwill and sometimes our own… lack of belief, can be a stone in our path as well, and if we can remember to be patient and wait and, resist any cowardice that can consume us, we can , keep the	

		faith and continue on our path. So yes, I can see that.	
01:03:07	Amica:	Okay, thank you for that Yara. What are some of the forces that young people contend with today, in the Caribbean? What would you say, are some of those things that they need a verse like verse seven, to help them to overcome the forces that	
	Yara:	want to destroy God's good plan or good will for their life? What are some of those forces?	
		In the Caribbean... well…	
		And you mentioned earlier, some that are not so… you- used the word 'overt' like racism but it trickles.	
		/Yeah	
		/Are there any other things that young people have to contend with?	
		Well … I will say more or less, let's say family dynamics...(chuckles) I will believe,… cause if you look, … well it's changing culturally and- I will	

	Amica:	believe African diaspora, not just Caribbean, you have -- more or less, single motherhood within Caribbean homes. You have a lot of single mother parents and absentee fathers so that's another force that young people have to contend with. So	
	Yara:	more or less --- that can even rob their own future reality. And some of them might not think that it can more or less frame their own life and how, they actually would navigate their adult life. So that's another force, I will say. Family dynamics within the home obviously. So I will say that's another force within Caribbean household.	
		And how does faith in God, or a verse like this help persons to, not allow themselves… yeah not allowed themselves to fall into the trap or the influence of those dynamics that constantly oppose	
	Amica:	God's goodwill?	
		As I said… Like more or less not doubting the process. Let me see, as…remain in faith … steadfast and, obviously, you would have times of	
	Yara:	feeling sad. Like, for example, let's say if you,… you're in these family dynamics and if you're	

01:07:30	Amica: Yara: Amica:	dealing with abuse and all of these things obviously you will very much, have a spirit of cowardice in these times. But even in those situations it you…the overall reality to still have faith and more or less as the days, weeks in some cases, the years go by you will come on top of this enlightened and you would actually get through whatever problems, you are facing in the past. And sometime when you in the midst of it, you would say well… I will not get through this but once you keep this text verse seven deep in your heart, you would have this, you will feel warm and this comfort that you can get through even in the bad issue that you are currently facing.	
	Yara:	Okay, thank you, Yara. Do you think that our colonial experience has had an impact on the way that we interact with scripture today? …Yes, I would believe like… I would believe so. If you looking at Caribbean base like, for example, you have like the Rasta… Rastafarian Movement and obviously that come from you know Marcus Garvey … Marcus Garvey lectures and also our	

		ancestors experience in that context as well. And so they would have maybe created their own religion in that context. And also because of our experience when we look at certain enslavement within the Bible, we would also reflect on our past ancestors' experience, and so I will say yes-.	
		Okay, thank you, Yara. Would the meaning of the text change if you learnt that this letter was not written by Paul?	
	Amica:	I wouldn't say the meaning of the text, would ha- I wouldn't say… to me the text is there… It is... Okay…, let me… if Paul didn't write the text to Timothy… The mean… no I don't believe that the meaning would have changed. Because the word is more or less there. And if you would have used this same verse, for example, verse seven or any way in Timothy or even the first letter to Timothy and we see that God would have revealed yourself with you, even if the author was not Paul and obviously someone will say, well, that mean it's not valid. But even once that texts would have revealed God to you, you can still use it. So it would not have	
01:11:44	Yara:		
	Amica:		

	Yara: Amica: Yara: Amica: Yara: Amica: Yara:	changed. So I will say no-. Because at the end of the day, we can use if it's a … author whatever this author would have written to Timothy we can use whatever this text…in our lives. So yes, it was originally written for Timothy, but I can see how this can be manifested in my life, even if it's not Paul that wrote it initially. So, yes. Thank you, Yara. And what role, do you believe women play in the legacy of faith in the Caribbean family? Well... It's paramount-because…paramount…because in most families, not all families… but in most family is the mother, that is more or less the driving force of faith today in the Caribbean families. So yeah/ /Do you see this coming out too, in the passage? Of course, yes, because he would have… Paul… well if it's Paul. (chuckles) Paul would have mentioned Timothy's mother and grandmother. So	

		yes, I can see where women would have played a role in this text.	
	Amica:	Paul mentions the sincerity of the faith of Lois and Eunice. What are your thoughts about this sincerity of faith?... What does it mean?	
	Yara:	… Well ,…mean? I will say, yes, Paul would have mentioned… me-... meaning that your mother and grandmother would have had this great profound faith in which your grandmother would have passed on to your mother and your mother would have passed on to- Timothy and e would have been fully actualize because of Paul. So, meaning that you have a prerequisite you already have a foundation of faith because of your grandmother and mother so obviously if you're being discouraged in which Timothy was, you can more or less use your	
	Amica:	foundation of faith that you would have been exposed to even before he would have met Paul. Because of your… because of his mother and grandmother so that was how I interpreted the text.	
	Yara:		

01:16:26		Thank you, Yara. And is there any value in the sincerity of faith in order for it to be transferred from one generation to another?	
	Amica:	Yes, because most, …well like most Caribbean youth would have inherited faith, through their mothers obviously. And let's say if your mother, grandmother is… their faith is sincere… meaning their faith is- spirited, it is not a superficial type of faith it's a deep profound faith, you can actually …if you can see your mother going through life daily	
	Yara:	having this deep sincere faith, you can actually--- inherited it. Meaning that you can say, okay this woman don't have… I'm just making a example… is in poverty but still have faith, still believe God will manifest in her life, why shouldn't I believe that in myself? And that would be the foundation of faith and, obviously, in the future, or in the future, my own path with faith and revelation of God, in my life will compound-- with the foundational faith that I would have witnessed from my parents… could	
	Amica:	form part of my faith. So that's… so yes, I can see how that can be.	

01:20:11		Okay. Thank you, Yara. We're gonna look now at language and how it helps to generate meaning. If the text were read in St. Kitts-Nevis dialect, do you think it would make a difference in how persons, young persons understand it?	
	Yara:	…Will it make a difference? Ma-, yes, maybe-. But I'm looking at some people-- only could speak dialect they can't read de dialect. (Laughs) But … Well… no I wouldn't- say e wouldn't make a difference. I wouldn't say wouldn't make a difference… because to me, let me take back my previous answer, no. It wouldn't make a difference. Car…at the end of the day, it could be written in St. Kitts and Nevis style of writing, but it always come back to interpretation of the Word, and you need a spirit of discernment. Excuse me… to read the Word. So It wouldn't make a difference. So I don't	
	Amica:	believe it would make a difference. No---.	
	Yara:	Okay. Thank you, Yara. When a message is shared, does it connect with you,… when does it connect with your most? When it's strictly Standard	

		English, or when there is some use of local dialect?	
	Amica:	When does it really resonate with you most?	
	Yara:	To me, it could be either. To me it could be --- in Standard English or it can be--- dialect. So for me, I am not partial to either. It can resonate to me either in Standard English or dialect. So yeah.	
		/Okay. Thank you. So, would you be one to advocate for the Bible being translated into St.Kitts-Nevis dialect?	
	Amica:	No, because I …no. Because I don't see the difference that would-- I don't see the difference in converting it. To me the same thing would occur, so I don't see the difference in translating it. No.	
	Yara:	Okay. Thank you, Yara. Now we're gonna look at	
	Amica:	the way forward. So, what are your thoughts about how the church today teach from scripture?	
		Oh…how the Church today teach scripture?-------... Well, in my own experience… for example, like with… in a typical Methodist morning service, you	

1:23:01	Yara: Amica: Yara: Amica: Yara:	have what, four texts, you have: the Old Testament reading; Epistle; New Testament reading, and you have the Psalm. So you have more or less four scriptural texts that will be read each Sunday, most times. And then, when the sermon, most times it would be concentrated on one. So my- main criticism would be like… if you're not using all four, I don't see the purpose of reading all these four texts. And I, understand, but I don't see--- if you're not going to do the sermon on all four and see how all of them are related and they are related, to me it doesn't make sense. To me it's a routine so that's my main criticism. How the scripture it taught to people, because most people will only go to that morning service all right. You're not going to get about ten percent of that morning service, you would see them at Bible Study. So- that's my main-criticism in that regard. More or less that-, one scripture will- be concentrated and you not going to see the relation of the other texts that was read on that Sunday as well--. And also, maybe, also not… more… bringing our past enslavement ex…, ancestry experience within the scripture as much as it should be, because that more or less forms	

		what our foundation in any Caribbean life and even American life so. So that's my answer. Your- last comment, could you -- repeat that? Oh, I was saying that the lack of incorporating more or less our experience with slavery, in scripture. It is more or less sprinkled. It is not that much incorporated. So you're saying that it should be utilized more then? /Yeah it should utilized more. Okay. Thank you, Yara. Yes. Are you able to connect easily with lessons that are taught within the context of the Church from scripture? Yes, I could. Yes----.	

		Are there any suggestions that you have for making the way that the church goes about teaching to young people, especially more meaningful? …Well-, obviously as the parts of my answer currently will go back to one of my past answers. In the regard of… and this is a me criticism from young adults is having all of these scriptures read in church and there's no relation to one another, when the sermon is being spoken from the pulpit. So that's- one as well, and also, you know utilizing youth groups and then within those youth groups, you can have Bible Study inviting the minister and also using young adults' experiences so actually see how… to show that the word is manifested and to use the word to actually navigate their own experiences. So- utilizing the youth groups as well. Okay, thank you for that Yara. You mentioned quite a few times, within the conversation that we're having the need for discernment in being able to clarify the truth from false interpretation of scripture. Do you think that this is an area that we as a church can perhaps look at some more in helping people	

		to discern from scripture … or in their use of scripture, what God is really saying? Of course, it can be used because as I said that the scripture- can be easily misinterpreted. So if a young person take it upon his or herself to read the scripture it can be easily misinterpreted and easily can be discouraged as well, so you know to make sure, that a spirit of discernment is needed to read the scripture. That can be more or less---…be spoken about within the church and so forth. So yes, it is needed. Thank you, Yara. How could the church help young people to see the importance of scripture in developing their relationship with God? …Well, it … utilizing different youth groups. So… cause you can basically be exposed to more younger piece… younger persons… sorry… and have more in depth conversations of scripture -- impact in young persons' life. And also, it can be done through the Minister on Sunday, because obviously there will be saying the sermon at	

		Sunday. So I can… so those are the two areas that I can see where that can be manifested. Okay. Thank you very much Yara, for your responses. I think that's basically all I wanted to cover in the conversation. Is there any final thought or perhaps any question that you may have? Any thoughts... Well, I…any thoughts no I'm thinking hard because maybe after I logoff I would have a question. (Chuckles) Because sometimes question come to you like minutes, like a half hour later so that's,… trying to think cause sometimes that's how my mind work, sometimes… /Oh Yeah… so I wanted to know if you would have seen in your own experience how our past with slavery and postcolonialism have redefined Christianity or not only young adults but Caribbean people in general? Personally, yes. I see how, and as you said, quite rightly earlier that our experience of scripture can be used as a tool of oppression or as a tool of emancipation. And how as a church or personally (chuckles) if you are not intentional in getting to the	

		heart of the message in terms of who this God is, in our experience, then it can become just something that you do out of routine rather than being a relational experience and that really makes the difference when it becomes a relational, supernatural encounter. So… yeah. Okay-. And a other comment. I believe that the church should also, as I think I would have commented on,… as, incorporate our past history as well, because our past history can be the reason why some persons would reject religion, obviously, and Christianity. So I believe that our past experience with slavery and postcolonialism and all of these, should be more-- upfront within the church rather not talked about. Because obviously we, obviously some persons reason for not wanting to be a Christian is because of our past ancestors'-experience so that was a comment that I have. Okay, and within the Caribbean experience, right now, you find that several nations, including our own are now considering you know becoming	

		Republic so distancing ourselves more and more from the empire. Yeah. We know as Christians have to continue the process of, making our experience of Christianity and the Bible our own. Yeah, our own--, because at the end of the day, these- people who will say, well, I am not a Christian because of our own colonial experience would be bewildered, why I will still continue in this faith. So if God is being revealed to me through scripture that is why I will continue and to have our own experience and not base it on other person's experience, so I do agree with you in that regard, yes. Yeah, and it's a conversation that continues and must continue, especially among young people, because if you look at the church I'm sure you will see that very often times, after a certain age young people tend to disappear. (Chuckles)	

		(Chuchles) That is true. Yes--. So are we doing enough to help persons to connect with- the message of who God really is within our historical experience, yes, within our cultural experiences, yes …but within the bigger picture of life on a whole. And I still believe strongly that God is and has- always been right there in the midst. And it is because of God and God's presence, why as Caribbean people, we have not perished in the midst of the perils that have come our way. Exactly-. Okay. Is there any other comment or question that you may have? No more comments---. Thank you very much Yara., Really, fruitful conversation and I'll ask you to hold as I end the recording is that okay? Yes-.	

1:23:13		Recording Ended	

Pseudonym: Island Girl

Participant Identifier: 09b35y4le

Date of Interview: 12th April, 2022

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay Island Girl, so the recording has begun now and we'll begin with some demographic questions. Can you tell me briefly about yourself, your family and what do you do. And begin with your age, then about your family and what you do.	
	Island Girl:	Okay, so I am 28 years old, I come from a household of six, both my parents are, they're married, I have three sisters two sisters and one brother. But I also have a older brother who doesn't live with me. That's just my father's and I am a psychiatrist by profession.	
	Amica:	Okay, thank you. How do you identify in terms of class, gender and race?	
	Island Girl:	Class? I guess, I would say, I come from the working class, I am a female and I am black.	
	Amica:	Okay. Thank you. Would you say that you have a relationship with God?	
	Island Girl:		

		Yes, I will say, I have a relationship with God. I believe in God, and I believe He is the Creator of all things, and He is the reason for us being alive.	
	Amica:	Thank you. When, would you say you first became aware of this relationship with God?	
	Island Girl:	I would say in my teen years around fourteen, fifteen would have been my first personal encounter I would say. A mean, I always went to church as a child and you to church, but not necessarily ever thinking about the actual experience that you have for yourself. So around that age I became most aware of, seeing things that I guess didn't really make sense, so at that point is when I realized that there is a God and he's the one who is responsible for a lot of things that we can't make sense of.	
	Amica:	Thank you, Island Girl.	
	Island Girl:	/ to put it that simple.	
	Amica:	Okay. Does scripture help you in the way you connect with God in your ongoing relationship?	

	Island Girl:	Yes, there are scriptures that help with my connection with God. But then there are also some scriptures that make it a little confusing to say … for lack of a better word. It doesn't always track with what I know, but mostly scriptures do help.	
	Amica:		
	Island Girl:	You want to see some more?	
	Amica:	I guess, there are some scriptures that are somewhat conflicting in different parts of the Bible. Like, they are things from the Old Testament that sort of conflict with things in a New Testament and there are things that are conflicting with what we do currently in this century and so yeah.	
4:03	Island Girl:	Okay. That's what I mean.	
	Amica:	Thank you, Island Girl and do you think that the Bible is the literal Word of God or a revelation about God's word for human beings?	

	Island Girl:	Well, I think the Bible is a revelation of what the Word of God… there are some things that probably are literal, but most of it, I think is a revelation of persons' experiences with God … with people of God, the Holy Spirit and yeah.	
	Amica:	Thank you, Island Girl. Do you think that the Bible … How would you…how often would you say you read the Bible?	
	Island Girl:	Well, I used to read Bible almost every day …I'm being honest now. But sometimes I don't do that now. So maybe like three times a week, at least, I would read the Bible.	
	Amica:	Okay, and why, would you say read the Bible?	
	Island Girl:	Why? To get better understanding of God and His principles and the reason why we trust Him and believe in Him and worship Him.	
	Amica:	Okay, thank you. What are your thoughts on the New Testament in particular?	

	Island Girl:	Well, my thoughts on the New Testament i- are that the New Testament is a collection of what would have happened or transpired after Jesus died on the cross for us. Or tracking to Jesus dying on the cross for us, and so basically Christianity in the strictest sense of the word. That's how I view the New Testament. That's how I view the New Testament.	
	Amica:	Thank you, Island Girl. When you read scripture do you understand what God's will is for your life?	
	Island Girl:	I would think so, yes, most of the times I do.	
	Amica:	Okay, so you're saying 'most of the time', so are there times when it's not so clear?	
6:28	Island Girl:	Well, if… ok well we're talking about the New Testament at the moment, right?	
	Amica:	Yeah.	

	Island Girl:	Yeah. So I guess I said most, because well, this is mostly in the Old Testament though so probably this doesn't really apply here, because you know, there are points in the Bible, where it says that women should not be, in places of leadership and things like that in the church so that … those are the parts that I'm thinking of.	
	Amica:	Oh, okay. Alright, thank you Island Girl. Does the Bible help you in any way to live out what you believe is God's will for you as a Caribbean woman?	
	Island Girl:	Yes, it does the Bible always gives us ways and shows us that ministry can happen at any point in life through anything that you do so, there are scriptures that would. Would arm, encourage that and compound that… that no matter what you do, you are a vessel for Christ so yes, it does help.	
	Amica:	Okay, thank you Island Girl. And now we touched earlier on the role of women in perhaps the New Testament and the Old Testament and how the Bible sometimes treats women. But what about, how the Bible may have or hasn't influenced how you have now become a woman who has some leadership role within wider society as a	

09:14	Island Girl: Amica: Island Girl: Amica:	psychiatrist? Would you say that the Bible has helped to inform, who you are today? Well as I said, I think that being a Christian at any point in life, any profession, there… God is the greatest physician, but he also gives us talents, that we can use to help others, so in my v-, I view myself, as somebody that is trying to help others through being a doctor. So I think that the Bible do- did inform my decision to become part of the… my decision to become a doctor. I always saw myself as somebody who's willing to help persons. Okay, thank you Island Girl. Now we're gonna look at the text in particular and we're going to try to analyze what the text is saying. Who would you say, are some of the main characters in the text from second Timothy Chapter one? So the text, … well, made specific reference to God, to whoever's grandmo… they were talking about their grandmother and their mother and also yeah those three mainly… Forefathers or ancestors and God.	

	Island Girl:	Okay, thank you. And the name of the letter gives us a clue as to who is receiving it as well.	
		Yeah	
	Amica:	/And who's that person?	
	Island Girl:	Timothy.	
	Amica:	Okay, why do you think this letter, would have been written from the short portion that you would have interacted with?	
	Island Girl:	Well, Timothy is a letter to Timothy, so I think there was somebody trying to say to Timothy, …well Paul was saying to Timo- Timothy the reason, why or how he had seen faith through other persons. Through his ancestors. And trying to persuade or convince him of the same.	
	Amica:	Okay, thank you Island Girl. Do you think that there was a problem or an issue that Paul may have been trying to address in this passage?	

	Island Girl:	Possibly but, I guess, there were some persons who may not have believed, so he was trying to give examples of persons that would show them that these things do exist or these things do happen.	
	Amica:	Okay. Thank you. Why do you think Paul sees it as important to mention his ancestors, as well as Timothy's mother and grandmother?	
12:56	Island Girl:	Well because, as people as a young person, especially, we are very much influenced by our families and by our parents, in particular, and the persons that we grow up with. So, if your parent, or parents are usually churchgoers or Christians it's more likely that you may follow the same path. Not necessarily, but you may more likely … and not because your parent may or may not be a Christian it doesn't mean that you wouldn't become one for yourself, because you have your own experiences. But you are very much influenced by the persons closest to you in life.	
	Amica:	Okay. Thank you. What do you think about the image of Timothy crying when,… as a person from the Caribbean.	

	Island Girl:	What do you think about the way that Paul remembers Timothy crying as a young person?	
		Well seeing someone crying usually shows that they are very much having any emotional conflict or sometimes, it could be that they're having something happy. So it shows emotions. So I guess that seeing somebody crying is usually something profound because it means something very sincere.	
	Amica:	Okay. Thank you, Island Girl. And Paul remembers his tears when they were going to be parting ways, so it could have been something… yeah, very sincere. Why do you think he may have been crying though? Would it have only been because he was leaving?	
	Island Girl:	Well, I… he may have been crying because Paul was leaving or because he was thinking on what was said to him and he may have realized that it's more than what he probably was thinking about before.	
	Amica:	Okay. Thank you, Island Girl. If Timothy lived in the Caribbean experience and he was observed by others,	

		crying as a young person. What kind of response you think... or how would that be interpreted?	
	Island Girl:	Well, him in particular being a man would also very much influence. I would say that in the Caribbean, we… and maybe in other parts of the world, but in the Caribbean, we tend not to encourage emotional displays by males. So I see…, I think, seeing him in this context, some may think that he may be weak. Some may think that it would be something that's very serious that's causing him to cry because men don't tend to show emotions, as we do. So in the Caribbean context that's how, I think it would be seen.	
	Amica:	Thank you, Island Girl. What does the text mean to you if you were to summarize it? What would you say it means to you?	
	Island Girl:	So for me, I think that it's really trying to show us that, we can see experiences through other persons. And we can also experience things for ourselves, and even though we have these experiences because, we trust in God, we shouldn't be fearful, we should be more happy than necessarily fearful. And so, therefore, we should,	

	Amica:	have a deeper connection with God through being thankful for whatever we have.	
	Island Girl:	Okay. Thank you, Island Girl. Where do you see yourself in this text? Or do you see yourself in this text?	
	Amica:	Well, let's see… sometimes I think about when I am at work, and I have a... emergency or something where somebody may seem to be dying. And I have to think about having to be in control, rather than panicking. And then I think,… I can also think of experiences that I've seen from older colleagues, or even, I have some family members that are also medical personnel. So there are things that you can relate to in this text even in work life I can say in this.	
	Island Girl:	Okay…	
	Amica:	/ And the persons ha- also have deep faith in God.	
	Island Girl:	Okay, thank you Island Girl. And which one of the characters would you say you identify most with?	

	Amica:	Well… arm… I am a person who, I don't always say much so, when I get emotional, I cry. (Laughs) So I guess I would see myself as the crying person in the text.	
	Island Girl:	Okay. Now, within a faith community like Timothy's where Paul pays, particular attention to Timothy's mother and grandmother, as people of sincere faith. Would you say that in this text Lois and Eunice play a role in the shaping of Timothy's faith?	
	Amica:	I would think so because they are both his mother and grandmother, and I would assume that he had, or he grew up around these persons. So him, seeing them having sincere faith would more than likely encourage him to also, have that faith, once he's experienced God for himself.	
19:47	Island Girl:	Okay, thank you Island Girl. There isn't any mention of Timothy's father though. Does that arm concern you?	
		Concern is … okay well maybe it's not alarming because there are a lot of families that don't have father figures around. There father isn't there or the grandfather isn't there. A lot of person, especially in the Caribbean grew	

		up with their mother or their grandmother or the mother and the grandmother cause their fathers are not in the household. So it, it could be concerning for Timothy because he's a male. Could be concerning for anybody not having your father it is concerning. But I guess it	
	Amica:	didn't… I didn't even really think about it as something strange because we are accustomed to having those types of households.	
	Island Girl:	Okay. Thank you. Arm, but the fact that Timothy… for Timothy Paul highlights them, and you know names them too, and that doesn't often happen in scripture	
	Amica:	where women are named.	
		Yeah.	
	Island Girl:	/ do you think that there is some greater significance that they would have played in Timothy's formation, as someone who eventually took up leadership role; lived out his faith within the Early Church?	
		I think so… a mean... There are… I mean, even now there are alot of the leadership positions in churches are held by women. We don't see men or young men that	

		much in the church leadership in this day and age. So I'm get… I think that, that it's probably part of the reason	
	Amica:	why he said it, because the fact that these women had to take up these leadership roles in order to you know guide others it's very significant.	
	Island Girl:	Okay. Thank you, Island Girl. We're going to look at now, the text and its significance for the Caribbean context. Is this text, important for you, as a young person from the Caribbean?	
	Amica:	I would think so, as a young person from the Caribbean. Seeing somebody that has sincere faith encourages you to continue in your faith, because as young persons we tend to refer to, a guess what we call hypocrites, persons who say one thing, but, may have behaved a different way or a continue to behave a different way. And so when you see somebody who is actually very sincere in faith then it's more encouraging for you somebody who has… who is more real. Or … more realistic in life. So sincerity, is very important in young people's minds. Including mine.	
	Island Girl:		

	Amica:	Thank you, Island Girl. Do you think that the experience of our ancestors as former slaves. That, that would have played a role in how we live out our Christian experience in the Caribbean? Or it still does play a role in any way? I do think it did play a role. I'm… the way in which it played a role is… I guess could be seen as something that might be a bit surprising because, coming from Africa, we are, well, I know, Christianity existed there before, but they always portray the tribal type of Africans that came across to the Caribbean. And then the person that to- told you about Christianity are… is slave masters. So for persons who experienced slavery to actually believe in Christianity is something that is… I guess…maybe my mind blowing a little. Which also shows that they must have had their own experiences for themselves with God, who inspired them to then believe me in Christianity. Because if you are being abused by this person who's teaching you about Christianity. And then you still believe in Christianity, then there must be that there is some sort of personal experience with God for yourself, for you to believe. And it shapes the way we, worship now. The places we worship now. Because the slaves built a lot of, the older,	

26:25	Island Girl:	as we say, the older churches, the Methodist churches and the Anglican churches the Catholic churches. So slavery did play a big role in Christianity in the Caribbean.	
	Amica:	Okay. Now as Caribbean people, you quite rightly pointed out that the brand of Christianity, that we have it would have come from the colonizers or, as you said, the slave masters. Do you think that has still remained a part of our experience in the Caribbean?	
	Island Girl:	Well, I... well as you say the brand that we have from the slave masters, so a lot of the Hymns that we sing, make reference to the things that we can't really relate to because it's not Caribbean. (Giggles) If … they're speaking to, you know, like temperate temperatures: snow and cold, and we really just have sun all year round. So there are some things, yes, that are still remnant from that experience or that time. Yeah.	
		/Okay. Thank you, Island Girl. And what about the way that we interpret scripture? Does it still reflect our colonial past? Or is it different now considering the ways in which we determine what is right and wrong, the way	

		we- treat our environment, the way we view our world, and some of the issues in our world today, like sexuality and equality and freedom of speech, do you think that our colonial experience still impacts, the way that we view the world through the lens of scripture?	
	Amica:	Um I think that it sometimes still pops up. In the beginning you asked about what class, I think I come from, and I think sometimes the class… still shows up even in church, you know that there are different class of people, even in church. But I think we are starting to move away from you know those sorts of thoughts. So…	
	Island Girl:	But I think it still does influence us sometimes. Cause you know we have some people, some of the… I guess not persons who are not as financially rich as others we think that the are looked down upon even at church. They would say only certain people are allowed to do certain things at church and so… yeah, I think sometimes there are certain things that are … that still goes on from the colonial times.	
	Amica:	Okay, thank you Island Girl. Now, have you been able to live out the scriptural lessons that you would hear within your context of- the church environment?	

	Island Girl:	Well…ha! Sometimes, I guess, we have to… I think so. Maybe we don't always interpret it how we should, but I think we do by example I am part of the Dance Group. And there are some persons who still think that, dance shouldn't be happening at church, because there are only certain things that should happen at church, but then there are scriptures that speak to praising God through dance and music. So I think that I am able to live out some of this scripture. That is in my life at church.	
	Amica:	/Okay. Thank you- And earlier you mentioned, you know there's still these kind of class structures, even within the church environment. Like, when Jesus encounters certain things he interacts with them to bring about reform and he promotes fullness of life for everyone and equality and so forth. Within your own experience, have you been able to use scripture as support for you in addressing some of those issues in life generally in the church context in particular? Have you been able to- do that?	
	Island Girl:	Yes, I think so. I sometimes I especially try to advocate for the younger persons in church because we think	

		children or teenagers they don't have the capacity to do certain things. So you use scriptures that…where Jesus said, “let the children come unto him” or give reference to Jeremiah who thought that he was too young but God told him that he wasn't too young to do anything. So yeah… there are scriptures that we can use to- promote these… certain things in church.	
		Okay, thank you. Now. Would you say that second Timothy one through to seven can provide any guidance about how to live as a Caribbean Christian? A young Caribbean Christian?	
	Amica:	Yes, I think it does, because we have good examples in our ancestors. Not meaning way back ancestors. I mean even my own grandmother, and my mother, grandfather, you know, aunts, uncles, cousins, older cousins that have displayed faith and sincere faith in Christ. So it- does give context, to me, as a Caribbean young person, cause we have these examples. And they have, they have persons who, no matter what they go through in life, they don't show fear they show that they still trust in God, no matter what is happening. I can think of even somebody in church at this moment, they go through a	
	Island Girl:		
	Amica:		

		lot of trials, but they always say, no matter what God has- their best interests at heart, so they've always pushed through.	
33:20	Island Girl:	Okay, thank you, Island Girl. We're going to look now a lil bit more at History and text. So we're going to look at verse seven where Paul says that you know God has not given Timothy "a spirit of cowardice, but of power and of love and of self-discipline." Now, does this text hold any message of resistance against the forces that sometimes oppose God's will for young people in the Caribbean?	
	Amica:	Resistance against the forces that go against God's will …	
	Island Girl:	/or like you said earlier, where you know you know this person in particular who… they have experienced quite a bit in life, but they keep pushing through because of the faith that they have. Paul says to Timothy God has "not given you the spirit of cowardice or of fear, but of power and love and self-discipline." Do you think this this text … anything in this text could help young people to	

		push through against some of the forces that act against God's good will, for their life?	
	Amica:	Oh, yes-. I- do think so. Because if you feel empowered through God, something bigger- than life, then you would always have the courage to think that even though at this moment it seems like things are just going wrong, you would always know that… There must be a time …	
	Island Girl:	nothing lasts forever,… there must be a time when things will get better. Or even if it's not… you don't necessarily have to say, oh it's not… it's going to get better. You can look at the good things out of the bad	
	Amica:	situation Okay.	
	Island Girl:	/and focus on that because you know you shouldn't be fearful because, once they have faith in God, you have you know there's love, no matter what you must experience love through your life, you must… there must	
	Amica:	be people in your life there must be something in your life that, reminds you of these things and It will then	
	Island Girl:	make you have to… you definitely have to have	

	Amica:	discipline and a strong mind to experience these things, and still hold on to your faith. Okay.	
	Island Girl:	So, if we focus on verse seven “not a spirit of fear but of power and love…” I think you can resist against those forces.	
	Amica:	Okay. Thank you, Island Girl. And what gift is Paul referring to when he mentions just before verse seven that there is a gift within Timothy that he can rely on as well?	
	Island Girl:	I was wondering, the same thing. I wasn't exactly sure which, in particular, he meant for Timothy in particular. /Okay. What do you think though?	
	Amica:	Maybe it meant a gift of perseverance I don't know. It could be. Okay, any- particular gift that every Christian receives in your life, perhaps in different measure but… that gift is	

		poured out. Pentecost in particular would have been the giving of that gift for the Church, but today we all have access to somehow. Of the Holy Spirit.	
	Island Girl:	Ok, so the gift of the Holy Spirit. Do young people… do you think, have access to the Holy Spirit as a gift? And young - persons also refer to, Timothy because Timothy was a young… fairly young person when he would have been in leadership role within the life of the Church. So do young people have access to this gift? I think young people do have access to the gift but I don't know if we use it. Or see it as much when it is being displayed… yeah… as young persons. Because I think that there is some … there's always some notion that for you to experience the Holy Spirit there must be some big revelation of some dramatic event. So sometimes maybe we don't see it as much as we should.	
38:32	Amica:	Thank you for that Island Girl. And this gift that Paul refers to before he says, you have that power and that love and a sound mind that he also has the gift and the	

	Island Girl:	gift opens up space in our life for those things to come forth. Okay. Alright, thank you Island Girl. Now, what are some of the things that you would say young people need power to overcome in the Caribbean, today?	
	Amica:	Okay. So a think that they may…one of the most…things that we experience most is criticism. It's not always good	
	Island Girl:	criticism so I think that that is one thing that we need to have power to overcome: criticism from others, being able to balance life. As young people there are certain points in your life when you - think that you have to	
39:31	Amica:	accomplish certain things. You want to get… you want to go to school, you want to get the house there are	
	Island Girl:	things that you want to do. And so, sometimes… yeah and working balancing work and church life is something that young people have to work on. That's probably part	
	Amica:	of the reason why, at a certain point in life, you seem to see a disappearance of young persons. A certain age	
	Island Girl:	group from church. Because, we focus on some other things. Or we … think we don't have time, or we always tired or something to that effect. So yeah.	

	Amica:	Okay. Thank you Island Girl. Do you think that the way we share from scripture as a church helps to address some of these issues?	
	Island Girl:	Yes, I think - so, but… I think the scriptures do address it but maybe how we share… may… I think, so. I think it can address it, but I don't know if we try to.... (Giggles) Okay.	
	Amica:	We just always say “Oh the young people aren’t there.” And we don't try to you know address the reasons why. Thank you, Island Girl.	
	Island Girl:	/Yeah Go ahead.	
		No, I was saying cause if we are preaching about young persons who aren't in church, then the way you share might have to change as you asking … for every Sunday… Sunday morning preaching alone can't be the only thing you have to find other means, and ways of reaching out to younger persons.	

42:25		Okay Thank you Island Girl. Now would the meaning of the text change if I were to tell you that Paul didn't really write this letter but someone else would have perhaps used his name. Does it change the meaning of the text, in any way?	
	Amica:	I don't think it changes the meaning of the text. It… the meaning is the same. I mean it might change your view on what the Bible is saying. But… or-… the- "truth" of the Bible, but I don't think it changes the message. My-theory is always the message, not a messenger.	
		You want to say some more about that?	
	Island Girl:	Because sometimes you know persons, say "oh I don't want to go hear that pastor there, because this this this, but it doesn't matter who is telling you. I mean sometimes it does matter, who is tell you cause, as I was saying, there is some credibility to who is speaking, and, because if you're not sincere, then what you're saying, may not be sincere. But majority of the times if Island	
	Amica:	Girl tells you, for example, one- female tells you that. You should do a particular thing and then somebody else	

	Island Girl:	tells you the same thing… If more than, one person is saying the same thing more than likely it's true. So it doesn't matter who necessarily it comes from. Like children, for example, if their mother tells them to do something they don't. But the minute their father speaks they move. But it shouldn't really matter, cause the message is the same. But who is saying it I guess carries some weight. But, I think that the message is still the same. You may not want to believe it. But the message is still the same.	
	Amica:	/Okay. Thank you for that, Island Girl. We're gonna look at now language and how language helps to generate meaning from scripture. If the text were written in St. Kitts --Nevis dialect, do you think it would be, it would make any difference in how we understand it?	
	Island Girl:	It may make it more relatable so probably. Because some versions of the Bible have old English as we call it. And so sometimes you read it and your're like "What is this really trying to say? So if it's in your own language it's more relatable and easier to understand.	
45:26	Amica:		

45:50	Island Girl: Amica: Island Girl:

	Island Girl:	Okay. Thank you, Island Girl. Now we are going to be looking now at the way forward. What are your thoughts about how the church in general, from the Caribbean context uses scripture to teach or to preach? What are your …	
		You mean we should go forward doing it you mean?	
	Amica:	Yeah.	
	Island Girl:	Well, I guess … Maybe we should have more discussions. I mean I know that's what Bible Study is for, and we don't as young people don't tend to go to Bible Study. (Laughs) But maybe if you put it in more a form of debate type because young people like to debate. Or you use more visual. There are a lot of people who are more visual so, the way that we now, have the use of projector screens and TV screens we can display it on the screen… big screen and we have videos. I think things like that can be helpful, we should always…, you still have your sermon but the sermon can incorporate	
	Amica:	certain other aspects into it.	

	Island Girl:	Thank you, Island Girl. Now, how could the church, help youth to see the importance of scripture in developing their relationship with God? Well the Church is the place that we get our foundation for you know, Christianity and our relationship with God, so if, once the you know the Church is where you go for your reference or your guidance. So if you have… once you have a good foundation in scripture, I think that it can guide how you go forward in life. So the church is very important. /Okay. And how… could you think of any ways in which you know the church could more creatively… for want of a better word… help young people to understand the importance of scripture?	
	Amica:	Well, I guess make references to things. When you go into school and you learn about certain things you actually go and then… So take science, for example, you learn about germination and in primary school you go and you plant, the seed. So, I guess, we can actually try to be more practical with what the scripture is saying so	
	Island Girl:		

		that we can … persons can actually see and experience what the scripture is speaking about. Okay. Thank you, Island Girl. And is there anything that you want to say in closing in terms of the way forward for us as a Caribbean church. As a Caribbean church, I guess, we should just, well not just, but we can be more relatable to the Caribbean. Find ways when we- … well as Methodists we kinda started trying to do that. We got the new Hymn Book where we reworded some of the hymns to be more Caribbean like. We actually have some new hymns that are some are in Caribbean dialect our Caribbean type music. Cause that's the other thing… we don't… we… most of the Hymns used to be in just colonial type music with the electrical organ or pipe organ. So now, we should try to incorporate more Caribbean music in a more Caribbean language, and you know reach out… yeah… mek it more relatable for persons. And make it less boring, as some of the young people would say. Cause then they now can relate to it.	

		/Okay. Thank you, Island Girl. I would have covered everything that I wanted to in this interview. Just want to say thank you again for your thoughts and if there isn't anything else, we would clo-… turn off the recording. Is that okay? Yeah, that's okay. ***The End of the Recording***	

Pseudonym: John James

Participant Identifier: UfGSYJbNV

Date of Interview: May 14, 2022 (6:00PM)

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Hello John, the recording has begun now, and I will start with some general questions about yourself.	

	John:	Okay.	
	Amica:	Can you tell me briefly about yourself: your age, your family, and what you do? You can begin with your age and then tell me a little about your family and what you currently do.	
	John:	Okay. I'm… my name is ..., Oh I am twenty-one years old at the moment… as…anything else? Age, family... I live…my direct family or my... no…sorry three brothers and I live with my mother and my father. My father is a Lay Minister in the Anglican church here in Nevis and my mother works at a supermarket. I am currently a Teacher at the Secondary School.	
	Amica:	Okay, great. Thank you, John. How would you identify yourself in terms of class, gender, and race?	
	John:		

	Amica:	Well, I'm black, I'm a male… in terms of class what do you mean?	
	John:	Like middle class or upper class, lower class.	
	Amica:	/Middle Class-.	
	John:	Okay. Alright, and could you tell me how you would describe yourself. If someone were to ask you to tell them about who you are, how would you describe yourself?	
	Amica:	First, I would say a lover of music. A lover of God as well.	
	John:	Okay.	
	Amica:	/how would I describe myself boy? Someone who loves to laugh. And don't take life too serious. Serious enough but not too serious.	
	John:		
	Amica:		

		Okay. Alright, thank you very much John. Would you say that you have a	
	John:	relationship with God?	
		Yes, I would say that, yeah.	
	Amica:		
		When would you say you became aware of this relationship with God?	
	John:	… let me see.	
		/Was there any specific time that you	
	Amica:	recall, becoming more aware of the relationship with God? Any event…	
	John:		
		/Probably after confirmation in the Anglican church. So around age thirteen, fourteen.	
		… Okay-. How was that experience for	
	Amica:	you?	
		E was one that told me… well basically told me that I had to serious up	
	John:	somewhat in some areas where I wasn't	

		for example: praying and devotion and things like that-I wasn't really doing at the time.	
	Amica:	Okay. So, would you say that your confirmation experience would have helped you in terms of connecting with scripture a bit more?	
	John:	I wouldn't say with the scripture. I wouldn't say that. Because after confirmation I wouldn't say that I learnt much more about the scripture. I learnt	
	Amica:	a lot more about the church itself but not scriptures in particular.	
	John:	Okay-. Thank you for that John. Does scripture help you to connect with God in your relationship with God?	
		Yes, it does, because it allows me to know that He's always there willing and able to help us whenever we're in any tough spot.	

4:35	Amica:	Okay. Thank you. I wonder if what you read in scripture ever affects the way in which you treat yourself and others; the way in which you relate to God?	
	John:	Yes, it does, at times because from the Bible you see that certain things that people experience in the Bible we here on earth are experiencing far less than they experienced. For example some persons were in a lot more turmoil,	
	Amica:	tougher situations and they handled themself without…they were able to keep faith and so forth, so I think that motivates me to know that I can do the same.	
	John:	Okay. Why would you say that you read	
	Amica:	the Bible?	
	John:	Because it's basically the map. God give us the road map to get to heaven so… and that's the map and you can't get	

	Amica:	there unless you familiar yourself, you're familiarize wid the map, so…	
	John:	Okay-. Thank you, John. Do you believe that the Bible is the literal word of God? Or do you believe that it is a revelation about God's word to human beings?	
	Amica:	Literal word?	
	John:	Yeah, so like every single word in the Bible is directly from God.	
	Amica:	/Nah—	
	John:	/Or is it something…	
6:29	Amica:	/No because the Bible say He inspired man…to do the Bible but He still allowed them to put them… allowed the writers to put it in their own words but the thought remaining the same.	

	John: Amica: John: Amica: John: Amica: John:	Okay, thank you John. Do you believe that all that you read in scripture is true? Yes, I believe so. How often would you say you read the Bible? Okay, the Bible… I will be honest…let me see boy…maybe about four days—per week. Sometimes I don't actually read the Bible. But I might read a passage… they might have a one verse and then they go into a passage. That's done on a daily basis though. Okay then. When you read scripture do you understand what God's will is for your life? Yes, I do understand. You said earlier that currently you're teaching. Is what you're doing right now,	

		something that you felt led to do in your relationship with God? Did you discern that?	
	Amica:	(Chuckles) No, not really no--.	
	John:	Not really. Okay. Do you have a sense of discernment in terms of where the Lord wants you to go?	
	Amica:	I think He wants me to teach yes but in the area of music in particular.	
	John:	Okay-. And what area are you teaching currently? Maths and Spanish. Okay, alright. Now, how did you come to discern that this is the area that God wants you to go in terms of music?	
	Amica:	Because I was once really interested in cricket but all of a sudden that has changed. I don't understand why all of a sudden but I have lost all interest in cricket.	
8:18			

	John:	/Okay.	
	Amica:	/And I've grown a lot of interest in music now.	
	John:	Okay.	
	Amica:	I feel, I believe that's the work of God.	
	John:	Okay, so your passion really is music.	
	Amica:	Yes.	
	John:	Yeah. Okay.	
	Amica:	Still like cricket a lot but not as much as music.	
	John:	Oh okay-. Thank you, John. Now we're going to look at the scripture passage from Second Timothy. Who would you say, are some of the main characters	

		from the passage in Second Timothy Chapter one verses one to seven?	
	Amica:	Timothy and Paul? Timothy and Paul.	
	John:	Okay. And there- is mention of a few other persons?	
	Amica:	I think it was Paul's gan… mother and grandparents? Something like that?	
		It's Timothy's mother and grandmother, Lois and Eunice.	
	John:	…	
	Amica:	That's okay… So the grandmother and mother… Timothy's grandmother and mother: Lois and Eunice. Why do you think that this letter, would have been written from just reading the few verses? Do you get an idea of why Paul would have written this letter to Timothy?	

		Okay. So to encourage him to… well he's heading down the right path just to continue doing what he's doing. So encouragement.	
	John:	Okay--. Thank you, John. Do you think that there was any problem in particular that Paul was addressing in writing this letter?	
	Amica:	Problem. No, I didn't-- get any problem while reading the- passage.	
	John:	Okay. Now, Paul mentions in verse three and verse five. His ancestors, and then he talks about the mother and grandmother of Timothy. Does anything stand out in his mention of those persons as he begins the letter?	
	Amica:	Well he said that they were…basically saying that they had a lot of faith in God, so... I guess, he was trying to use them	
	John:	to… people that Timothy could relate to.	

	Amica:	Okay. Thank you, John. What about the image of Timothy crying in the passage?	
	John:	Do you have any thoughts about that? In verse four where Paul says that he remembers his tears. And this was at a point when he was probably leaving Timothy that, Timothy began to cry. Is there anything that you find…	
	Amica:	Well I guess Timothy felt like he couldn't do whatever task he had to do, on his own so he was crying when Paul was saying he had to leave.	
	John:	Okay-. So why do you think he would have been crying?	
	Amica:	Because you said before he didn't… he wasn't familiarized wid…he doesn't have the Bible like we have it now. So I guess he didn't know much. He know that Paul had a lot more knowledge than	
13:15			

	John	him, so he wanted Paul to stay there for the knowledge.	
	Amica:	Okay-. Do you think that the faith Timothy had was fake? From the passage that you would have just read?	
	John:	No, I don't think it was fake. No.	
		And why?	
	Amica:	Why? Because, Paul really wasn't really talking to him in tone where he was… seem like he was trying to correct him in any way. So that's why I don't feel as if he was…What's the question you asked again? He was …	
	John:	/Why…because I asked if	
	Amica:	/I think Paul while talking to him… Paul would have mentioned that he need to change his ways or something like that and he didn't … like that.	

	John:	Okay. Now, in the passage there is mention of Lois and Eunice and two women. Very oftentimes you don't find the names of women in scripture but in this passage, you find that Paul highlights the 'sincere faith' of the mother and grandmother, and he names them. Do you think that there is anything special about Paul mentioning these two women?	
	Amica:	Mentioning them…	
	John:	Especially what he says about these two women and their own expression of faith.	
	Amica:	Well a- guess it was just to get the point across to Timothy especially. Maybe he had a close relationship with both females so that's why he called their names…	
	John:		
	Amica:		

15:38		Okay. And he says something about their faith…in verse five.	
		Verse five… it says unfeigned…	
		Okay.	
	John:	/Something about ….in the	
	Amica:	grandmother…	
		And in another version, it says 'sincere faith'. So it refers to their faith as sincere	
	John:	faith and Paul is very sure that that same sincere faith, it also is in Timothy. Do	
	Amica:	you think that their presence in Timothy's life would have impacted in	
	John:	any way, the kind of faith that he went on to have?	
	Amica:	Well of course, I think so. Cause seeing your parents living a certain life you would be curious and want to know,	
	John:	what that... Why they are doing certain	

	Amica:	things and you would go and figure it out for yourself.	
	John:	Okay. So you think that it was reasonable for Paul to expect that the same kind of sincere faith that was in	
	Amica:	Lois and Eunice it should be in Timothy as well?	
	John:	Reasonable?... a don't think so. Because, just because you	
	Amica:	grandmother, and your mother lived a life…a certain life, that doesn't mean you will lead the same life.	
	John:	Okay, so it could have been different?	
		That's true. Could have.	
	Amica:	Alright, thank you for that John. What do you think is the main message of a text like this? What is the point of it, what- is	
	John:	it really trying to see to the reader? If	

	Amica:	you could summarize it, what would you say? That is a hard question. Let me see… Okay. Take your time. If you could capture the message of this passage of scripture, what is it trying to say? Just to have faith?... I think. …To have faith. Okay. /Have faith. Okay-, if you are to identify yourself with one of the characters in the passage which character would it be? …Probably Timothy. Okay. And why?	
	John:		

		Car he seem like, okay he was trying to… He was trying his best with what he knew, to do what God wanted him to do… Seem so.	
		Okay. And you see yourself doing that as well at this point?	
	Amica:	/Yes-…	
		Do you think that this is an important message for young people in the Caribbean?	
	John:	Yes, of course it is. To have faith because you find that a lot of persons, they instead of turning to God they turn to other things to cope with certain situations. Rather than just having faith in God.	
	Amica:		
	John:	And that makes a difference?	
	Amica:	Yes, it does.	

20:49	John: Amica: John: Amica: John: Amica: John: Amica:	Okay. Thank you, John. Now we're going to look at our History as a Caribbean people and how that relates to the text that we read. Do you think that the experience of our ancestors has a role to play in how we learn and how we live out our Christian faith in the Caribbean? And remember that our ancestors would have historically come from Africa, most of the Caribbean- our ancestors would have come from Africa and that their experience would have been one own slavery and colonization. And somehow, even though at one point, their experience of God, or how they saw God would have been demonized or even criminalized, they found their relationship with God or they found faith in God to be something that helped them to overcome some of the situations that they experienced. And they were able to build nations. Do you think that their role, and their experience	

		has anything or any role to play in	
	John:	our…how we will live our faith today?	
	Amica:	I don't think so. Because the initial--introduction of the scripture it wasn't the best, so I think if we were… if we had the same mindset of those initial Africans who met Columbus and were exposed to the scripture… if they had the same	
	John:	mindset, I don't think we would have been accepted into the Christianity, into	
	Amica:	Christianity on a whole.	
		Okay. Do you think that the experience	
	John:	of our ancestors is a important consideration though in terms of when we read the Bible and when we have worship on a whole. Does our heritage;	
	Amica:	our culture; our…yeah our Caribbeaness…does it play a role in helping us to connect with God in a meaningful way?	
	John:		

		Heritage help us to connect with God in a meaningful …No, I don't think so---- well.	
		/You don't think so.	
	Amica:		
	John:	No. I don't -- think it really matters- per say. Well to me.	
		Okay. Alright. When you're having worship John and there is some use of	
	Amica:	our cultural experience,… whether it is the string band or …	
	John:	/(Chuckles)	
	Amica:	/playing the drums or even in speaking dialect… does it in any way come across in a meaningful way even more meaningful way than just having the mass setting play right through?	
	John:	Yeah, that's true --.	
	Amica:		

		/ What is true.	
	John:	/Cause you more pay attention more when that's the case…and you involve…yeah.	
	Amica:	… Okay.	
	John:	So a see where you're coming from now. (chuckles) How you ask the question.	
	Amica:	Okay. So you see where our culture has some role to play in our experience with God?	
	John:	Yes-.	
	Amica:	Okay-. Now, I'm going to shift a little bit. Have you ever heard this statement that, "Christianity is a white man's religion and that the Bible was historically used as a tool of oppression?"	

24:44		Yeah. I've heard it--- before.	
	John:	And where- did you hear it, and what was your reaction?	
	Amica:	Where exactly I can't remember but my reaction, I could understand why they say that but I don't really agree.	
	John:	Okay. You want to talk about that a little bit in terms of, 'you understand that, but you don't agree' and why?	
	Amica:	Because it would seem as if it was forced upon us but it had to get here someway… the scripture they had to get here. And if you believe now that they had to get here and the means by way they got here might have not been the best but , they got here...	
	John:	/Okay. /Regardless and they have stuck around. If there weren't supposed to be	

		here, I think they would have been wiped out by now. That's what I think. Well the majority.	
		Okay-. So how it got here would not have been the best but…that it got here is good.	
		Yes. That's true.	
	Amica:	Okay. Alright, thank you for that John. You said that you don't recall where that kind of talk would have come from. But you would have heard it at some point in time.	
		Yeah, at some point, yeah.	
		Yeah. Okay.	
	John:	Probably, maybe- from a Rastaman or something I heard it. Can't remember exactly where… (Chuckles)	

		Okay. And in terms of your response is it something that you were able to defend for yourself in terms of this is why I believe well that's…	
	Amica:	No, that was…I heard about it early on. That was early so I didn't really respond… at that time.	
	John:	Okay, but later on, you kinna reason in your own mind.	
		Yeah-.	
	Amica:	Alright, thank you for that John. Does Second Timothy one verse seven provide any insight into how former Christians from the Caribbean could have survived some of the atrocities, some of the really terrible things that they would have had to go through? And you can look at for seven again if you like.	
	John:		

	Amica: John: Amica: John: Amica: John: Amica: John: 29:32 Amica:	Let me pull it up… What does verse seven say…"For God has not given us a spirit of fear but of power and of love and of sound mind. Repeat the question again please? So does this verse give you any insight into how Caribbean people would have overcome some of the challenges that they would have had to pass through historically? Yes because it says that God has given us the spirit and- the spirit, not the …what?...has not given us the spirit of fear, but given us the power and the spirit of love so that they can deal with certain situations. Okay… now is that power and love, is it something personal only, or is it something that we as Christians should use to impact where we are?	

	John:	Well, we should-- use it to impact where we are because if you're Christian you shouldn't just… For example, somebody wouldn't have to come and- have a, for example, a interview like this to… they should have to come and have a interview like this to know that you're a Christian. They should be able to see it, by the way, a move and act, so… Yes, you would have to show those qualities in the public…	
	Amica:		
	John:	Okay, thank you for that John. And in terms of how we use that power and love and self- discipline, do you think that it should also inform how we view the world? How we make sense of some of the things that trouble us, or some of the things that affect our nation right now, I know there's some political tension that's going on in the Federation; does that: power, love, and sound mind give any guidance to young	
	Amica:		
	John:		

		people in terms of how you make sense of what's going on?	
	Amica:	Well yeah, is true because it would help us to know that this is only lasting for a while it can't be forever, so we just have to be patient and stay reverent and	
	John:	continue doing the right thing so that we're in a good position when time comes.	
	Amica:	Okay. Alright, thank you John. Any idea about. What this gift that Paul is referring to, could be point…what- could he be referring to in talks about rekindling the gift of God that is within Timothy?	
	John:	The gift of God? I guess because …the gift of preaching? Cause it said that he was supposed to be …up and coming apostle you say right? So the gift of…	
31:29		/He would have been a young apostle.	
	Amica:		

		/So the gift of preaching and that sort a thing?	
		Okay. And what about any other gift? So preaching is one but not everybody preaches.	
		That's true.	
	John:	Is there any other gift that you think he could have been pointing to?	
	Amica:	Maybe the gift of …general gifts like forgiveness? …	
	John:	Okay	
	Amica:	/Love	
		/And those… okay, and those…the gifts they come from someplace… Any idea of what is the source of this gift or the gifts that all of us as Christians receive at some point in time?	

	John:	Well they come from God. They come from God. And they have to receive, and I think you have to do some kind of devotion…read the Bible, pray and so forth.	
	Amica:	Okay-, thank you very much John. Now we're going to look at the Bible's significance to young people. What are some of the challenges that young people in the Caribbean need to survive today in order to become the best version of themselves?	
	Amica:	Read the question again please? Repeat please?	
33:55	John:	What would you say, are some of the challenges that young people in the Caribbean face today?	

		That they need to overcome in order to be the best versions of themselves? Or to become…	
	Amica:	/Peer pressure for sure.	
	John:	Okay peer pressure… okay.	
	Amica:	Peer pressure… And that leads to things like drugs, and…	
		/Okay.	
	John:	/and…what else boy…peer pressure. That's a big one. That covers a lot of areas boy. Peer pressure… a trying to remember the others...a trying to think. That's the main one, I would say.	
	Amica:	The main one. And even drugs as well, that- is linked sometimes to peer pressure?	
	John:		

		Yeah, to peer pressure. Most times…most the times.	
	Amica:	Okay. Alright, do you think that scripture can be used to empower young people,	
	John:	especially in those challenges that they experience. Whether it's peer pressure	
	Amica:	or any other challenge?	
	John:	Yeah, because they often do these things to get away from certain situations, so these drugs and for example, other bad persons, they might	
	Amica:	become their safe haven where the scripture could have been that for them, or God could have been that for them.	
		Okay. Thank you for that, John. Now, do you think that our colonial experience	
	John:	has had an impact on the way that we interact with scripture today? And you	
	Amica:	pointed out earlier, that well the scripture came through the colonizers they brought their version of Christianity, to	

		the Caribbean. Do you think that- still	
	John:	impacts, the way that we treat the Bible today?	
		I don't think so.	
	Amica:		
		You don't think so. Okay. What role do	
	John:	you believe women play in the legacy of faith in the Caribbean family and in the Caribbean church?	
	Amica:	Legacy of faith the woman plays…	
	John:	So we see home Lois and Eunice, how they would have helped Timothy to live out his faith. What role do you think	
	Amica:	women in the life of the church and in families can play in terms of helping in	
	John:	the next generation to really embrace a life of faith?	
	Amica:		
		Well, in the household as a mother is	
	John:	someone you really look up to. A strong woman who will take care of you for the	

	Amica:	whole of your life. And if you see her living a life of faith you will think that's	
	John:	the reason why she's so strong. That's the reason why she's able to do what	
	Amica:	she does, so I think that's one of the areas where the legacy of woman is important.	
		Okay, and do you think that scripture encourages or promotes that as well?	
	John:	Promotes that…Not really. Maybe I haven't done enough reading up to this point to figure that out.	
		Okay. What about the role of mentors within the life of young people? And in this case, Paul and Timothy had a mentorship kind of relationship.	
37:47	Amica:	Well, it is important, especially in today's world where people face so many distractions and things that can draw us farer from God, further away from God,	

	John:	so I think having mentors in today's world is very important…	
	Amica:	Okay.	
		/And necessary.	
	John:	Okay, thank you for that. Now, if the text were read in St. Kitts – Nevis dialect do you think that it would make a difference	
	Amica:	in how it was understood?	
	John:	Well, okay. If the version- that I read a while ago which is the King James I think. Yes, it would easier if it was written in- dialect. But a think they have a new version now...the Standard…I can't remember it.	
	Amica:	Well there are several versions. There's the NIV – the New International Version, New Living Translation.	
	John:		

		/But those versions are a little bit easier to understand. Well, a lot easier to understand than the King James. /And if we were to … /And sometimes…	
	Amica:	Sometimes what? Sometimes while reading the King James, I read a whole passage and at the end nothing. I don't know what I have read so far…yeah.	
	John: Amica: John:	Okay. Thanks for that. Now, when a sermon is shared, when does it connect with you the most? When it is strictly Standard English or when there is some use of Standard English and local dialect? When there is some use of dialect.	

	Amica:	Okay. Alright. So, would you agree with the translation of our Bible into St. Kitts-Nevis dialect?	
	John:	No.---Hearing is diff --… different to reading it right. I wouldn't want to read dialect. A don't mind hearing it but to read it?	
	Amica:	No. Okay.	
40:33	John:	No…a wouldn't. It shouldn't really make a difference to me whether it's the Standard English or the dialect. But that's for me.	
	Amica:	Okay. Alright, thank you for that John.	
		Once its not old English ------a don't mind. But the…	
	John:	/King James.	
	Amica:	Yeah.	

		Okay. Alright. Thank you John.	
	John:	Give me a second let me turn on the light there.	
		Okay. No problem.	
		A second(…)	
		We're coming down to the end of the interview, and I want to hear from you any thoughts about how we, as a Caribbean church, how we use scripture to teach young people lessons. Is there anything that we can do to really help young people to connect with the word of God, a bit more?	
		Yeah. Well you see some… our church does this at times…but I don't think they do it enough. Where they have dramatizations of the Gospels. Rather than just the regular reading of it. I feel	

		like when you dramatize e, it's more interesting for a young person. And to help them to remember more. Okay. Thank you for that John. How could the church help youth to see the importance of scripture in developing their relationship with God? Read that question again, please? How do you think the church could help young people to see the importance of scripture in developing their relationship with God? How could the church help young people…important… /This is anything that you think might be meaningful to young people that we're not quite doing at this point. Well as I said I can speak for my church. But by …okay well we have a church	

		service but we don't reach out to the youth like directly to the youth so we speak on a…like we put everybody under the same blanket and I think that's not useful if you want to reach the youth in particular especially in a service setting. Okay. So the- interaction can be a bit better? /Different...yeah it has to be different if we want to really grab the youth at a young age. Talking about those ages, little lower than ten leading up to ten. Because if you look at the negative stuff that are happening in your world, they are doing what it takes to attract that- those ages. But the church, not really… Do you think that there are some issues though, as a church that we don't address for young people, enough? So, there are some issues in our world	

		today, whether it is political or just in terms of worldviews. Do you think that there are some things that as a church we don't really address for young people, enough? Address for young people enough. Or we don't talk about so they remain, things that young people would go on the Internet to find out about? Well sex has to be one, I think. Drugs and these type of things… I feel like we don't talk about them enough. Okay. Because if we do then they more… hopefully they would more likely to keep far… further away from them, than trying to go and figure it out and find out for themselves.	

		Alright. Because for example if we never heard about drugs before you might want to try it. And then after that you might be addicted, so if you heard about it in church before then you know ok, that's not good and I need to keep far from it. Okay. Alright. Thank you very much John. I think I would have covered everything that I wanted to in this interview. Is there any closing comment or any question that you have? …Not really, no. Okay. So if there isn't anything else I'm going to close the recording at this point in time. Is that alright? No problem.	

		** The End**	

Pseudonym: Shania

Participant Identifier: HQT6dFFEU

Date of Interview: May 10, 2022 (9:00AM)

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay. Hello Shania, the recording has begun now, and I will start off with some general questions about yourself and then we'll get into	

		the main part of the interview for today. Can you tell me briefly about yourself, your family, what you do --- first begin by telling me your age and then tell me about your family and what you do.	
	Shania:		
		I am eighteen years old. I'm a college student. I go to CFBC.	
	Amica:		
		And tell me something about your family. Where you grew up…	
	Shania:		
		(…) I come from a good family. I grew up in the church… Live with both my mother and my father.	
	Amica:		
	Shania:		
		Do you have siblings or you're an only child?	
	Amica:		
		I have four sisters.	
	Shania:		
		Four sisters? Are you the eldest?	
	Amica:		
		No the youngest.	
	Shania:		

	Amica:	Oh you're the youngest? What are you studying at CFBC?	
	Shania:	Office Management.	
	Amica:	That's what you're interested in?	
	Shania:	Well, actually wanted study something else but…	
	Amica:	What- were you interested in? What did you want to study?	
	Shania:	Agriculture...	
	Amica:	Agriculture science?	
	Shania:	Yes.	
	Amica:	Okay. Any particular reason why?	
	Shania:	Because I like planting and I like animals.	
	Amica:	Oh okay. But you were not… why weren't- you able to?	

	Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica:	Because I was the only person who actually applied at the time. And they didn't want to teach one student. Okay, interesting. Is it something that you want to do, maybe later on in life when you're finish Administration? Excuse me? Is it something that you're going to explore later on in life, seeing that it's something that you were interested in? Yeah, maybe. Maybe. Okay. So how far are you in your course? This is the last year. Okay. So you're coming up to the finishing line then. Yes.	

	Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica:	Okay, you seem excited about that. Okay, then, thank you. How would you identify yourself Shania in terms of class gender and race? How would you identify yourself? If someone were to ask you "what race are you Shania?"; "What gender, are you Shania?"; "What class are you?" …in terms of are you: middle class; upper class; lower class, upper class in terms of social standing. How would you describe yourself then? I would say middle class, female, African American,… a mean African, like black African... Okay, so African in terms of Afro-Caribbean? /Yes /African and Caribbean? …Okay. Do you care to share anything else about yourself?	
6:36		No.	

	Shania:	Alright, if someone were to ask you to define who you are, how would you--- describe yourself? Or define yourself?	
	Amica:	(…) I would define myself as a kind and brave person.	
	Shania:	Kind and brave?	
		Yes.	
	Amica:	Okay. Thank you for that Shania. Would you say that you have a relationship with God or Jesus?	
	Shania:	Yes.	
	Amica:	When would you say you first became aware of this relationship?	
	Shania:	Not sure. I think ever since I was small. Cause I used to always wonder like why we have to die.	
	Amica:	And me mudda used to tell me pray. So ever since I was small I pray like every time – I go to	
	Shania:		

		sleep. And it just became a habit, so... Like after a while it became longer prayers and just …	
	Amica:	And just want?	
		I just realized.	
		Oh, okay. Does scripture help you to connect with God in your relationship?	
		Sometimes.	
	Shania:	Sometimes. Could you tell me about that?	
	Amica:	…When reading certain scriptures it's like He's speaking to you. And you can use what you read as advice.	
	Shania:	Okay, thank you Shania. I wonder if what you read in scripture ever affects the way that you treat yourself, and you relate to God and others around you? So you say that sometimes when you read scripture you can take it like advice.	
10:29	Amica:		
	Shania:		

		Does it ever help you to understand how you should treat yourself as an Afro Caribbean female? Or how you should interact with God and other people around you?	
		If scripture helps me to know how to interact with God?	
	Amica:	Not only interact with God but how you should see yourself as a person. And how you should	
	Shania:	treat others.	
	Amica:	Yes.	
	Shania:	Yes. What kind of advice, do you receiving when you read scripture? You said, sometimes when	
	Amica:	you read you get advice, could you give me an example?	
	Shania:		
	Amica:	There is this scripture that says, “your”…I think it says “your sins, or your past doesn’t define you.” Cause it helps because you might be worrying about something you done in the past and it already gone. But you ask for forgiveness but	

		even though you ask for forgiveness it still bothers you, so… That scripture like help me to understand like, whatever you have done it doesn't define you. And you should move past it.	
	Shania:	Okay- thank you, Shania. Now, why do you read the Bible?	
	Amica:	To have a stronger relationship with God.	
		Okay. What are your views about the New Testament?	
		…You mean the small testament book?	
	Shania:	… in the Caribbean, we have the blue the small blue one?	
		/Yeah.	
:			
14:31	Amica:	/From the Gideons? Yeah, that is the New Testament but in the… with the Bible that you have now it has two parts. It has Old Testament and then it has the New Testament it's divided	
	Shania:		

	Amica:	into two. So, because the passage that we're going to focus on today, it comes from the New Testament I'm just asking you, if you have any opinion on any views about the New Testament.	
	Shania:	No.	
	Amica:	No. Okay. Do you think that the Bible is the literal word of God, or do you think it is a revelation about God's word to human beings?... So do you believe that the Bible is word for word from… directly from God? Or do you believe that it is something that God revealed through human beings? Or something that God has revealed about God-self to human beings?	
	Shania:	I don't think it's word for word. But I think it's like…It's the same like… because they say the Bible is like… the Bible's been written over and over so…in some versions it have like the same concept but different words. So I don't think its word for word, but I think there like information …	
	Amica:	So you think it's like what?	

	Amica:	I said I think it's the information like what…it's true. But e just different words.	
	Shania:	Different words. Okay. So because its different words, do you think that these words are somehow a perfect reflection of God in terms of this what God said or is it something that human beings would have interpreted from God's revelation to them?	
	Amica:	A think some of it is interpreted. Cause even when we read the Bible it's not, some of the stuff we read is not straight forward so you still have to try to understand interpret it in your own way.	
	Shania:	Okay. Thanks Shania. I think you just touched on this question, but I'm going to ask it nevertheless. Do you believe that all your read in scripture is true?	
18:47	Amica:	(…) Yes.	
	Shania:	You said, yes?	
	Amica:		

	Shania:	But, because it's interpreted, well …because it's interpreted… it might be interpreted… certain things may not have been interpreted exactly the way it happened… So kinda…	
	Amica:	I missed a little bit of what you said just now. Are you saying that certain parts of it might be true, but it might not have happened in the exact way?	
	Shania:	Yeah.	
	Amica:	Okay. Do you want to say anything else on that?	
	Shania:	No.	
	Amica:	Okay. How often would you say, you read the Bible?	
	Shania:	I used to read, I used to try to read it everyday. but sometimes I just forget. And then e had a time…like I was reading it a lot and then …. So I had to like … questions…	

	Amica:	The transmission is breaking up a lot, do you want to try turning off your video and let's see if it works, a little bit? Cause I didn't hear much of what was just said. So the question that I asked	
	Shania:	was how often do you read your Bible?	
	Amica:	You could hear me?	
		Yes, I can hear you now.	
		I said I used to try to read it every night but sometimes I forget.	
	Shania:	Okay. And so you don't read it every night. How often would you say that you do read it?... And remember, this is not a test.	
	Amica:	(Chuckles)	
22:24		So you say whatever. Okay? However, you want to. It doesn't have to be in perfect English either so…	
	Shania:		

	Amica:	I'm not sure, how often but when a feel distant from God.	
	Shania:	Okay. Alright. Thank you, Shania. Now, when	
	Amica:	you do read scripture do you understand what God's will is for your life? So you say when you feel a little distant from God, you would read	
	Amica:	scripture. And when you do read it, do you understand what God's will is for your life? Or what God wants, for your life?	
	Shania:	I would say, yeah.	
	Amica:	Yes… Okay. Does the Bible help you in any way	
	Shania:	to live out what you believe God's will is for your life as a young person from the Caribbean?	
	Amica:	Can you please repeat?	
	Shania:	So earlier, I asked if, when you read scripture,	
	Amica:	you understand what God's will is for your life. And you said, yes. So the follow up question to that was does the Bible help you to actually do	
	Shania:	what you think is God's will? So you read it, and	

	Amica:	you know God wants me to do this… When you're--- in an experience like with your peers, or when you're out in a social setting. Does the scripture help you to know how you ought to carry yourself as a -- Afro Caribbean woman?	
	Shania:		
	Amica:	Yes, all the time.	
	Shania:	All the time. Okay. Thank you, Shania. Now we're gonna look some more at the text. Would you like me to pull it up on the screen, so that you can see it, while we are talking about it?	
	Amica:		
	Shania:	Yes.	
	Amica:	(…) Okay…- can you see it?	
	Shania:	Yes.	
	Amica:	Okay, great! Who would you say, are some of the main characters in the passage that we read?	
25:57	Shania:		
	Amica:		

		Who would you say, are some of the main characters in the passage that you read? ----------	
	Shania:		
	Amica:	God.	
	Shania:	God.	
		Christ.	
	Amica:		
		Christ…anyone else?	
	Shania:		
		Paul?	
	Amica:		
		…Any other names come out? And the name of the book is a clue.	
	Shania:		
		I said, Timothy.	
	Amica:		
		Oh, Timothy. Okay I didn't hear that. And any	
	Shania:	other persons, you would have heard mentioned in the passage as well?	
	Amica:		
		Eunice. (Speech garbled)	

		/‘Eunice’. I didn't get that.	
		Yes.	
	Shania:	Who are the other persons you mentioned just now?	
	Amica:	Eunice and Lois.	
	Shania:	Okay. Eunice and Lois. Why do you think this letter was written do you have any idea?	
	Amica:	(…)To remind Timothy.	
	Shania:	…To remind him about what?	
	Amica	To rekindle the gift of God.	
29:53		Okay-. Do you want to say anything else? Do you think there was a problem that Timothy would have been facing? Why this passage… why this letter, would have been written?	

		Yes.	
		Could you tell me some more?	
	Shania:		
		It seems like he was going through a problem and	
	Amica:	the scripture says ‘God did not give us a spirit	
		of…’	
	Shania:		
		…’Of cowardice’?	
	Amica:		
		Yeah.	
	Shania:	Okay. So he could have been going through	
		some problems. That’s what you said?	
	Amica:		
		Yes.	
	Shania:		
		And what was Paul trying to do by sending him	
	Amica:	this letter?	
		Trying to get him to rekindle his relationship with	
		God.	
	Shania:		
		Okay. Thank you, Shania. Now, Paul mentions	
	Amica:	his ancestor in verse three. Why do you think	

	Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica: Shania: 33:33 Amica:	Paul remembers his ancestor as well as Timothy's mother and grandmother in this letter? (…) So Paul remembers his ancestors in verse three and then he mentions as well, Eunice and Lois in verse five. Because the same thing he sees in Timothy he saw in his grandmother. Okay. His grandmother alone? E grandmother and his mother. Okay. What do you think about the image of Timothy crying, especially as a young person from the Caribbean? Could you please repeat that question? Why do you think, or what do you think about the image of Timothy crying as a young person from the Caribbean? What are your thoughts about Timothy the young boy, or man who is crying? Paul says, recalling your tears so…It must have	

	Shania:	been, quite an interesting experience for a young person like himself. And a male at that. When his mentor was leaving that he was crying. What do you think about that?	
	Amica:	Not sure.	
	Shania:	You're not sure? Okay. Why do you think he may have been crying?	
	Amica:	Because of some he said to him. Or he is going through.	
	Shania:	Okay. So tears are something that usually indicates someone's experience?	
	Amica:	Maybe because he got the letter and that's why he's crying.	
	Shania:	Remember that this letter would have been written after.	
	Amica:	Oh.	
	Shania:		

	Amica:	So, Paul is writing, or someone is writing about what would have happened before… Okay. Do you think that the faith Timothy was fake?	
	Shania:	… Fake?	
	Amica:	Fake: Not real, was a show.	
		No, a said faith?	
		Faith as in F-A-I-T-H. Faith.	
	Shania:	No, I don't think it was fake.	
		You don't think it was real?	
	Amica:	Yes, I think it was real.	
	Shania:	You think it was real. Why?	
38:40		Cause…Paul saw it in him.	

	Amica: Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica:	Okay. And for a young person, a young male, do you think that older persons can see whether or not faith is real in you? As a young person. Yes. Okay. What about Eunice and Lois, what do you think about them? I think, because the faith, or they had faith, or it lived in them. Because Timothy is related to them Paul thinks the same faith lives within him…He thinks it was passed on or… Is that always the case? No. What do you think would have made their faith 'sincere', though, as Paul would have said? They truly believed in God.	

		Okay. They truly believed. What do you think is the main message of a text like this? Or what is the point of this passage?	
	Shania:	I would say… when… You're asking what I got from the scripture?	
	Amica:	What do you get from it? What's the point of it? What do you understand from it?	
	Shania:	That you can always rekindle the relationship with God and …	
	Amica:	(…) Okay. That you can always rekindle your relationship with God?	
	Shania:	Yes.	
42:38	Amica:	And how do you do that? And this is… you can talk from your own personal experience as well. Because you're saying that this passage is saying to you: 'Shania, you can always rekindle your relationship with God.' How do you do that, as a young person?	

		Start doing things of God. Like praying, reading the Bible, spreading the gospel.	
	Shania:	Okay.Where do you see yourself in this text Shania? Which character in the text, do you identify with most?	
	Amica:	I would say Timothy. I don't know but...cause… I don't know what made him have to... I don't know why Paul wrote the letter, and said he needs to rekindle the gift of God. But I would say Timothy.	
	Shania:	So you identify most with Timothy. Any reason why?	
	Amica:	Because … Paul is telling Timothy, the faith lives within him. And sometimes, a does feel like that about myself. Like…	
	Shania:	Like how?	
		Like, I'm meant to be a Christian.	

	Amica:	Okay.	
	Shania:	And then, because Paul wrote the letter and said he needs to rekindle the relationship, sometimes a just get distant like from God. Like forget to	
	Amica:	read. And like have conversations with him. So I feel like I'm Timothy in the passage because I need to rekindle the relationship. Well it's there	
	Shania:	but…that's just how a think about the passage.	
	Amica:	Okay. Thank you. Do you think this would be an important message for young people from the	
	Shania:	Caribbean, to hear?	
	Amica:	This scripture?	
	Shania:	Yeah. This passage of scripture? Like you said earlier, the gift of God is within you and that we can rekindle that gift of God within us.	
	Amica:	Yes.	
	Shania:	Okay. We're gonna look now at our history as people from the Caribbean and how it relates to	

	Amica:	the text. Do you think that the experience of our ancestors has played a role in how we learn and live out Christian faith in the Caribbean?	
	Shania:	Yes, because traditions and ways are passed down…so…The way we worship has been passed down.	
	Amica:		
46:14		Okay. Would you say the way that we read the Bible and understand the Bible is something that has also been passed down?	
	Shania:	…Yes.	
	Amica:	Do you think that the experience of our ancestors though… is it important or is it an important consideration when reading the Bible? So when you read the Bible do consider well how our fore parents as former slaves as former subjects of the British Empire … how they would have used scripture in any way? Or how it relates to how we see scripture today?	
	Shania:		
	Amica:		
		I'm not sure.	

	Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica:	You're not sure. Okay. Have you ever heard the statement… and I'm going to read the statement for you… 'Christianity is a white man's religion and the Bible is a tool of oppression.' Have you ever heard that statement? Yes. Where? From people. Could you give me any scenario or any particular context, where you would have heard a statement like that? Well whenever you speak to certain people about Christianity, they would bring up where it came from and say that it was from back in slavery and stuff …	

49:34		Is that something you hear in school or on the street, or at church?	
	Shania:	Both at school or at the…on the street.	
	Amica:	Okay. And among your peers as well, your fellow young people?	
	Shania:	Well not anyone close to me. But…	
	Amica:	But young people like yourself?	
	Shania:	Yes.	
	Amica:	Okay. What do you think about a statement like that though?	
		Well, I try not to question it. A don't know about it. I don't know much about it.	
		Okay. D- Is it something you agree with?	
		Not really.	

	Shania: Amica: Shania: Amica: Shania: Amica: Shania: Amica: Shania:	Okay. So what do you---,think about it in terms of, well if you don't agree with it, what are your views about it? (…) Is it something that you've ever thought about though? Not deep-. Okay. Alright that's fine. Is it something that you prefer not to think about? Is it something that you would want to discuss with perhaps in your youth fellowship or some other setting? Is it something that you'd be interested in hearing a little bit more about as a young Christian? Sure. Yeah, okay. Alright. Thank you, Shania. Do you think that African religions. And Caribbean culture on a whole has played any role in helping black people and black Christians to survive the experiences of our past as former colonies? As former?	

	Amica:	Colonies. So we were once British subjects, or we once were countries that belonged to the British Empire. Do you think that scripture would have helped persons back then, to survive some of the things that they had to live with?	
	Shania:	Yes.	
	Amica:	Yes. Okay. Does Second Timothy one and verse seven in particular…does that verse provide any insight into how Christians back then would have survived?	
	Shania:	Yes, because it says 'the spirit of power and of love and of self- discipline.'	
	Amica:	Dou want to say some more about that?	
	Shania:	I would say in hard times they keep the faith because they had a spirit of power and they got through.	
	Amica:	In hard times what?	

	Shania:	They kept the faith.	
	Amica:	Oh okay. I see. Alright thank you, Shania. In verse five and six Paul after describing the	
	Shania:	sincere faith of Timothy's grandmother and mother and his confidence that- same gift existed	
	Amica:	in Timothy tells him to 'rekindle the gift of God that is within you.' What would you say is this gift?	
		(…) Sincere faith?	
		Sincere faith. Okay. So the gift for you, is that 'sincere faith'. And that same sincere faith would	
	Shania:	have been in his mother and grandmother. Right?	
	Amica:	Yes.	
	Shania:	Okay. And I think you would have touched on it before. But just to make sure. How could that gift	
	Amica:	be rekindled? Or awakened?	
58:30		Having a relationship with Him again. Talking to	
	Shania:	Him everyday. Reading the Bible. And spreading the Gospel.	

	Amica:	Okay. Thank you, Shania. Is this gift of… for personal spiritual use only or for the transformation- of the world or the space where you inhabit? …Hearing this word from Paul, do you think that when he hears this this word that it means that the gift is a personal spiritual gift or is it that this gift is something that Timothy has to use to transform where he is located?	
	Shania:	I think it's a spiritual gift.	
	Amica:	So it's a personal gift. It's not for anyone else around him?	
	Shania:	I think it's a spiritual personal gift that will help himself and everyone else around him.	
	Amica:	Okay-, thank you, Shania. Now we're gonna look at the text and its significance for young people in the Caribbean. So I'm going to highlight verse seven. What are some of the challenges that young people in the Caribbean need to survive	

	Amica:	today, in order to become the best versions of themself?	
	Shania:	One- main challenge is choosing the world over God.	
	Amica:	Choosing the world over, God?	
		Yes, when a say ‘the world’, meaning the things of the world.	
		Like what?	
		Like thinking like they have to enjoy themselves at the fullest at any cost because one day they are going to die.	
	Shania:	Okay.	
	Amica:	Because how I see it… You have a short time here on earth and then after time here your time in heaven or hell will be never ending. So you should live your life here wisely. Because you	
	Shania:		
	Amica:		

		kinda deciding your own fate in the end. It's like a test. You said at the end it's like it affects what?	
01:03:03	Shania: Amica:	I said in the end it all depends on how you live life on earth so- ... basically saying you have a choice. Like how you live your life on earth will determine whether you go to heaven or hell.	
	Shania: Amica:	Okay. And does second Timothy one seven provide any guidance about how young Christians in the Caribbean can also survive some of the challenges they encounter? (…) (Transmission Garbled)	
	Shania: Amica:	You were saying something just now? No.	
	Shania: Amica:	Okay then. You want to think about it, some more?	

		You said, how scripture...	
	Shania:	/how does this second Timothy one verse	
	Amica:	seven…how does that verse provide any guidance about how young Christians in the Caribbean can survive some of the challenges	
	Shania:	that they encounter. And one main challenge you said was choosing between the world and God.	
	Amica:	Does this verse help you in any way to…	
	Shania:	To have self-discipline.	
	Amica:	Okay-. And that is a personal thing right?	
		Yes.	
	Shania:	Yes. Do you think that scripture can be used to empower young people in the Caribbean?	
	Amica:	Yes.	
		Yes. And how?	
	Shania:		

1:05:47	Amica: Shania: Amica: Shania: Amica: Shania: Amica: Shania:	To let them know that they have a spirit of power and God did not give us a spirit of cowardice. And in some versions instead of 'cowardice' it says 'fear'. So the scripture can serve as a reminder, in terms of what God does place within us? A spirit of power, and love, and self-discipline? (...) Hello? Yes. Okay. Do you think that our colonial experience has had an impact on the way that we understand scripture today? I would say yes. Do you want to say anything else? In terms of how? I'm not sure, but I think like if they have… they had interpreted certain scriptures a certain way that has been passed down so... We just interpret	

	Amica:	it the same way, because that's how it has always been. Oh okay-. What role do you believe women play in the legacy of faith in the Caribbean family and the Caribbean church? Can you please repeat?	
	Shania:	What role do you think women play in the legacy of faith or what has been handed down from one generation to the next? What role do you think women play? Earlier, you heard in the scripture how Lois and Eunice they had sincere faith and so Paul was confident that Timothy had sincere faith. Do you see that	
	Amica:	happening in the Caribbean context today? Where the faith of women is important for helping the next generation also to grow up in that kind of faith? I'm not sure. Kind of.	
	Shania:		

1:09:35		Kind of? How so? Could you give me an example? Or you don't think women play a role at all?	
	Amica:	I think some women because they try to encourage others.	
	Shania:	Okay, thank you Shania. We're gonna talk about language and how language helps to generate meaning around scripture. If the texts were read in St. Kitts-Nevis dialect do you think that it would make a difference in how it is understood?	
	Amica:	You're asking if it was written in dialect, it would be easier to understand?	
	Shania:	If it would be easier to understand.	
	Amica:	(…) I think it wouldn't be much of a difference.	
	Shania:	Okay. When a message is shared when does it connect with you best? When it's shared in Standard English or when it uses some dialect? Some St. Kitts- Nevis dialect?	
	Amica:		

	Shania:	(…) Well, I understand both.	
	Amica:	Okay-. Have you ever heard about any countries translating the Bible into their dialect?	
	Shania:	No.	
		…	
1:11:32	Amica:	No.	
	Shania:	Okay. If St. Kitts and Nevis were to decide to do that, do you think that it would be a good idea?	
	Amica:	Could you please repeat?	
		Say again.	
	Shania:	Can you please repeat?	
	Amica:	If St. Kitts- Nevis were to decide to translate the Bible in… into its own dialect do you think that would be a good idea or waste of time?	

	Shania:	Waste of time.	
	Amica:	Okay. Alright. What are your thoughts about how the Church in the Caribbean teach lessons to young people using scripture? Any thoughts?	
	Shania:	I think they should make it more interesting, so that young people are excited about learning …	
		Excited about what?	
		Learning about God.	
		Okay, any suggestions as to how to make it more exciting?	
		Tell stories, watch movies, other than just telling us or having us read it.	
		Okay. Thank you, Shania. Is there any comments or any question that you want to ask?	

		Well the question you asked earlier, you said, if I 'think translating the Bible into dialect will be waste of time'... It would help --- people understand because there's certain words in the Bible. Certain like big words you don't really know and you have to research. Oh. But I still feel like… it's better in English, like Standard English. Like the way it is. Okay-, thank you, Shania. One last question before we go. How could the church help youth to see the importance of scripture in developing their relationship with God? So earlier, you would have pointed out that scripture does help you to connect with God that you're able to… gain advice from scripture; that God is speaking to you through scripture. How do you think we could get that across to young people like yourself more? Well I'm not sure. You can't just tell them. So I think you would have to find a way to try to	

		encourage them. But for me… I just, nobody told me to do it. I just felt like something in me, tell me to like, start read the Bible and … But for… to tell somebody to read the Bible they not just going get up and read it. I guess on their own timing. Okay. And you said that you, you just felt deep within you that. You wanted to… was there anything that happened around the time that you can recall…that would have kinda led you to that place where you wanted to read the scripture on your own? Well, I used to form a relationship with God. Well I did. And e was just talking to Him and praying. But then I realized that's not enough. Oh, okay. And when did you realize that it wasn't enough? Was it something that someone told you? That it's not enough to just pray that you need to read the Bible, or you need to do this, or you need to do that… is it something that was	

		prompted? Did someone tell you to do it, or it happened, naturally? I think I came across a video. And I think they were saying: 'Three ways to get closer with God.' Or something like that. Okay. And reading the Bible was one of them. …, and that was what kind of video? Was it something that you saw in church? Or was it on YouTube, Facebook... No it was on Tiktok. … Tiktok? Okay. And a think. I- just had to get confirm. Confirmed?	

		And they gave us a Bible. And I didn't start to read it. And then afterwards. Well, even before confirmation when I got the Bible I used to say, I have to go buy one… And then like I got one…then I just started reading it. So when you got one, you just started reading? Well not right away. But… (…) Okay. And is that something that you were encouraged to do? Or is it something that you felt after you saw that video that this is definitely, the way to go, if you want to grow in your relationship with God? Well, I follow a lot of Christians on Tiktok. So every time a scroll I see the same thing over and over----. So I guess it kinna convinced me. Okay. Alright. Thank you Shania. Is there anything else you want to share before we close? No.	

		Okay. I'm going to ask you to hold then as I end the recording for today. Is that all right? Yes.	
		The End	

Pseudonym: Lumine

Participant Identifier: TbtHiVJbC

Date of Interview: 7th April, 2022

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Ok. Hello Lumine. The recording has begun, and I will start off by asking you some personal questions, just to warm up and then we're going to get into the main part of the interview. Is that okay?	
	Lumine:	Yes.	
	Amica:	So we'll begin with the question: Can you tell me briefly about yourself, your family, and what you do? First begin by telling your age and then about your family and what you do.	
	Lumine:	Well I'm nineteen years old, I work as a office and assistant. I would have graduated from school not too long ago. And I also do some hobbies which include mostly reading and art and also playing video games…And well, my family… my dad pretty much works as an electrician and my mom she works as a,… she works at a hotel. Well I don't live with my dad or my mom, I	
	Amica:	mostly live with my aunt but yes that's mostly how it's been going pretty… for a few years now.	

2:33	Amica Lumine: Amica: Lumine: Amica: Lumine:	Okay, thank you Lumine. How would you identify yourself in terms of class, gender and race? Well, I'd identify myself as an Afro- Caribbean female. That's (…) well more on the artistic- side of things, and just going with the flow of things so far. Okay, thank you Lumine. Would you say that you have a relationship with God? Yes. Thank you, Lumine. I wonder if reading scripture has helped you to grow in your relationship with God and with others? Well, reading the scripture has definitely taught me more things about how to work with people and how to be kind to others, especially how I would want them to also be kind to me as well. And I follow along… and do just that. These days since I'm working I don't go to church as often as I used to, but I make it due, however, I can.	

	Amica: Lumine: Amica: 4:35 Lumine: Amica: Lumine: Amica:: Lumine: 5:17 Amica: Lumine:	Ok. And what about your relationship with God how has scripture helped in growing your relationship with God? Well, in terms of scripture it has taught me that God is unconditional and that He loves us like a Father. And that we should pretty much do what the Bible says and follow His words. Okay, so you see God as a Father? Yes, according to the Church. What about according to Lumine? Well more as a God-like figure. You want to see more? It's more like. I… well I see God as more like a godlike figure that we worship. That's pretty much most of it, yeah. Okay, thank you Lumine. What about your views on the New Testament?	

	Amica:	Well the New Testament is … I've mostly … well I'm more familiar with the passages in the New Testament. I read… I would read that more than I do,	
	Lumine:	with the Old Testament.	
	Amica:	Any particular reason why?	
	Lumine:	I guess in terms of … well… In terms of like scriptures and laws, especially the teachings of Jesus compared to like the Old Testament they're more well revise and more new in a sense of the word.	
	Amica:	Okay	
	Lumine:	And different takes. Especially when it comes to the commandments.	
	Amica:	Okay. Thank you, Lumine. Do you think that the Bible is the literal word of God, or do you think it is a revelation about God's word to human beings?	
	Lumine:	I…Mostly think… I don't think of it as the literal word I mostly think of it like … cause He would have had	

		diff- … all kinds of different people write the Bible. So they would have taken inspiration from Him to write what they could and try to- document what took place in days of old.	
	Amica:		
	Lumine:	Thank you, Lumine. Why do you read the Bible, as a young Caribbean woman?	
	Amica:		
	Lumine:	Well at th-… well for me personally, even though it is important to the church as a book that we follow to our lives, it also could… you could also look at it as a historical relic for like information on how things took place back in those days. And I'm- somewhat very interested in that kind of setting.	
	Amica:		
	Lumine:	So the ancient world interest you?	
	Amica:	Yes.	
8:11	Lumine:	How often would you say you read the Bible?	
	Amica:	Not often, but when I get a chance to go back and back check some stuff I go and read through it. Most	
	Lumine:		

		times, I find myself going to the passages in the Revelations.	
		In Revelation?	
	Amica:	Yes.	
	Lumine:	So the Book of Revelation is of particular interest to you? Is that what I'm hearing you say?	
		Yes, it is.	
		Any particular reason why?	
	Amica:	Well,… comp… I somewhat like it, cause it's a stark contrast to other books in the Bible, whereas it prophesizes, the future and compared to other books in the Bible it's more well … graphic in a sense.	
	Lumine:	OK. Thank you for that Lumine. Do you believe all that you read in scripture is true?	
	Amica:	It depends consider ah … considering the Bible itself has gone through many different developments	

	Lumine:	through different people. It's hard to say wh… if you can actually take everything literally considering, it is still a historical relic and history has been known to be changed, through as time goes on. So things that may have actually happened could have been a… readjusted. And we don't even know.	
	Amica:	Interesting that you shared that Lumine. Am I understanding you to say that as you read the scripture not all of it, you believe is true?	
	Lumine:		
	Amica:	Mostly well, mostly in the Old Testament that… there are certain things, not everything. But like certain the things that may not be historically accurate.	
	Lumine:		
	Amica:	Okay-. Thank you. Does the Bible help you in any way to live out what you believe is God's will for you as a Caribbean female?	
	Lumine:	Yes, mostly in the… well… taken some stuff from like the New Testament as following as much as I can. Like the- "be kind to others as you'd have them be kind unto you" is the rule that I mostly follow along with.	

12:41	Amica:	OK, so the ‘Golden Rule’ they call it.	
	Lumine:	Yes	
	Amica:	/ “Do unto others as you would have others do unto you.”	
	Lumine:	Yes,	
	Amica:	Okay. Alright, thank you for that. Now we're going to look at analyzing the text that was given before? Who would you say are some of the main characters in the text from Second Timothy Chapter one verses three to nine? Who would you say, are some of the main characters in the text from Second Timothy Chapter one verses three to seven, sorry.	
	Lumine:	I'd say the main characters would be Paul. And he talks about Christ Jesus. But mostly- Paul and Timothy.	
	Amica:	There are some other persons were named in the text as well?	

	Lumine:	He talks about ahh… Eunice? As well as (…) Lois. Yeah, okay. Alright, thank you for that. Why do you think that this letter was written?	
	Amica:	I think he wrote it… Paul wrote it Timothy as a way of like encouraging him to follow along (…) the good work of Jesus Christ.	
	Lumine	Okay. Do you think that there was a problem or an issue that Paul was trying to address? Why was it important for him to send Timothy this word of encouragement?	
	Amica:	I think, mostly to just remind him arm… to be thankful for those who care for him and love him. And also, spread the good word to others. You don't know where life will take you.	
	Lumine: Amica:	Okay, thank you. Now, why do you think Paul remembers his ancestors, as well as the parent the-mother and grandmother of Timothy?	

16:31	Lumine: Amica: Lumine: Amica: Lumine: Amica:	Well, mostly because well they are his loved ones. Well Paul probably would have known those people and had a connection with them. And he wanted Timothy to always be thankful for what he has. And remember- those people because, like all humans, they won't be there for long. What do you think about the image of Timothy crying as a young male? Where Paul says he remembers Timothy's tears in the early part of the passage? (…) And, especially as a young boy as a young male, young man crying as his mentor is leaving. I ge- (…) I think he's trying to well… he mostly remembers that due to Timo… mostly due to Timothy's crying, he remembers that Timothy really did care for him as his … as he was his mentor and he doesn't want to see Timothy crying. Okay /sadness for that.	

		Could you say that again.	
	Lumine:	He doesn't want Timothy to feel sadness due to something like depart… due to his departure.	
	Amica:	Okay, and as… if Timothy were in the Caribbean today and the	
	Lumine:	church were to see him crying at the departure of his mentor what do you think would be said about Timothy?	
	Amica:	Not too sure. But some people- (…) not too sure, though they probably… some people, would probably comfort him. Tell him not to cry and crying shows weakness. Or something along those lines.	
	Lumine:	Okay. Thank you for that Lumine. Now, Paul would have mentioned Timothy's grandmother and mother, as people of faith. And he is sure that the same faith	
	Amica:	“sincere faith” that Lois and Eunice had, that that same faith was also in Timothy. Why do you think he	
20:50	Lumine:	was so sure about that?	

		I think he was sure about that, considering the connection there… connect… the blood connection they had. And the familial bond they have. So they	
	Amica:	would have probably raised Timothy in a way that reflects their own morals and beliefs.	
	Lumine:	Okay. So the faith of the grandmother and mother, it was reasonable for Paul to think that that same faith would continue to live in Timothy?	
		Yes.	
	Amica:	Okay. Thank you. What does a text mean to you? If you were to summarize this short passage, what do you think this text means to-… young people in the Caribbean?	
	Lumine:	Think it's… it's trying to show that you should be	
	Amica:	thankful to those who have cared for you, especially your family members. And cherish what you have now. And don't forget those who have cared for. Whether friends, our family.	
	Lumine:	Thank you Lumine. Where do you see yourself in this	
	Amica:	text? Which character, would you identify with most?	

	Lumine:	Timothy in this in this sense.	
		Could you say some more?	
	Amica:		
		Well… I think I identify more with Timothy. As he tries … as he is reminded by his mentor that…his… about	
	Lumine:	his grandmother and his mother. Love… loving him and also reminding him to try and rekindle his faith with God.	
		Does that speak to you?	
	Amica:		
		Yes, it does. (…) Sometimes in… in life when you're all… when you're busy you sometimes forget, especially if you're all caught up in that you	
	Lumine:	sometimes forget those who truly mean the most to you, at times. And you just have to be reminded, to	
	Amica:	be thankful. And cherish that bond.	
	Lumine:	Okay, thank you Lumine. And in terms of the faith of those who would have been older than Timothy… does this… does this encouragement apply to youth in the Caribbean?	

		I'd say it does.	
	Amica:	It does. Ok. Thank you. We're going to look at some more, the text and its significance to young people in the Caribbean. Is this text, important for you, as a young person from the Caribbean?	
	Lumine:	I'd say it is important.	
	Amica:	/Do you think that... Sorry go ahead.	
	Lumine:	I'd say is important, considering the message that it's conveying as well.	
25:57	Amica:	Why is that?	
	Lumine:	Thanksgiving- encouragement. It's still very important. A lot of the times we overlook it. To be like thanksgiving to the people around us. And oftentimes we do need the encouragement to remember what's important.	

		Okay. And what about one's own experience of faith. (…) As a- Caribbean person? Does this text speak to your own faith in God and where it comes from or….	
		I' say it does.	
		It does? You want to say- … more?	
		I'd say does arm relate to that in a sense, because...	
	Amica:	Well, I'd-… I would def… A lot of times (…) A lot of times when I'm caught up,…busy, I definitely… I'm	
	Lumine:	not well… I don't spend as much time with my family as much as I did… so it definitely reminds me that I still need to... talk to my family more. And be thankful.	
	Amica:	Okay-, thank you. And do you think the experience of our ancestors, and this is going way back now to those who would have been brought to the Caribbean	
	Lumine:	by force because of slavery.	
		Do you think that, their experience of faith in God has	
	Amica:	any impact on the way we live out our faith today as Caribbean people?	
	Lumine:		
		(…) In a sense, yes.	

	Amica:	In a sense? /I mean yes. How you look at it.	
	Lumine:	How do you see it playing a role in how we live our faith today?	
	Amica:	Well, for our ancestors who were going through a hard time they clung to it.	
	Lumine:	Okay.	
	Amica:	Much more, due to it being… cause in those sad	
	Lumine:	times, it would have been a source of happiness to them and as somewhat a light of hope for them. So they would have come to it more and that would have continued on as the years went by and the the descendants- of our ancestors up to today. But	
	Amica:	though I'd say there's a slight difference, for like us in modern times because … unlike our ancestors for …like for… unlike our ancestors who would have had that as like mostly there one source of ha… like a big part of why they kept true to themselves. Could say	

		that we're somewhat different because we're past that in a sense. So we're not… we're not- clinging on to it as much.	
		It meaning? … Clinging on to 'it', meaning what?	
		Clinging onto it in the sense that, like… They ne-… like they're looking to it as… a big source of hope for them to like get… like be free.	
		Okay. And 'it' mean-… when you say 'it', what exactly are you referring to?	
	Lumine:	Faith…like faith.	
		Faith in God?	
	Amica:	Yes.	
		Okay. So for our ancestors, in your opinion, they needed God to hold on to some… or to have some	
	Lumine:	source of hope. But in the Caribbean reality today that…do you think there isn't that need as much as	
	Amica:	before?	

	Lumine:	We still do need God in to like… in our daily lives to…help us. We still need God in our daily lives. (…)	
	Amica:	Sorry… *(Connection dropped)*	
		Hi, that's okay.	
	Lumine:	I was saying we … we definitely need God in our daily lives.	
	Amica:	Yeah.	
	Lumine:	To help us through our days, but like compared to like our ancestors in the past. We … we're- not in slavery. So, we're essentially able to make our own decisions and we're free compared to how it was back in those days… Yes.	
	Amica:	Okay, thank you Lumine. Now, when our ancestors came to the Caribbean they had an understanding of God's presence in all of life. So much so that their slave masters thought that they were worshiping foreign spirits. Or they were worshiping objects that were for the slave masters, the wrong thing to do. But	

35:15	Lumine: Amica: Lumine: Amica: Lumine: Amica: Lumine: Amica: Lumine Amica: Lumine:	our ancestors had- an appreciation for the presence of God, in every aspect of life in- nature in… Even in experiences of death. And some of them were vilified or- made to seem evil, and dealing with demonic spirits. And even today in the Caribbean, we would refer to some persons as being Obeah man or Obeah woman, because of some of our African religious retentions. Or some of the things that still remain a part of our cultural experience. Now, do you think that any of those African religious experiences that…they play a part in us understanding God and living out our faith in God today? I'd say it did, cause it does play a big part in our cultural heritage, especially during 'Culturama' times you see a lot of the African remnents of our ancestors being a big part of our dance… as well as our music. Now, do you see any of that reflected in our worship experience as Caribbean people? Whether it is dance or music or just how we embrace our cultural art forms. Yes, I'd say it did.	

	Amica:	Okay, do you see happening today as well?	
	Lumine:	Yes.	
	Amica:	Okay. Now… does Second Timothy one- three to seven provide any guidance for you, as a young person… A young Afro -Caribbean person, in how to live out your faith in God?	
	Lumine:	I'd say it is.	
	Amica:	Okay, how does it provide guidance? What kind of guidance do you get from that passage?	
	Lumine:	As the af… well as the aforementioned. The name of the passage “thanksgiving” and encouragement it definitely gives guidance in like the morality behind it… Remembering to give thanks to God... Not only God, but, as well as those you care about.	
	Amica:	Okay. Now for our ancestors, you pointed out earlier, that they would have been through quite a lot and their faith in God would have provided some sense of	

	Lumine:	hope. One part of the passage says that “God has not given us a spirit of fear” or in some versions “cowardice, but of power and of love and self-discipline.” Does that give any guidance to you in how you ought to live out your life as someone who has faith in God?	
	Amica:	Yes, I'd say does.	
	Lumine:	Are there situations in your own experience or faith where a passage of scripture like this could help you in any way?	
		Definitely!	
		Which part of it?	
		Well, I’d say with any party of the scriptures?	
	Amica:	No, this verse in particular where…	
39:52		/This....	
		/Paul is telling Timothy	

	Lumine:	/Were...	
	Amica:	That God…	
	Lumine:	/where well Paul is mentioning Lois and Eunice his mother and grandmother.	
	Amica:	Okay.	
	Lumine:	Remem-,.. telling him to remember them in pretty much…	
		So memory… what you remember that's important?	
		Not just memory but remembering that those are the people that care about you.	
	Amica:	Okay. That those are the persons who care about you?	
	Lumine:	Yeah	
	Amica:		

	Lumine:	Okay. Thank you Lumine. Now we're going to look again at verse seven where Paul says, “God has not given (Timothy) a spirit of cowardice, but of power	
	Amica:	and love and a sound mind.” Are there some experiences in young people's life, where they need a message like that?	
	Lumine:	I’d say… I'd say in school, especially going through school. School can be hard.	
	Amica:	Okay.	
	Lumine:	All kinds of obstacles when dealing with your peers and a lot of it can be emotionally draining. So, I think this is definitely important for them to remember, that there are still people that care for them.	
	Amica:	Okay. That’s an important point that you’ve raised there Lumine in terms of the youth experience of feeling ‘emotionally drained’ even while going to school. Do you want to say some more? How does scripture speak to that? How does this particular	
	Lumine:	verse speak to that?	

	Amica:	I … Going back to ah… verse seven when it talks about, “for God did not give us a spirit of cowardice but rather a spirit of power and of love and of self-discipline.” I think it mostly in a sense says like: Remember, who you are, and also not letting other people try and change you, but also in the chapter itself when Paul is mentioning Lois and Eunice, to Timothy, those are the people important to him. As well as God.	
	Lumine		
	Amica:		
	Lumine:	Okay-. Thank you Lumine. How does this- verse point to a way to overcome some of the challenges that young people face? Is it in remembering those who care about them? Is it-…is there any else? (…)	
	Amica:	I would say, like faith.	
	Lumine:	Okay.	
	Amica:	Faith in God an… another important thing that we have to remember.	
	Lumine:	Okay. And there is something that Paul mentions about faith. He says the faith of Timothy's	

		grandmother and mother that there's something- very sincere about their faith and he is sure that that	
	Amica:	sincere faith lives in Timothy. So what about faith therefore has to be or is suggested by Paul? That it has to be sincere?	
	Lumine:	So is it okay for Timothy to say, "well, I have a faith." Is there more than just being able to- say "I have	
	Amica:	faith". But, as a young person being able to live out that faith.	
	Lumine:	I'd say keeping a clear conscience is important.	
	Amica:	Yeah. And that's a big part of living out your faith. (…)	
	Lumine:	And…well, love. Yes.	
47:05		So these are-	
	Amica:	/ Love is definitely, an important part of the chapter here as It's mentioned.	
	Lumine:	Ok. So love, faith in God, the memory of those who love you. These are essential parts of a young	

		person's life in order to overcome some of the challenges that they may experience growing up.	
	Amica:	Yes.	
	Lumine:	Good. Thank you Lumine. Now, would the meaning of the text to change in any way if someone were to come to you and tell you that, well Paul didn't write this letter but someone else did. Would the meaning of the text itself change in any way?	
	Amica:	No, because the message is still there.	
	Lumine:	Ahh…Okay, thank you Lumine. Now we're gonna look at the use of language in generating meaning from scripture. Now, if the text were written or if it were read in St. Kitts-Nevis dialect do you think it would make a difference in how it was understood?	
	Amica:	I'd say a little bit of a difference cause not everyone understands dialect … clearly.	
	Lumine:		

	Amica:	Okay, but if it were written specifically for persons who understand St. Kitts-Nevis dialect, do you think that it will make a difference?	
	Lumine:	No.	
	Amica:	It wouldn't? Okay. When a sermon or a message is shared, when does it connect with you the most? When it is strictly Standard English or when there is some use of dialect?	
	Lumine:	Think I… for me personally--, I think it connects to me more when it's like spoken clearly in standard English.	
49:40	Amica:	Okay, so when it's spoken in standard English?	
	Lumine:	Yes.	
	Amica:	So, would you. Have you ever heard or … The question that I want to ask is…if the Bible were translated into dialect and our dialect from St. Kitts – Nevis, do you think that it would help some persons to understand scripture more?	
	Lumine		
	Amica:		

	Lumine:	Possibly, but at the same time it's subjective to how people… persons think.	
	Amica:	Okay-, thank you. Do you think that persons would want to read the Bible more if it were in dialect?	
	Lumine:	Probably-	
	Amica:	Does it…	
	Lumine:	/depending, on the types of words used.	
	Amica:	Okay-. What are your thoughts about how the Church in the Caribbean teaches lessons from scripture?	
	Lumine:	My thoughts is…it's a little more old timey in a sense. I… Seeing as-… the years past we are getting more and more advanced… it probably more interesting to the young people if there was a different approach.	
	Amica:	Could you say some more in terms of what that approach could look like?	

		Not having… well for most parts, especially when it comes to hymns and singing … not strictly-… on one type of genre of music. There are other different genres where the same message can be conveyed through lyrics.	
		Okay. Can you give me an example of another genre- that can be used?	
	Lumine:	Rock…Possibly…	
	Amica:	Or other types of music that young people are interested. Music, but music itself is subjective so not everyone would like the music I like and vice versa.	
	Lumine:	Okay. But changing it up.	
	Amica:	Yes.	
	Lumine	Yeah. Thank you. Are there any suggestions that you have for making the appeal of scripture a little bit more interesting for young people? What would make you want to read the Bible? Daily? As opposed to not being so enthused to- read it?	

	Amica:	It's a little hard to say because I mostly don't have a problem, picking up the Bible and just reading it.	
	Lumine:	Okay. Well, you said earlier that… In terms of reading a scripture it's not something that you do very often?	
	Amica:	That's true.	
	Lumine:	So what do you think would help you to want to read it then, very often, and speaking generally so young people on a whole?	
54:40	Lumine:	Maybe if it was conveyed through a comic source? Okay.	
	Amica:	In which the different stories were illustrated in a particular … some in like a comic.	
	Lumine:	Format?	
		Mang…in probably like a Manga format even.	

	Amica:	A what?	
		A Manga format.	
	Lumine:		
		Munga? I'm not familiar with that one.	
	Amica:		
		It's… it's pretty much just a pop.. the popular term for calling Japanese style comics.	
	Lumine:		
		Oh okay. Thank you. So changing the format.	
	Amica:		
		Yeah.	
		Thank you. Now, how could the church help youth to see the importance of scripture in a way that helps them to remain a part of the life of the Church?	
	Lumine:		
		Can you repeat that again?	
	Amica:		
		How could the church help youth to see the importance of scripture in order to help them to be encouraged to remain part of the life of the Church? So if I were to break, break-down this question a bit	
	Lumine:		

	Amica:	more, I would say… For us as Christians, the scripture helps us to mature in our faith.	
	Lumine:	Yes.	
	Amica:	Helps us to grow and develop or live out our faith experience. Now as a church what we find is that as young people grow, they tend more to leave the church and in leaving the church, what can happen is the interaction that they have with scripture it diminishes and, therefore, that maturation or being	
	Lumine:	able to mature and grow in the faith it's not as it could be. So my question is, how can we, as a church help young people to see that our faith really is a lifetime	
	Amica:	experience that needs constant interaction with scripture? And that happens within the life of the church as well. So how can we keep young people in	
	Lumine:	that way interacting with scripture in the life of the Church?	
	Amica:	By mixing up a bit. Make it more fun and appealing to- read. could even be more modern takes	
	Lumine:	probably?	

		Say some more in terms of a modern take.	
	Amica:	A probably a more modern take that can appeal to the young pe… persons more probably?	
	Lumine:	Okay, and modern in terms of our worldview? Modern in terms of…	
57:26		/That could, yeah our worldview, that could be… that could be a start, because there are a lot of things, in the Bible that these days, could … aren't… would not be well tolerated to see.	
	Amica:	Like what?	
		Like how women are treated.	
	Lumine:		
1:00:18		Could you say more?	
	Amica:	Like… like in the Old Testament it talks about women being stoned and stuff.	
	Lumine:	Okay-. How do you see Loise and Eunice; their importance in the life of the church as Timothy was	

	Amica: Lumine:	growing up? Do you think that they, they were important? In terms of being a big of members in the church have an importance? Probably not, … due to historically the … like… would have been the men probably were more in power when it came to the Church. Okay. But in terms of Timothy's faith experience, do you think that they would have been important? Yes, to him-, because they are still his family members. Okay. Do you think they would have been an important aspect in Timothy's faith development? Yes. Yes? How do you see women in the life of the church then? I think you hinted to it earlier. (…) Yes. Sorry, we were cut off there for a sec.	

		Okay that's fine. We were talking about the role of women in the Early Church, back when Timothy was growing up. And one of the questions that I wanted to ask you was, how do you see the role of women back then, was it was it only a submissive behind the scenes role? As it was… Can you repeat again? How do you see women in Paul's time do you see them as merely or only playing a submissive, background role, or do you see women also playing any leadership role within the life of the church? Leadership roles… I'm not sure. You're not sure. Okay. That's fine. But you mentioned earlier that, in the Old Testament. Yeah /there was that kind of patriarchal … where the man is seen as the ideal and the woman play a submissive role. But we see in Timothy, Timothy's case, his	

		father wasn't mentioned. Why do you think that happened? The Father probably was not-… absent or he was probably not alive. Okay. Thank you. But we see that the women would have played an important role in Timothy's faith? Yes. Okay. What do you think is the role of women today in the life of the Church? Women today definitely play bigger roles in the church. And have more freedom to well, carry out the duties for the church. And do you think that scripture condones that or promotes that in any way? I wouldn't say it either condones or well promotes cause depending how you look at- it,… it's not it's not talking down to women here, either. But it does, it	

		doesn't also say, it doesn’t say talk about how they would be important to the church. What it mostly saying is that the how… how they impact Timothy's life and how they are important, so he's in a sense, the main character that is supported by those he loves. Okay- ,thank you Lumine. I think that's basically all that I wanted to talk with you about today. Is there any final thought or question that you may have? No. Okay, so thank you very much for all of your responses. Really appreciate it, and if there isn't anything else, I will end the recording. Yes Okay. Alright. Just a moment. • The End of the Recording*	

Pseudonym: Omolara

Participant Identifier: ZOmgKyDzE

Date of Interview: May 18, 2022

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Okay. Hello Omolara, the recording has begun now. And I will start off with some demographic questions, which are just	

		general questions about yourself. And then we're gonna get into the main body of the interview today. Can you tell me about yourself, your family, and what do you do? First begin by telling me your age, and then tell me about your family, and what you currently do.	
	Omolara:		
	Amica:	Okay, I am twenty-two years old… I think so (Laughs). I'm twenty-two years old. Do I say where I live as well?	
	Omolara:	Yeah, you can.	
	Amica:	So I'm currently living in St. Kitts. I live more in the countryside area of St. Paul. I have a very small family, well within my household there is just three of us my mom, my brother, and myself. Currently, I work at a Catamaran Company. Don't know if you see at the back there. (Laughs)	
	Omolara:	Yeah.	

	Amica: Omolara:	Yeah, so we do boating activities. More like leisure, leisurely catamaran for the day trips. Evening charter, sunset and that kind of thing. Okay. That's one of the things that I enjoy doing when I do have the downtime and the availability to. Some of my hobbies include singing and dancing of which I'm a part of a-guess established organization, church based of course, organizations. I sing in the 'Earthen Vessels Ministry', as of course one of the vocalist. I am a part of the 'Shekinah Dance Ministry'. That, I'm not currently as active…as before. But I'm hoping to get back on the train to being a little bit more active. Is just that so many things have been happening, so is just like, …and is like... yeah. (Signs) Oh, my favorite color, one of my favorite color is Burgundy, this is one of my favorite colors as well. Is like a mauve. (Laughs) Yeah, and I think that that's about me and that's it about me. In terms of church	

	Amica:	I attend the Methodist church. I am a worship leader in the Methodist church. I teach Sunday school as well. I attend Youths. I don't hold a position in Youths currently. I recently got confirmed in the Methodist church last year August. However, I have been a part of the Methodist church for many years. For let's say about seven years, roughly but it's just recently I got confirmed into the Methodist church. Yeah, and I think that's- about me yeah that's it about me. That was just the baseline information about myself…yeah.	
	Omolara:		
	Amica:	Thank you very much, Omolara. And how would you identify yourself in terms of class, gender, and race?	
	Omolara:		
	Amica:	Well I'm a female (laugh) from the voice. I'm a female straight up 100% female. A have to say that, cause with so many things that's going on in the world, right now is like (sighs). But yeah. I'm a female… In terms of class, I guess, I fit in the middle class within society.	
	Omolara:		

		And race?	
	Omolara:	/Yeah.	
	Amica:	And race?	
	Omolara:	/Oh, I am. I guess I'm black. But in terms of… I think that that would be the race right? Yeah.	
	Amica:	I'm black. But I think- there's a difference Black Americans and Black Caribbean folks… yeah. So I'm Caribbean. (Laughs)	
		Thank you, Omolara.	
	Omolara:	You're welcome.	
		And would you say that you have a relationship with God?	
		Yes, I do.	
		And you shared earlier that you would have recently been confirmed. How was that	

		experience for you in terms of your relationship with God and making that step?	
	Amica:	Well, I think. It wasn't-- a challenging decision. But it was a decision that I wrestled with from time to time. Because, as was mentioned I've been in the Methodist church… from since I was in around Second Form and so maybe that's around the age of like fourteen or so. So I've been in the Methodist church. I've been active in the Methodist church. Whether in dance or whatever else might be asked upon me. I've been active in the Methodist church, but it's just because I didn't quite understand the purpose for confirmation. It's… I think I have a better understanding, now... Yes. It's… that's the reason why it took so long to be confirmed within the Methodist church. It's still something that I struggle with. But I- see the- reason for it and the benefit for it. So I had already been saved and baptized even prior to being confirmed, so I think usually one of the main focal points in confirmation is the	
	Omolara:		

9:08	Amica:	hopes of… during the period and during the classes, is the hopes of the individual, giving their life to God. But I think for me that step, had already been made. So it was just I guess the membership part in relation to confirmation, to be like a Confirmed Methodist… yeah. Okay. Thank you, Omolara. Now, when would you say that you first became aware of your relationship with God? Even before making that bold step to say yes, I-- want to be a child of God, I want to call myself a Christian, I want to live… dedicatedly live for God. I think it was around when I was in First Form. So around maybe twelve, thirteen, just going into High School. …Well, there wa-…there used to be this radio station that would come on, on Saturdays. And I used to listen to it from time to time, it used to mainly bring on whether Bible stories. And one that children could relate to. So there was this one story or there was this person, talking	

		about how they read the Bible throughout the year. I guess reading the chapter by chapter so- okay. I'm going to take up that challenge.	
	Omolara:	So, usually you get a Testament from school. Everyone had to had a Testament in school. And I'm really hoping that's the same thing today. So everyone had to had a Testament and a Songbook. So every night before I go to sleep I used to read a chapter. So I tried starting from Gene- well, it was the Testament	
	Amica:	so starting from Matthew. It was … wherever the New Testament started. The little pocket	
	Omolara:	Testament. So I tried starting from the beginning. And I try reading a chapter a day--	
	Amica:	. But I don't think at that point, I had fully say: yes, I want to give my life to God. It was only	
	Omolara:	until I became a little bit more mature, a little bit more aware. And a little bit more involved	
	Amica:	in church activities where I said: yes, okay, this is the step that I want to take, and this is what I want to do. And this is where I want to	
	Omolara:	go. So I think even before giving my life to God, I had somewhat of a relationship in-- terms of reading my lil Testament. Yeah, to…	

		yeah as a way of building a relationship with God. Okay. Thank you for that Omolara. Was there anything going on in your life, then that prompted you to…towards the Bible? Or towards the New Testament? Oh…I would probably say no. But growing up, I was always, one to always keep to myself. So I think as a way of finding company, I could say that- I guess that's where I turned to and now thinking about it. And it was just that challenge, and wanted to take up in- terms of reading the Testament within a year… yeah.	
	Amica:	Okay.	
	Omolara:	Yeah.	
11:55		Thank you, Omolara. Yeah.	

		Does scripture help you to connect with God in your ongoing relationship.	
	Amica:	…Yes, I think… reading the word of God, reading God's scriptures is the baseline to the relationship with God. And I must point out that it's something… For me, I think, consistency is my problem… my issue. So…	
	Omolara:	reading scripture daily it's- not a challenge for me, is just consistency in itself, is my big issue. And I think, because I somewhat stretch myself too thin in relation to the things that I engage myself in. And it's, usually church activities. I sometimes stretch myself too thin and then sometimes you come home or even it's just the distractions from your—phone tend to stray me from reading scriptures daily. When it shouldn't be. Because as mentioned scriptures is the baseline, scriptures is the word of God, scriptures is the- first and foremost the… in my opinion the way that we connect and communicate with God because scriptures is	
	Amica:	basically the word of God himself…yeah.	

	Omolara:	Okay. Thank you, Omolara. I wonder if what you're read in scripture affects the way you treat yourself and relate to God and those around you.	
	Amica:	Yes, and… the scriptures; the word of God, gives us direction. Or a manual to life itself. How, we should relate with others and how we should relate with God himself. Putting him, first and foremost, everything that we do,	
	Omolara:	how we should carry ourselves. How we should relate to others, being kind to one another, looking out for one another, praying for one another just being each other's keeper. Even your enemies, just praying and loving your enemy. So scriptures give us the baseline of how to-- go about this life.	
15:10		Okay. Thank you, Omolara. Now, what are your views about the New Testament?	
		I- think, if I had to choose between the New and the Old Testament, I'll probably go with the New Testament. I think is a easy read----	

		it's easily understandable; it's- easily relatable	
	Amica:	to. So you could use alot of the scriptures from the New Testament to relate to whatever it is that you might be… I mean is the same for the	
	Omolara:	Old Testament. But the Old Testament gives more of history. Yeah, and I was never too,	
	Amica:	good at history in school. (Laughs) So yeah. I	
	Omolara:	think I would… if I were to say… let's say read… pick up the Bible, I think the first place, I would probably go to is the New	
	Amica:	Testament… yeah. Because of the easy read it's easily relatable to and it doesn't have the long names of persons.	
	Omolara:	(Laughs)	
		Okay-. Thank you for that Omolara. Now, do you believe that the Bible is the literal word of God, or do you think that it is a revelation about God's word to human beings?	
		That's a good question. Could you repeat it again for me please, just so I understand it clearly?	

		Do you think that the Bible is the literal word of God? Meaning every single word that is in the Bible is directly from God. Or do you think that it is a revelation about God's word to human beings?	
	Amica:	Yeah, I think it's more of a- revelation. There's a scripture that says… all the…can't recall it at the moment, but I think that, yes, the scriptures are revelations and- I think that's why God use different persons to write the different books. Because I think, even if God gives you a word and he gives me a word. It… we might not say it literally, how God would say it. We might use our own ways or our own words, or our own jargon and our	
	Omolara:	own... Not interpretation but say our own way of bringing across that information and usually more than often, without a shadow of a doubt, it usually once it comes from God it would usually coincide, and make sense… yeah.	
		/Okay-, thank you for that Omolara. Do you believe all that you read in scripture is true?	

19:40		Yes. How often would you say you read the Bible? Well, I currently?… You put me on the spot. (Laughs) Currently?… I… currently?…wow… And that's just like per week. How many times per week, would you say? Okay currently it's very much lacking. If I were to give a number currently I would say once. And it's really, not good. I think, currently I'm struggling with consistency and being consistent. I know, there was a point in time or for a majority of- my Christian walk I managed… well not managed, but of course I read the word every day. But I think right now I'm in that …I ... let me call it a rut. Where is just my, yeah, my reading the word; me reading the word it's just not consistent at all. And sometimes for weeks and then … I don't know if this is a testimony, but I guess is the	

		way for me to… the Bible encourage us to…I guess when you going through something to speak to someone about it, so I think this is	
	Amica:	my avenue. And I think it would really help. But yeah, I find myself going to church wid me	
	Omolara:	church bag. There is this one lil bag that I to church with. And then I leave my… a walk with my Bible to church and I leave it there. And then, when a pick up my bag, my church bag again the Bible still there. And I'm like this…I can't continue this, so …and especially for someone who was ministering- in church. Because you have to feed on the word daily in order to feed others. Or be able to pour into others. So currently it's very much lacking, yeah.	
	Amica:		
	Omolara:	What do you usually do to get out of that… you call it a 'rut'?	
20:57		… well one…I think… a number of ways. One way to get out of that rut is… you have to utilize the persons that are around you because the only way that... well one of the	

		ways that we could get by in this Christian walk is that you could walk with others. And	
	Amica:	then we have to keep each other accountable. And then you have to speak to the person and	
	Omolara:	let them know this is the situation, or this is what's happening with me pray for me. Help me through this. So that's one way, and then	
	Amica:	you know persons could encourage you to don't forget to read your Bible… There is this	
	Omolara:	scripture um, I would like you to read or, I think would be good for you or to help you in a	
	Amica:	situation like that. Another avenue, and I think, maybe this might be helpful to a	
	Omolara:	younger persons, is the Bible APP. And it usually has different plans that you could do. So you could do like a plan for a week and you have a devotion a number of scriptures and then you could meditate on those scriptures. And then you could do it for a week and then you could choose another one, or	
	Amica:	you could do one for an entire month. Yeah, I think, for me, is just to… have that sort of a reality check with myself… this is where you're at… you can't continue to be, I guess	

	Omolara:	living this way. Cause, sometimes we have to have the hard talk with ourselves … and- another way to is we-… It- takes some introspection. So sometimes it takes for us to sit down and look at ourselves and see: what is it? Sometimes, there's just something that's hindering you from reading the word of God, because… even if it's just for a short five minute take up your Bible, I think there's… you can find a short five minute within your day to do so. So there might be something that's hindering you. Something that's distracting you, so it take some introspection for you to identify that. So I think for me it's ma phone…yeah. (Laughs)	
	Amica:	Okay.	
	Omolara:	(Laughs) So, sometimes you might have to fast. So maybe not fast from food. Fast from the distractions that's keeping you from going fully and totally surrendered and in a good relationship with God. Because when you think about it a relationship with God is… you	

23:29		just talking with him… you just spending time with him, just like any earthly relationship, so if it is that you're going an entire day…let me say me. If it is that you going an entire day without talking to God… imagine how…cause… Sorry, I could ramble on and on, and you can stop me anytime.	
	Amica:	Okay.	
	Omolara:	Because there are times. When I'm like… I-	
	Amica:	barely hearing from this person (is like my partner)… I'm like me arm I only hearing or	
	Omolara:	seeing him, for the shorter time in a day… imagine…how, and I feel that a sort way. Imagine how God feels when me ain talking	
	Amica:	to him for weeks on end, and only when a going to church. Wha kina ting is dat?	
		Okay.	
	Omolara:	So. It takes some time for you to… really and truly you have to sit down and look… do some introspection.	

		If I …	
		/And put yourself in God's position.	
		Okay.	
	Amica:	What if you love this person so much and they ain talk to you for a week? Only on … only when they want something? Lord Jesus! (Laughs) Yeah, this is,… I love these kinna talks because it-- really puts you in that place for you to do introspection. So this is helping me. (Giggles)	
	Omolara:	Okay. I'm glad it's- helping and I have a question… another question for you on that whole theme of why we read the Bible and I want to ask you just that. Well why, would you say you personally read the Bible?	
26:20	Amica:	Well, apart from it being that way you maintain that relationship with God. it's just to help you on a daily. Cause there might be a certain	

	Omolara: Amica: Omolara: Amica: Omolara: Amica: Amica:	situation that you might be going through and you're like I don't know how to deal with this. Or before I deal with it my way, let me go and search the Bible and see how best to deal with this situation, how best to overcome this; how best to handle it? What is the best way, and then the answers are sometimes right there. Yeah, I think for me that's- what it is. I remember back in …when we had the lockdown and …you ain really had nowhere to go. And then, all you coulda do… well, I believe that God gave us that moment that opportunity to really see how much we doh put before him. So I had so much time on me hand so I started reading the Bible a little bit earlier. I started like around seven. Usually, I start around nine but by that time, you eyes done drowsy and sleepy. I started reading the Bible, early and longer and I'm like whoa, this is what I was missing! There's just a sense of peace. Okay.	

	Omolara:	That comes over you. So it's also for that, it's just so… All of us know God in a ---- different light. Some of us might know Him as a comforter, a provider. So I think when you read the word of God... is like He- appears to you even more real. Because that's His word there coming right at you. Okay. So I- think it's to… When I read the Word of God is just this sense of peace. Okay. /That I get. Knowing the promises of God coming right at me from the scriptures. Okay. Thank you, Omolara. When you read scripture though, is God's will clear for you in terms of what you read, are you clear about what it is that God's will is for your life as a young Afro-Caribbean woman?	
30:33	Amica:		

	Omolara:	… I would say yes. Over the years, especially when you start to come out of that teenage years and you go to … I've been to a number of whether it's seminars, panel discussions, on what is God's will for my life, and then be up and down searching for it. But really and truly God's will for our lives is: 1) to serve him and 2) go out and make disciples. And the way that we might, the way that I might do it, might be different to the way that you might do it. So I think that is the baseline to our purpose in life and it's just to, I guess use our gifts and our talents to achieve that purpose, so I think, yes. When I read the Bible it's clear on what - the will of God is for my life. But it's just for me to use the gifts, the talents, and the abilities, with His strength to fulfill His will for my life.	
	Amica:		
	Omolara:	Okay. Thank you, Omolara. Now we're going to try to analyze the text a bit. So the first question I want to ask you about text is: who would you say, are some of the main	
	Amica:		

	Omolara:	characters in the text from Second Timothy one three to seven?	
	Amica:	Okay… I would say the two main characters are Paul and Timothy because the letter is	
	Omolara:	coming from Paul writing to Timothy right?	
		Okay.	
	Amica:	Yeah.	
	Omolara:	And are there any other persons… mentioned?	
	Amica:	Well, just briefly... Timothy's grandmother and mother, Lois and Eunice.	
	Omolara:	Okay.	
	Amica:	Of course, God, it is a part of the story of course. (Laughs) Yeah. Okay. Thank you. And why do you think this	
34:34		letter was written?	

	Omolara:	I think it's just an encouragement for Timothy to continue, walking in His faith with God.	
	Amica:	Cause, I think we need that from time to time as believers a little encouragement and a little	
	Omolara:	push. Yeah	
		Okay. Thank you. Do you think that there was any problem that Paul was trying to address by writing this letter?	
		Maybe not a problem per say… Well a guess drawing from my own personal life, maybe the problem of inconsistency, maybe. (giggles). Where he talks… where he… In verse-… five. Let me read from the… I like the New King James Version. Verse five, "When I call to the	
	Amica:	remembrance, ----- the genuine faith that is in you, which dwelt first in your grandmother	
	Omolara:	Lois and your mother Eunice, I am persuaded it's in you also. Therefore I remind you to stir up the gift, which is in God, which… the gift of God, which is in you, through the laying of my	
	Amica:	hands. For God has not given us a spirit of	

		fear, but of power and of love and of sound mind." So I think it doesn't really addresses or points out a problem but it's just an	
	Omolara:	encouragement, because these things are going to happen where you might not be as consistent in your faith. So he… I think he write it as an encouragement more so.	
	Amica:	Because he knows that these things can happen.	
		Okay. Thank you, Omolara. Why do you think Paul remembers his ancestors, and the mother and grandmother of Timothy? … And	
	Omolara:	you can look at the verses again, if you like, verse three and verse five in particular.	
		Maybe as a- I guess he just pointing out that… it's… a guess faith or... the knowledge of God or the- relationship or faith in God is something that we are to be… passing down,	
37:36	Amica:	maybe from one generation to the next from… yeah basically from one generation to the	
	Omolara:	next, so he reminds him …sorry… so Paul reminds Timothy that… a guess the faith that	

		is in him was once in his mother and grandmother so maybe as a-- guess a foreshadowing or some sort of encouragement for him to pass it down. Or to continue in the faith, to be able to encourage others, future generations, his peers that	
	Amica:	kinna thing.	
	Omolara:	Okay. Thank you, Omolara. What would you say is the significance of Timothy's tears? … What do they indicate to you?	
	Amica:	Could you repeat the question for me please?	
	Omolara:	What would you say a- is the significance of Timothy's tears? So what do tear-, the tears of Timothy mean? What do they point to or… yeah, how can they be interpreted? Especially as a young male. … Let me just read the scripture to…understand. So Paul is recalling Timothy tears…	

	Amica:	So maybe he is recalling maybe some of his struggles. Or maybe some of the nights when he wrestled with his faith and…yeah…	
	Omolara:	Okay, thank you for that. Now, what is the role of women in this passage that you would have read?	
	Amica:	These are some good questions. (Laughs)	
	Omolara:	Okay. Take your time. It's not often, that we see the name of women in scripture, but … /That is true.	
		But- these two women are among the few that are actually given a name. And Paul takes his time to say certain things about these women… that indicate the kind of persons that they were. The kind of life that they lived…	
		Give me one second, okay?	

		No problem. (…)	
	Amica:	Okay. That is a good question and looking at the passage, I would have never questioned that. But is a good question... I- think the-- women… the few women that were mentioned in the Bible I- think they are meant to be used as… well, the majority of them… I	
	Omolara:	think they are meant to be used as either examples or teaching points. Or whether we are to use them as role models, depending on the women. So, I guess here, we could use his grandmother Lois and Eunice and as Paul mentioned here, “when I call to remembrance the genuine faith that is in your which dwelt first…	
		Okay you're gone silent.	
		To be used as examples … persons who we could, take a page or out of their book from… now to learn from them or to maybe imitate or be like them.	

	Amica:	Okay. Thank you. Now do you think that the faith that Timothy had was influenced in any way by their example, then?	
	Omolara:	I would think so cause, to the fact that Paul mentioned it. I guess that could possibly be. Yeah, the fact that Paul mentioned it or maybe it just as a- reminder for Timothy.	
	Amica:	Okay. And in terms of the role of women in the Church, do you see a similar type of thing happening within the life of the church where there are persons like Eu- Eunice and Lois, who play an important part in the life of the Church?	
44:02		Yes cause I- know many persons growing up, they often came to church with either their grandmother or their mother… well and I think that's because of the fact that women usually play the bigger role in society because we have more single mothers. So they're usually	

	Omolara:	the one to bring up a child in the church so… yeah.	
	Amica:	Okay. So what do you think about…/Go ahead.	
	Omolara:	/And usually within the life of the church I think women takes on majority of the roles… I'm just trying to find some examples… Like, for my church we have Stewards- within the church… majority of women for that role; we	
	Amica:	have Sunday School teachers… majority of women fill that role. In the overall church they're just majority of women within the Church.	
	Omolara:	And do you think scripture supports that sort of practice as well?	
		That is a good question, we might have to come back to that question.	
		Okay. That's fine. Okay. Do you think that the faith of Timothy, that it was fake?	

	Amica: Omolara: Amica: Omolara:	Based on this script- this passage of scripture? I wouldn't call it fake. I think that there are whether different levels of faith or different types or categories of faith. I think that maybe the reason why- Paul was writing this letter was maybe because he released, maybe Timothy was in that state of a…whether a dwindling faith or a wavering faith. To remind him to keep going in his faith, to be reminded of his- mother and grandmother. So I think his faith was probably maybe one that was wavering. So Paul had come in and encourage a brother Okay. Alright, thank you for that Omolara. What do you think would have made the faith of Timothy's mother and grandmother sincere, though? Like Paul would have mentioned? …	

	Amica: Omolara:	Cause he doesn't just say that they had faith but that they had “sincere faith”. What do you think would have, distinguish them as people who had “sincere faith?” /genuine faith… That is a good question. Maybe what… we can point out is that he mentions his grandmother and mother… so those are two different generations. So it was I guess it started with his grandmother and passed it down to his mother and then passed it down to him. So it's- a moving faith. It is not stagnant. It didn’t just stay with the grandmother or the grandmother didn't encourage her daughter, of course, to pass it on. So I think because it's one that continued to another generation, especially to her child and then to her child’s child. So I think that's why … given the passage of scripture that’s probably the only… well that's, the only thing that's coming to mind at this time in terms of why the faith would be considered genuine.	

50:29		Okay. Thank you for that. Now if you were to summarize the significance of this text, how would you summarize the main message from this text? What do you think is the main message from a text like this? An encouragement to keep moving. An encouragement to keep the faith. An encouragement to keep pressing on. I think it's more so an encouragement …a …an one of my--- … one of the scriptures, well the verse that popped out at me is …was number seven. And it's something that I will repeat to myself all the time. Like when I'm being…when I'm fearful, when I'm nervous, when I start doubting that the power of God. For God has not given us the spirit of fear, but of power and of love and of a sound mind. And I often use this scripture as a reminder to meself, as an encouragement to- keep, believing, keep trusting in God and verse six as well. So those are the two verses that I highlighted. "Therefore, I reminded you to stir up the gift of God"… cause if you think of it,	

	Amica:	what's coming I- one way that I understand, or try to interpret scriptures… I'm a very visual	
	Omolara:	person	
	Amica:	Okay.	
	Omolara:	So I would try to use images to- interpret or understand the scriptures. So verse six "Therefore I remind you to stir up the gift of God which is in you, through the laying on of my hand. So if you think of let's say a- I like to call myself a vessel for God-- to use me; to pour into others, but of course I can't pour into others if myself is empty. I can't pour into others if I'm not spending…if God is not	
	Amica:	pouring into me…if I'm not spending time with God for Him… to pour into me as of the vessel to be used by God. And sometimes we got stuff inside of us that sometimes we have stuff inside of us, but because we're not using it, or	
	Omolara:	because we're not allowing ourselves to be used, sometime e just stay there. Sometimes as persons say 'if you ain't use it you gon loose it'. So sometimes we have the different	

	Amica:	gifts and talents that God has so blessed us with, and sometimes we just-- ga it there we ain't using it. Is just there so sometimes e need some stirring up. Okay.	
	Omolara:	Sometimes we need somebody to come and stir us up. (Laughs)	
	Amica:	Okay.	
	Omolara:	So I think the scripture is definitely an encouragement and sometimes we need somebody to think of this as a cup… we need somebody to come and maybe just give you a push. Lay they hands on you. It might be a slap. It might be a push. But … (Laughs).	
54:01		And who would you say are some of those persons in your own faith journey who have helped to stir up the gift of God in you?	

		Definitely my church… first of all I was always a very shy reserved… to myself person. And then, so namely I could say my sister. She attended my church and then she used to conduct a dance group. So one day I think someone from the group I guess encouraged her … “ask your sister if she aint want join the dance group.” And in my mind, I’m like “Me?” I don’t dance, I never really danced. So I… took that leap. I joined it as …., but … me…	
	Amica:	I'm… sorry…	
		That’s okay.	
		(Laughter) …actually oh… my goodness…	
		Speak however you feel comfortable. (Laughs)	
	Omolara:		
	Amica:	I was like… Oh, my goodness, I can actually dance! Wow, I could actually dance. And then,… maybe this is a whole testimony. And then-- afterwards a started getting into the dancing. Because I’m like… Okay, I could	

57:01	Omolara: Amica: Omolara:	actually do this thing. And then I … so as I got more into the dancing I kina fell back with singing. I was… again I was always shy so for me to go up and sing by myself with a-…as a solo that was very difficult for me. So I- kind told myself, one day, like well I could sing and I could dance. But dancing is a little bit easier because I'm usually up there with other person's even dancing a solo is much easier because you don't have to look at the crowd. And then like okay, I think I might have to put this singing thing on the back burner because it's so difficult for me. I want to… the things I want…I had the willingness, to-- sing and minister in song. But I was just so… I used to always panic and hyperventilate and is like … Oh, my goodness. And then it was only a little while maybe after back in college with my partner, ma boyfriend… he's a musician so he plays the keyboard. So every now and then we go to the church to whether sing…he conducts classes on Saturdays. So then, he would encourage me and then… So, I could say my sister, my church, my partner	

		encouraged me and because of the network, he has… I think God placed him in my life, to be able to connect with so many other persons who are of the same age range; who are like minded; who are Christians as well.	
	Amica:	Want to be on fire for God. Want to use their gifts and talents to Minister to God, so I'm a part of a band, the same one that he is a part of and through that… so through that journey	
	Omolara:	I was able to overcome …Yeah!…I was able to overcome stage fright.	
	Amica:	Okay.	
		So I could go up and sing a solo. So I think journeying through life God placed different persons within my life to help me in different	
	Omolara:	areas of my life, where He see that I needed the assistance, to allow my, allow me to better	
	Amica:	use me gifts. And of course it didn't take a day. It was a progress. Yeah, and that's just a	
	Omolara:	short synopsis of persons, and I think that currently every organization that I'm apart of they help me in some which way, to continue going; continue holding on in faith to faith, in—	

	Amica:	God. Even the Sunday school children. Because I want to fulfill that Great Commission that God has, assigned us to the children are so much in danger. Currently, especially with social media, the Tic ToK and the agenda that the enemy has for the young children because their minds are so... because they are so influential as young children. I … they give me the encouragement, even if they aint do nothing just them attending Sunday School. And just me teaching them, it gives me that encouragement to continue because there's work to be done in every avenue of the Church. Or in every avenue of life --… so the children, the older ones, persons that are old like me, persons that are in the church. There's work to be done. And because there's work to be done, --------, that gives me that, driving force as well to continue in faith. But of course I would have to …and of course as-mentioned earlier do some introspection… for me to-- be able to better serve others. Cause you can't serve people with an empty cup.	

1:02:08		You ain't gon have nothing to pour into them. So it's for me to really sit down and say, hey you have to build a relationship with God; get better with God, ... try more often.	
	Omolara:	Okay.	
	Amica:	Yeah	
	Omolara:	And where do you see yourself in this text, which character would you say you identify most with?	
		I probably would be Timothy because I think I need the reminder, and I think I need the encouragement and I'm probably in that place where Timothy would have been. So I think I would identify more so as Timothy. So I think someone needs to be a Paul in my life to encourage me. (Laughs)	
		Okay. And where- would you see yourself in relation to Eunice and Lois? Especially as models of sincere faith? You say that you	

		teach Sunday school at this point in time. So how do you see yourself in relation to them?	
	Amica:	Yeah, for the-- younger ones, I- could probably be a mother (laughs). Is that Eunice? Yeah. I could be the mother…or as that role model. Well, within the life of the church for the younger ones. But in relation to persons that are around my age…my peers I probably would be Timothy.	
	Omolara:	Okay--. Thank you for that. We're gonna look a little bit now at history and the text and how they relate. Do you think that the experience of our ancestors, as former slaves, has a role to play in how we learn and live out the Christian faith in the Caribbean?	
		Could you repeat that question for me again please?	
		Do you think the experience of our ancestors has any role to play in how we learn and live out Christian faith in the Caribbean?	

	Amica: Omolara:	I guess there might be a two-part answer to this. I think, because of how … well based on history and based on doing History in school … I guess because of how Christianity came to the Caribbean... many persons might have a difficult time, believing in the God that we believed in... Because they might say how-Christianity… is the slave master bring- the Bible and Christianity and these kinna tings so how you could believe in a God that believe in slavery and those kind of things. But what I believe is that, in relation to history and slavery… there are a lot of times where… even we as Chris- basically people in general… we might use the things that God gave us as good, as evil. So that's the come… that's what they usually say to persons when they come with that narrative. Like how could you believe in a God that believe in slavery or for slavery and that stuff. In relation to the way that we, well I guess on the positive side, I not even too sure how to answer that question. So might have to maybe pause or pass.	

		Now how the slaves they would… when they came to the Caribbean, they came with their own understanding of God they came with an awareness of God, but then their awareness of God was perhaps criminalized or demonized. But, in spite of that, they were able to connect in some way in a significant way to the Christ who identifies those who are oppressed.	
		/Right oh.	
	Amica:	/And find—their own ways of overcoming with the help of God their circumstances. So does	
	Omolara:	that part of the experience inform how we aught to live as Christians from the Caribbean	
	Amica:	as well?	
		I like that--- you point that out. As- the scripture says: “God is not too… well, this is	
	Omolara:	me just paraphrasing…God is not too far from us, because He been through and, even worse, some of the things that we are going	

		through, right now, so it's-- … we have someone to identify with. So as black people, as Caribbean people we have someone, because God been… Jesus been through that. He been through the beatings, the lashings, far worse. I mean… you hang him on a cross… compare… and I think that can be compared to the-- brutality of slavery, so I think— I didn't even think of that… but that's smart… (laughs) So I think that yeah… in that light it would give us as believers, as Caribbean people, a better outlook on the-Christian walk, or on the Christian religion itself. Do you think that this is an important consideration, though, when we read the Bible? I think-- so, yes, especially as black people; people of color; descendants of slavery. I think a lot of times we dwell on slavery, but I think we could look at it in a much more positive light, especially in relation to Jesus	

		Christ and… for us to come to that peace. That- Jesus Christ went through this, but we as black people somewhat went through the same thing, so we have someone to identify with...yeah. And identifying with this Jesus, is not only a Good Friday experience but there's also Easter. Where there's new life that comes out of our... …/right.	
	Amica:	Okay. Have you… this- question, you touched on it before but I'm going to ask it still. Have you ever heard the statement “Christianity is a white man's religion and the Bible is a tool of oppression?”	
	Omolara:	Yes.	
	Amica:	Could you say where?	
	Omolara:		

1:14:52	Amica: Omolara: Amica: Omolara: Amica:	I think, faintly, I've heard the latter part of… faintly. But definitely, I've heard the first part, where it says Christian… Christianity is a white man's religion. Especially because based on history they taught us that the Europeans, when they came to colonize the-- Caribbean islands, they brought with them their religion. And of course there was already a religion or a culture set up here. So it- makes you question… Christianity at times but, for me, my understanding is just as- mentioned before, a lot of times the things that God meant for good, sometimes we- use it for our own benefit or for our own evil or for our own evil intentions. Yeah, so I think one way or the other, the gospel of Jesus Christ would have been spread. It's just that I guess it was done for- those slavery time… it was done in a way that… I guess oppressed a--- race of people. Yeah. But yeah I think that that's the … my conclusion is just that some persons God give you something you're supposed to use it for good, the greater good, but you often use it for evil… because they not	

	Omolara:	only came to I guess-- once they realize well... in terms of the Europeans the white men…they- I think they were more so on a journey for- quick wealth. So to come to look for golden and you know all the resources… I think I'm rambling on and on. I'm not sure where I'm going with this. I kinda lost the train of thought. Forgive me. That's all right. Okay, do you think that the African religions and Caribbean culture on a whole has played any role in helping Black Christians to survive the experiences of our former colonizers? I might have to have you repeat that question is quite long. Do you think that our Caribbean culture, which mainly comes from our African experience; if that has played a role in helping black Christians to survive the experiences of our colonizers? So, how does our culture in any way play a role in us being able to live out	

		our life as Christians, so that we are no longer an oppressed people but a liberated people?	
	Amica:	…I think--, you might have the start here. Because you know there's a song "Emancipate yourself from mental slavery." A lot of persons still live as if they're in, or still hold on to that… the events of the—slavery era. So they- …Oh… because of slavery that's why… because of slavery. But I think we firstly have to free ourselves from that. It's a part of us, yes. But I think we have to at least let it go. Let go of the slavery mentality and--not looking at ourselves as slaves. Because God has not called us to be slaves. He has cause us to be free and once Jesus say we free, we are free indeed. So I think in every aspect of our lives, we have to free up ourselves. Emancipate ourselves and- just… yeah. So I think we might… it might have to—we might have to renew our minds, but the question is, how does our culture, play a path in that …	
	Omolara:		

	Amica: Omolara: Amica: Omolara: Amica: Omolara: Amica: Omolara:	In that renewal--- in that Christian experience of new life. So yes, we firstly have to identify... you come to terms and say yes, we were slaves and well, not we but our descendants, our ancestors were slaves, but their lives are not mine. Their - … It's my story; it's my history but you haveto now create that future for the upcoming generations. So you- come to terms with it, it has happened. Now we move on from it. Now, we renew our mind in Jesus Christ and allow him to in this era,… how do we function in this era? There's no slavery in this very moment, so we have to now start to function within this- time period that we're in and how do we deal with the current situations that we are facing? So our culture I'm not saying erase our culture but that bit of... I guess the slavery part, we have to, yeah free ourselves. So we could use our Africans… de African-- culture, or the African heritage. There are, I guess they're very big on cultural wear; cultural dance. We could use those	

1:20:17	Amica: Omolara: Amica: Omolara:	things in our walk with God, so we don't totally erase this or the- history or the past that… this as in our skin or our blackness our Africanness; our Caribbeanness. So we don't completely erase it, but I guess we… and don't continue to live in the past as well. Because it's not healthy. (Laughs) So we identify… we say yes, this is what we've been through, but we're moving past it, we are now trying to become better. Because even aside from …. Christianity itself even just in our regular day to day lives, I think us as black people compared to other races, we still hold on to slavery and it affects a lot of things that we do today. Like de other day, it just came to mind. Where I live in the central part of Basseterre there's about maybe nine almost ten Indian stores. Some of them are selling electronics. Maybe: four, three, or so are selling electronics and some of them, might be just right across the road from each other. And they're rarely any black owned… Businesses?	

	Amica:		
		…Businesses, so I think in every aspect of our lives, we have to come to terms and say, yes, this is something that happened to me, but I	
	Omolara:	can't allow it to define me future. That's the long and short answer of it. So you come to terms and say yes this is something that happened, and even in our regular lives. Even if you face something in your own life aside from your ancestors if it's something that you've gone through, on a personal level, at some point, you can't continue to dwell on the past. At some point you have to say yes, this has happened to me, this person has done me wrong, but I have to move on from it. Yeah, that's the long and short. (Laughs)	
		Okay.	
	Amica:		
		(Laughs)	
		Thank you, Omalara. And second, Timothy one verse seven, you said that that verse	
1:23:16	Omolara:		

		really stuck out for you. Does- it, … why does it stick out for you? …because fear is something that has a ruled my life. It creeps in from time to time. But I could tell you it's something that has ruled my life, it's something that has affected some of the decisions that I've made in my life. Or the way that I handle certain situations. So I often, when it starts to creep in. I have to remind myself, the Lord has not given me a spirit of fear, but of power. So God give us authority, especially in His name and of a sound mind. Because your mind, you have to make sure your mind is healthy, for your entire body to be healthy, as well cause it starts up here. Just to give you like a little example, of what I might be referring to… I was always one to keep meself busy just to avoid conflict. Just to avoid like family situations. So let's say, I would go to work and then afterwards I will have practice and then or some sort of church activity, day after day after day. But of course it started to affect… It would start to affect	

	Amica: Omolara:	your health because you not getting enough rest and that sort of thing. So, because I never wanted to confront whatever situation I used to always run from it. I was always fearful... So I never like staying home because I think that's where the situation, or the conflict, or that's where what I was running from was. So then COVID hit. You can't go no way but home. Stay home. (laughs) So you had no choice but to confront the very thing that I was running from. So… and I also found that… although I was engaged in church activities, there were idols in me life. Because I was running more to them than towards God so-… yeah, fear- at a point in my life really ruled the- way that I do things. Some of the decisions I guess that I made. So I really had to come face to face and say,… I can't continue doing this. No. You got to go. Cause like I used to tolerate it. So is like I used to tolerate it. Or just avoid it. Just pretend it aint dere. But then I really had to come face to face wid it. And say no. And then I think really and truly God helped me through it and that's	

1:26:41		why I appreciated the lockdown, that lockdown period. Because of that freedom that I gained, that peace, when I delved deeper and deeper into the word of God. And so yeah that's- why the scripture sticks out so much at me.	
	Amica:	/That verse seven…Okay. Now in the scripture it also says; or Paul says to rekindle	
	Omolara:	the gift of God that is within Timothy. What would you say is this gift?	
		That, I am not too sure. I don't know.	
		Do you think it's a gift that is accessible to persons who… are a part of God's family?	
	Amica:	Yes. Cause I think in each and every one of us God has given us that gift sometimes it might just have,… it might takes, for us to recognize it; to point it out; or to be aware that	
	Omolara:	it's there. Yeah. Also it just needs a- spark, a flame something to kindle it.	

		Okay. Alright. Is that gift for personal use or is it something that is not only for personal use, but for, transformation? Of those around you as well?	
		Transformation of?	
		Those around you? Or for your community, for wherever God has placed you.	
	Amica:	Right… I think that, yeah. The gift that God has given us is not only for personal benefits, but also for those that are around you as well. …Yeah…	
	Omolara:	/Okay. What are some of the challenges that you would say young people today experience from the Caribbean, that prevent them from becoming the best version of themselves?	
	Amica:	… I would definitely say… certain influences. I think that one of the main thing could be because we as young people we are very	

	Omolara: Amica: Omolara: Amica:	tech savvy, and we are very much into the social media area. And we're very diverse in social media or very engaged more so rather, in social media and everything is on there… good and bad. So I, I think that, because we are so privy, also involved in, and engaged in social media, I think, we open up ourselves to so many-- things that are not in alignment with God. Maybe the things that we watch, the things that we see. The things that we see persons doing. So that could be one challenge that we as young people might face. I think that's the only thing that I could think of. I think there is more definitely. Oh, another thing could be… well, another thing that I realized, is that the parents of the children, nowadays, are getting younger and younger. Whereas the parents would bring their children to church the parents themselves are probably not even going to church so a lot of the children are not being grounded with the knowledge and the word of God. I think children today, they have a bit more leeway. Whereas back then, you aint	

		had no choice but to go to church. But now is like, she aint want to go to church so she aint coming. Or she aint want to say a poem so she aint comin. And I'm like, really? So I think it starts from the head. If you parents are not bringing you up within the knowledge and understanding of God, it might take for you definitely it's a personal choice, of course, but it's… it might become a little bit easier when you have your parents, bringing you up so that's another challenge there because the parents are younger and younger these days. Yeah that's… yeah. Thank you for that. Does this passage hold any message of resistance against some of the things that would oppose God's goodwill for young people in the Caribbean? So, you would have mentioned some of the challenges that young people face, do you think this scripture provides any help in how young people could become the best versions of themselves? (…) And perhaps, scripture on a whole. Do you think that scripture on a	

		whole offers any insight into how young people can become the best versions of themselves with a relationship with God or faith in God, as their guide? …I'm not hearing you… Oh sorry. Yes definitely. Now I'm hearing you. /Because scriptures are basically the manual for life… Somehow the volume is going down a bit. …oh Yes, I'm hearing you, much better. …I don't know… So I… So yes, I think that scriptures because it's the manual to life, you have to give your child that manual so that they could be successful in this life. I didn't say it's going to be easy, but at least there life is going to be successful. They're going to	

		have that- blueprint. Or that help that they could always turn to when they need guidance and direction. Okay. Thank you. Now if the text were read in St. Kitts – Nevis dialect do you think that it would make a difference in how you understood it? I think, yes. What I try to do------, when I teach Sunday school is I would speak in Standard English, but then sometimes, I would break out into the dialect so they understand. Or even use real life situations. And I think, maybe that might be the area where the church, need to sway to. Bring in a little bit of dialect now and then so we understand. Or break it down in such a way, cause within the church, you have the younger ones; you have high schoolers, you have older ones; you have the more educated ones; but at the end of the day, everyone should be able to understand the message that you come to preach. So you have to break it down. You	

		don't have to always come with these fancy eloquent words. So sometimes you got to break it down and people understand. (Laughs). Yeah. Okay. And that's something I enjoy doing with the children. Okay. And especially using like Tic Tok jargon. So things that they would say on Tic Tok or whatever it is, that you know young people listen to. So they could understand and relate. Okay, thank you for that Omolara. So, would you agree with translating the Bible into St. Kitts -Nevis dialect then? Maybe not translating it into dialect. But once-you're… when you're bringing over a message you could use dialect. The one thing	

		that is definitely, embedded in you is the dialect. Use that to be able to reach to persons. Cause I think within the church there's a mixture of people and you have to -- -- be able to relate to them. Or relay information to them in a way that everyone understands. From the youngest of young to the oldest of old. So you might not be able to get them with the eloquent speaking and the fancy words but once you break it down into dialect… and I think they might find it very entertaining. And even very understanding, so I think that it would be helpful. Okay, thank you very much for that. Any other thoughts in terms of how we, as the Caribbean church can teach scripture more in a way, that connects with, especially young people, better? Yeah. I think many persons are able to understand or identify better with things when they could see themselves. Because, if you look at movies nowadays… but if you look at	

		movies nowadays everybody wants to be represented. The homosexual, the transgender every single race, cause once… what they're doing now, especially with the cancel culture. “C-A-N-C-E-L: Cancel” The cancel culture, once… if- a black person doesn't see themselves in a movie, oh, I aint watching that! Sorry… Me ain watching that! I don't see a black person in the movie I don't feel represented so I’m not watching it. So I think persons… use real life situations when you referring to the Bible. Bring it back in a way that I understand and that… the same thing for, if it's a Bible Study or if it’s Sunday school, if its youths. And I think that's why we have… if it's women's fellowship, men's fellowship..., we have to… I think there's a reason why we have these many organizations within the Church. Is that, aside from the regular preaching we have these smaller intimate groups, where you could connect. You see people that look like you. You see people within the same age as you, so it- makes more sense, or it makes so much	

		sense, to relay the Bible in a way that I understand and it relates to me. Cause is like you coming to tell me about Moses parting the Red Sea but what that have to do with today? How do I translate that into today? Nobody could go down there and part the Red Sea. So, how do I, how do you talk about that scripture in a way that I understand? Or in a way that identifies, or in a way that could help me, through some sort of life situation? … yeah. Okay. Thank you for that and are there any topics or any issues that you think as a church, we can-- speak to a little bit more, especially in terms of how Scripture helps us to deal with certain issues? Like sexuality or death and afterlife or you know any issues you think as a church we need to speak to more? Those two-- topics, especially. Relationships, dating, sex, marriage,… life itself. Every single thing,...(laughs) I don't know if it's my	

		church personally, but I find that we don't talk about a lot of things. And it's—for…really left up to you as an individual. Or for you to go searching for your own information, to talk about these things, but I guess--, maybe on the pulpit might not be the place to talk about everything, so I guess that's why we have these smaller intimate groups. But it's just for us to really tap into these topics. Especially as young people and the kind of things that we as young people face today is not the same thing that the older generation would face, so you definitely have to start… social media; bullying… the so many genders that they want to introduce. Oh my goodness! Yes, these are things that we as a church definitely need to have a conversation about. Okay. Cause If we, as a church don't talk about it, if we as a church don't educate persons on how to… on- these things, the world is going to do it. And the world has its own agenda and it's	

		definitely going to push and backup and …push that agenda. So we, as a church, have to safeguard our people… yeah. Okay. Thank you very much Omolara. And the final question is how could the church help youth to see the importance of scripture in developing, in their relationship with God? …I think… Maybe what the church could do is-, just remind and encourage. And be that example to other persons. That the scripture is the manual, the word of God is the manual to life, and not just a book. That you have to read on a daily basis. So it's just to encourage us… encourage people, pers-…, the congregation, the members, the community that the Bible is the manual to life and it helps you in every situation. Because the word of God as it says in itself, that it's able to teach, to correct, to edify. So we have to remind persons that this is what the Book of God is for… not just because you're a Christian you	

		supposed to read it. This is what it's for. To help you… yeah. Okay, thank you very much Omolara. You have shared quite a bit this evening. And I really appreciate it. Really do appreciate it. I've covered all of the areas that I wanted to. Is there any question or concern that you may have? No, I think that's---it. And I think I really enjoyed… I think you could tell… I really enjoyed the conversation. I did not expect it to go that long. I dere saying this gon just be forty-five minutes… /Laughs. Cause I'll just answer the question. But it went straight into me, giving testimonies. Oh, my goodness. I love it. Okay.	

		I enjoyed it. Alright, well, thank you very much for making yourself available to share in this experience and if there isn't anything else I would end the recording for today. Hold on a minute for me please.	
1:27:18		***Recording Ended***	

Pseudonym: Nicole Simon

Participant Identifier: qROz2kDrq

Date of Interview: 27/05/2022 at 10:00AM

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time	Name	Transcript	Notes
	Amica:	Okay, good morning Nicole, the recording has begun now. And I'll begin with some demographic questions,	

		some general questions about yourself and then we'll get into the main body of the interview... Can you tell me briefly about yourself, your family and what you currently do? You can first begin by telling me your age.	
	Nicole:	…I am 21 years old … I- … would consider myself a very active member of the church. I play the synthesizer or keyword for the praise and worship team. I am…I also sing in the praise and worship team from time to time. I am a Sunday school teacher for beginners and … let's see … I am a part of … I wouldn't say a newly formed but a newly reinstated Youth Fellowship at my church and…	
	Amica:		
	Nicole:	/Okay.	
		I participate in worship when I'm called to. So that is some of my stuff when it comes to church I- like to play	

	Amica:	instruments. I play the keyboard as stated earlier. I play … I also started recently about a year ago, learning violin.	
	Nicole:	Okay.	
	Amica:	So I play those two… I have a… well my family on a whole, is a very religious family, I would like to think so.	
	Nicole:	Okay.	
	Amica:	… my brother is also very active in church. He plays instruments. He's in the Sunday School and the Youth Fellowship and my- mother is a Sunday School teacher and my father also helps with the technical aspects of the Church.	
2:40	Nicole:	Okay, thank you very much, Nicole. And how would you identify in terms of class, gender and race?	
	Amica:		

	Nicole:	Well, I would say that I- think, I would say that I'm in the middle class. I would say… I am a female. And what was the other one?	
	Amica:		
	Nicole:	Race.	
	Amica:	Well, (smiles) I guess, it would be negro.	
	Nicole:	/Okay.	
	Amica:	/Well yeah.	
	Nicole:	Okay, so Afro-Caribbean?	
		Yes.	
		Okay then. Thank you. If I were to ask you to define who is Nicole, what would you say?	
	Amica:	I would say that Nicole, is a very kind, warm- hearted person. … She can be sometimes a little (laughs) too kind…	

	Nicole:	Sometimes she's also a shy person in terms of the situation…let's see … She's intelligent. And she's also very ambitious about anything she wants to do. She's determined to complete tasks. So that's how I would describe her.	
	Amica:		
	Nicole:	Okay, thank you. And would you say Nicole, that you have a relationship with God?	
	Amica:	… I would like to say that I have a relationship with God. Yes.	
	Nicole:	Okay. When would you say first became aware of this relationship with God?	
5:05		Well… I grew up in the Church, I went to Sunday School from when I was very little. But you know as children you don't really recognize anything. I would like to say that I recognize it when I got confirmed. I think that's when it really hit	

		me that- … I have this relationship with God and everything.	
	Amica:		
		Okay, thank you, Nicole. Does scripture	
	Nicole:	help you to connect with God in your ongoing relationship?	
	Amica:	Well… I- try to read the Bible as much as I can… currently I'm doing a Bible plan. And so… I'm - reading the Bible and I'm also… there's question where it	
	Nicole:	allows me to reflect on the scripture. So I recently started it earlier, in the year. And I think that it has made my relationship with God somewhat stronger.	
		And is that the Bible APP?	
	Amica:	… yes. Bible Gateway.	
		Okay, alright. I wonder if what you read	
	Nicole:	in scripture ever affects the way you treat yourself and others around you?	
	Amica:		

	Nicole:	…again with the Bible plan it has opened my eyes to certain stuff. Cause it kinda forces you to stick to the plan and everything and to read and to… answer and reflect on the passage. So… now that I'm doing it, I'm getting into it, I am actually applying the scripture. I have always tried before. But it's more of an effort now. So there's more guidance in terms of following the APP and being able to apply it to your life?	
	Amica:	Yes. Okay. Thank you for that Nicole, why would you say that you read the Bible?	
	Nicole:		
	Amica:	…well I read the Bible to… sometimes I would read it to get some guidance on something that may be happening in my life. Or sometimes I might read the Bible also to kinna get closer to God. Because	

8:01	Nicole:	we can't really know someone unless you take the time out to… understand them. And the way that we do it is through the Bible. So… I try to read the Bible and try to understand and… through that I am able to kinna understand who God is and who Jesus is better.	
	Amica:	Okay. Thank you, Nicole, what are your views about the New Testament? …view is in terms of…?	
	Nicole: Amica:	Do you have any- opinion about the New Testament in terms of your own interaction with it? What do you think about it. From you view…	
	Nicole:	Well… One of the things is that you know the Old Testament…whereas in the Old Testament it's kinda… the Old Testament is kind of harder to understand because again, it was	

		written in an age that was so different…	
	Amica:	that is so different than our age. And so one of the things I noticed with the New Testament it's kind of easier to	
	Nicole:	understand.	
	Amica:	Okay-. Thank you, Nicole. Do you think that the Bible is the literal word of God, or do you think it is a revelation about	
	Nicole:	God's word to human beings?	
		… I think that is the literal word of God.	
		Okay. And literal meaning every single word in the Bible is directly from God?	
	Amica:		
		Well…I- think so because I think that God would have put the people to write	
	Nicole:	the scriptures. He would have given them the wisdom and the understanding for them to write what they wrote.	
		Okay, so it did come through another person then.	

10:22	Amica:	Yes.	
		Yeah. Okay. Do you believe that all that you read in scripture is true?	
	Nicole:	… I… Yes, I think that… I guess that's how I- was raised being in the church and everything. I was raised to say that …to know that everything in the Bible is true. So I believe that everything in the Bible is true.	
	Amica:	Okay. Thank you, Nicole. How often would you say you read the Bible?	
	Nicole:	Well, before the Bible Plan. It was very scattered, right. So, I would pick up it, one… the Bible one day, and then I wouldn't really pick it up until like… in a while …, except from church. But, now with the Bible Plan, …it keeps me on track, so now, I read the Bible every day.	
	Amica:		

		Okay. Thank you, Nicole. When you read scripture, do you understand what God's will is for your life?	
	Nicole:	Well, I try-- to understand it. Sometimes it's not as easily understandable as I would like it. But again it… the Bible plan has been helping me. Because at the end of the scripture they would… well at	
	Amica:	the end of the devotion they would have questions relating to the devotion and scripture, which kinda forces me to	
	Nicole:	reflect on what was covered.	
		Okay does your interaction with the Bible help you in any way to see how to make a life for yourself as a young person from the Caribbean?	
	Amica:	… as a young person from the Caribbean?... I would like to say so. It	
	Nicole:	has some pointers in terms of how to live your life. So I would-- say so.	

13:31		Okay. Thank you, Nicole. Now we're going to go to the- text. And so, the first question, I want to ask there is: who are some of the main characters you see in this passage?	
	Amica:	… I see Timothy… I… well… I'm thinking Paul, because that is who ... Jesus, of course. God, of course. And then they had some relatives of Timothy like his grandmother and his mother.	
	Nicole:	Okay. Thank you, Nicole. Why do you think that this letter was written?	
	Amica:	… from what I read and understand from the passage, I think that it was kind of like a… an encouragement to Timothy from Paul. To encourage him to keep on the path he was going.	
		Okay. Do you think there was any problem that Paul wanted to address in this letter?	

	Nicole: Amica: Nicole: Amica: Nicole: Amica:	…well, yes. Especially when it came to… verse seven where he was talking about the spirit. That God did not give us a spirit of cowardice but rather a spirit of power and love and of self-discipline. So I think he was addressing the power… the… sorry the problem of being scared… of what he was gonna to face through doing this. Thank you, Nicole. Why do you think Paul remembers… his ancestors and Timothy's mother and grandmother, even as he is encouraging Timothy in the faith? … I think that sometimes it's a little easier to do something when you know that persons have done it before. And it's even more easier, if it's persons from your family. It makes it--- … seem possible… more possible.	

16:06	Nicole: Amica: Nicole:	Okay. Thank you, Nicole. What do you think about the image of Timothy crying in verse four, we see that Paul remembers, that when he was leaving Timothy the last time, that …, there was an emotional response. What are your impressions of that? Well, I think I have two impressions. I would think one, that …, during that journey of Paul and Timothy I would have thought that they would have gotten somewhat close. So he would have felt sad, that Paul was leaving. And, secondly, I think that he was again kind of scared because now he had to do it on his own. Okay. Why do you think… he- would have been led to cry? Well…you mean in terms of feelings or…?	

	Amica:	In terms of expressing him… the sadness, or …even that …, he was going to be on his own.	
	Nicole:	…he was probably feeling, well, sad again…He was probably feeling a little bit confused and maybe…he was definitely probably feeling a little anxious too… going out there on his own. And all these emotions, I think, would have moved him to tears.	
	Amica:	Okay... Do you think that Timothy's experience, of faith was fake?	
	Nicole:	…I don't think so. Why. ... well... I- kind of … like to think of Timothy as well… because he's a young person… I kind of identify with him because… when you're growing up, … you go to church, and you go to Sunday School and you do all these things. And	

19:31	Amica: Nicole: Amica: Nicole:	they say that you're a Christian. They say that you believe in God. But really and truly up to a certain point when you're older, you have ---, to actually believe it now. And so… I think that's what happened with... I think that's what happened with Timothy. His-grandmother… had faith, his mother had faith, and when you are a child you-don't fully understand things. But you still would say,… "Oh, I have faith in God too." But it's really when you get older and you realize that you actually have faith in Jesus, and you have a relationship with Jesus then… So yes, I think his relationship was not fake. Okay. Thank you. Any thoughts about Lois and Eunice and their role in Timothy's experience of faith? …I'm guessing well, … he would have lived with his mother. And he would have had his Grandmother around. So	

		also the people around you shape you. The people around you mold you and they leave an impression on you. So I think that they played a big part in his faith.	
	Amica:	Okay. Thank you, Nicole. Now the Apostle or the writer of the letter… highlights the “sincere faith” of Lois and Eunice and it is not very often that females are named within the Bible. But you find here that … they're ‘sincere faith’ would have been so remarkable that … they're named within the New Testament… What are your thoughts about that?	
	Nicole:	… All throughout the New Testament as you stated they really don't usually name females, except … you know on the occasion. Mary Magdalene and Jesus is met- Jesus’ mother Mary and now you have Lois and Eunice. And so …, it seems as if those people, their faith	

		is somewhat …it makes it seem like their faith is kind of stronger. But is that really the case? Because a mean it may be, because they- knew the person. … or they were in… they were conversing with the people, or they knew them. I think that-, would have had a big effect on it.	
		Okay, so that personal interaction too, would have had an impact?	
		Yes.	
	Amica:	Okay. Thank you. If you were to summarize what you think is the main	
	Nicole:	message of this short passage, what would it be?	
		… I would summarize it …, and I would say that, from my outlook, the main	
	Amica:	message is that-----… we must not be scared. Especially as young people. We must not be scared to proclaim the word	

	Nicole:	of God. We must not be scared to live a life pleasing to God. We must not be afraid to... we must not be afraid to live like Christians, because “God did not give us a spirit of fear. But he gave us one of power and love and of self-discipline.”	
25:22	Amica:	Okay, thank you, Nicole. You said earlier that you identify with… Timothy and … the- summary that you have given of …, we should not be afraid, but rather we should go out into the world with that power and love and self-discipline… how- does your- life within the church and in wider community testify to that? That “power and love and that self-discipline” as well that God has already placed within you? Okay … so… Now, that my relationship with God is growing stronger, and I am reading the Bible more and understanding things a little better, I	

	Nicole: Amica: Nicole: Amica: Nicole: Amica:	would say that I- try to live a life pleasing to God. I try. I don't hide the fact that I'm a Christian. I- like to share, … the daily -- memory verses from the Bible APP on my status, so all of my contacts could see. I don't hide the fact that I'm a Christian… Also, sometimes I invite my friends to like… to Church. I also invite them, they may have, like a Friends Day at Sunday school. Or Friends Day at Youth Fellowship. And I would invite them. … In terms of ministering to them, I think I could say that I could do more. I could definitely do more. We don't really talk about God. So that's an area that I can definitely work on. And another thing is that one of my best friends she's not Christian she is actually from a different religion, and so I…in regards to that I am a little sensitive… to... I'm a little sensitive to touch on that topic. /Okay	

		/because of her religion and everything.	
	Nicole:	But I could do --- more on… in terms of talking to my friends about God and	
	Amica:	ministering. But I don't hide it, that I'm a Christian.	
		Thank you, Nicole. Is there--, a feeling that you- must share verbally… that “I'm	
	Nicole:	a Christian” or is it something that you just be, and others will- see Christ in	
	Amica:	you?	
	Nicole:	…I think that it’s maybe fifty-fifty. Because sometimes I feel like I should	
	Amica:	be … telling my friends about God. But other times,… sometimes I feel from the… from deep in my head that I don't have to do it because somebody wants me to do it. I just do it on my own accord.	
	Nicole:	Okay. Thank you, Nicole we're going to look now at history and the Bible. And one of the things that as Caribbean people we are aware of is that when the	

28:30	Amica: Nicole: Amica: Nicole:	colonizers came to… or brought Africans to the Caribbean that they brought a kind of--- … Like- it was mandatory that they had to convert, and so they demonized some of the things that were apart of the religious experience of Africans. They would have even criminalized some of the things that they would have done to connect with their own understanding of God... Do you ever think about that? … to be honest … not on a regular basis… not really. Okay. Do you/ /But. I- have a friend… he- was well, I don't know if I should say he was a Christian. But he- used to go to church and everything. But recently he- stopped and sometimes he- would be like… One time he was like: well, they used Christianity to kind of-- … manage the slaves. So… that… that's his	

		perspective. So, … but on a regular basis if somebody doesn't bring it up, I don't really think about it.	
30:10		Okay. Do you think though that it's something that young people face though? Growing up in the Caribbean this…	
	Amica:	Yes. I think it's something that- young people face in the Caribbean.	
	Nicole:	And this friend that you speak of is he now aligned with any other religious group?	
		I am not completely sure----.	
		Okay, do you think that the experience of our ancestors though has a role to play in how we learn and live out the Christian faith in the Caribbean?	
		Yes, I think so.	

31:43		You want to say anything else?	
	Amica:	… could you repeat the question again, please?	
	Nicole:	If you think the experience of our ancestors has a role to play, or should have a role to play in how we learn and live the Christian faith in the Caribbean?	
	Amica:	So … well we come from them. So I think it should – play a role… It's… the introduction of Christianity, to the enslaved Africans was not a very good introduction. And I feel like it could have been better, it could have been done better and our enslaved,… the enslaved Africans, our ancestors, … I think that if it was done in a less severe way it might have--- given them an opportunity to kind a do it in their own way.	
	Nicole:		

	Amica:	You want to say some more about that? In terms of …, a different approach could have allowed Christianity, to come out of the Caribbean in a different way in a unique way. … Because you know the- big dominant churches at that time… the Catholics and the I think it was the Anglicans… again they used it as a way to control the slaves and really that's not what Christianity or religion on a whole, is supposed to be. So …and the—non-denominational Churches like the Moravians and the Pentecostal and the Methodists… they did it, --- a different way. /Okay. /so ... I think that- also affects people in the Caribbean, in terms of which church they go to. Because … there are some who go to the Anglican and they are	
34:29	Nicole:		

		those who go to the Catholics. But then also, there's an increase in non-denominational churches around the	
	Amica:	whole island so, yeah.	
		And when you say non--denominational churches you mean like the Pentecostal or the Apostolic churches… Okay. And what do you think … is attracting	
	Nicole:	persons to those…	
		Well from my experience and how people-- exit my Church, is my church, it has a very big elderly population. And so it's usually the youths and younger	
	Amica:	persons who will leave the church… One of the reasons I know for sure, back when the Church, didn't have like a band… I think in terms of the music -- affected them a lot, … it's the playing organ music. But that is so how, the…	
	Nicole:	that is how… That is a reason why they left because they didn't feel like it was – up… as upbeat as it was supposed to…	

	Amica:	I think that was… that would be the main reason why young people left. Other than that, I can't really think of it, but I remember people saying that they	
	Nicole:	wanted a more livelier worship experience.	
	Amica:	Okay. And do you think that… our culture, our Caribbean heritage, … the incorporation of these things into our worship experience is something that is valuable?	
	Nicole:	I think so. Some aspects. So because we come from African descent…, they would have brought the music. So … I think we try to incorporate the African drums. So it's stuff like African instruments me try to incorporate. That's the main thing that I see incorporated into the churches.	
37:35		Okay, thank you. Do you think that the experience of our ancestors is an	

		important consideration when we read the Bible? …The experience of our ancestors? And if I am to say a little bit more… Our ancestors would have come from Africa with their own religious persuasions. But in hearing of the Christian… faith or hearing of Jesus Christ; in hearing of the God within the Christian religion, they were able to see a God who identifies with those who are oppressed. Who liberates those who are usually marginalized or dis-empowered. And out of their experience of faith out of their interaction with scripture even though many of them would have been illiterate that they would have been persuaded about this Jesus Christ, and so that's why we still have the church existing in the Caribbean. And that's, for …, to a larger extent, why Caribbean people have survived so many of the	
	Amica: Nicole: Amica: Nicole: Amica: Nicole:		

		atrocities that we would have had to endure. So when we read the Bible, do you think we need to also have that sort of lens when we look at scripture as well?	
	Amica:	… I think so---. Because just as-- you said about the freedom from oppression, it's- like freedom from our situations as well. Freedom from our personal situation. So I think, yes. I would say,	
	Nicole:	yes.	
		Okay, thank you, Nicole. Do you think, though, that this experience with God that it is something that should be just personal, or should it be something that helps to transform where we are?	
	Amica:	… well, first of all, I don't think that you can transform and… transform others before you transform yourself. So it's both. I think you would have to... it would	
	Nicole:		

40:22		have to be personal first and then you can transform others.	
		Okay. Thank you, Nicole. Does Second Timothy one verse seven provide any insight into how former Christians from the Caribbean would have survived some of the things they had to endure?	
	Amica:	… I would say verse seven--, is the one that's sticking out to me. I would say that	
	Nicole:	verse seven would have helped them.	
	Amica:	And do you think it's … even a means of resisting some of the evils that they had to face?	
		Yes-, I do.	
	Nicole:	Okay. Alright, thank you, Nicole. Now, what are some of the challenges that you think young people within the Caribbean need to overcome? That they	
	Amica:	might be struggling with that they need	

	Nicole:	a verse like this, to help them to really push through?	
	Amica:	Well… the Caribbean region is kind of a strange region… On one hand we say that we not seeing the youths in church. We not seeing the young people in church. Then, on the other hand there... On the other hand, they kind of… not all of them, but it's kind of hard to see them as ... Caribbean people at least here, they- very open with their opinions. And sometimes let's say if a young person is not doing something that is right, even though they should be invited into the Church, we may criticize them and close the church doors to them. So really and truly it's- something with our attitude. It's something with …yeah, it's something with our attitude. Because for one side we're open, but depending on the person … we don't want them in the church. We don't want them interacting	

43:24	Nicole: Amica: Nicole: Amica: Nicole:	with other young people in the Church, … so. Sounds like you're speaking from a particular experience. …not really to be honest. (Laughs) Okay. Yeah. Okay. Do you think that scripture can be used though, to help young people to face some of those challenges that they encounter? Even like the attitudes that they may encounter in coming in coming into the Church? …yes. Because with those attitudes towards them, they may feel… -- that would probably make them feel bad about themselves. And also… cause if they go to the church, they feel like they would be persecuted or they would be…	

	Amica:	or they will not be accepted. So I think that this verse could help them in terms of that situation. Now, does this passage have any/…anything to say about the role of women in the life of the Church?	
	Nicole:	…a mean it doesn't really talk a lot about the women. He really just mentions their strong faith. So … but... They are also the people who would have raised Timothy. So… really and truly even though he didn't mention a lot about them, they played an important role in Timothy. So yes, I think, women play an important part in the Church.	
	Amica:	And how do you see that in the life of the church where you're located?	
45:33	Nicole:	Well, for example in Sunday school, most… all of the teachers right now are females. And so the,… we- the Sunday	

		school teachers… all females… we go and we teach the little children and the bigger children. And so that is an example of the role women play	
	Amica:	because, again, it is all females… we used to have like about two males. But it	
	Nicole:	was always dominated by females.	
	Amica:	Okay, so females play an important role in the life of the Church.	
	Nicole:	/Especially when it comes to like children, yeah.	
	Amica:	And what about the legacy of faith being able to transfer from one generation to another generation, to another generation. Do you think female also	
	Nicole:	play a role in that? I think so… Personally I think females, women understand, or they do certain things differently than males. So they, typically they are more caring.	

		/Okay.	
	Amica:	/and that is the traditional role, that is what is... So typically we are caring, we are nurturing … we have to deal with children. So I think that they are able to get the message across to the next generation. And sometimes… we as Sunday School teachers are examples to the children. So later on in their life, they may look back on our examples and choose to become … Sunday School teachers and carry on that teaching… those teachings to the next generation. But I think that women have a very important role in terms of that.	
	Nicole:	Okay, thank you, Nicole. And what about… the capacity for passing it on from one generation to another… In order to do that, that there has to be a measure of 'sincerity' in the faith in order for it to really happen or happen well?	

50:09		Do you think that's an important ingredient? Or can a person come to Sunday School and teach and be an effective teacher, but then, in the community they are…they don't really have a positive witness. It has to be sincere-----. It has to apply to all circles of your life. Okay. Thank you, Nicole. Now we're gonna look at the use of language in helping to generate meaning. If the text were read in St. Kitts- Nevis dialect, do you think it would make a difference in how it was understood? … yes, I think that could play a part. Because not everybody, believe it or not,… not everybody speaks Standard English. But I think that they would have reached… It would have been more easily understood, too, if it was in St. Kitts-Nevis dialect.	

		Okay. … but …, some people speak Standard English better than others. So really if they had the two options, I think it would have been… it would have… or maybe been more understandable.	
	Amica:	Okay, and when a message is shared or when a sermon is being shared, when does it connect with you the most? When it is strictly Standard English or when there is some use of local dialect, or yeah, local sayings. When does it connect with you the most?	
	Nicole:	Well, most of the ones I've heard are Standard English. But there is one preacher who really, whose sermons really connect with me. And he uses a mix. He uses Standard English and then he would pull in some dialect. He would	

		pull in some … local sayings, and some examples, some stories.	
52:19		Okay. Thank you, Nicole. Would you be an advocate for translating the Bible into Caribbean dialects?	
52:50	Amica:	… personally I don't think that I would be the best person …Because I speak Standard English. I- went to a school that was really… it's a private school. So it's more a Standard English than dialect. So also, I wasn't really raised around persons who speak dialect. So I don't think I would be an advocate. (laughing)	
		So is it that you are not for it at all or …	
	Nicole:	No. I'm for it. It's just that I… oh sorry, you asked for advocate… Yeah	

	Amica:	Yeah. I'm not against it. I'm for it. But if I was to do it, I couldn't do it because…(laughs)	
	Nicole:	Yeah. Alright. Thank you, Nicole. What are your thoughts about how the Church in general …teach from scripture, especially among young people like yourself?	
		… Again, … my Church is a lot of older people…, older folks. And I- don't… sometimes right, I guess, they-- believe that we are old enough to like… they would preach to us as if we are like … all the other older people in the congregation. So sometimes it just doesn't kind of appeal to us. Is not necessarily even what they preach but it could be how they preach too. Because sometimes they- preach in such a way that it's -- not reaching us. For me, I prefer if a sermon was like a conversation…, but sometimes I would	

		say that really and truly is like they preaching to a certain- people. Like the older folks in the congregation. Okay. Thank you for that Nicole. Are there any suggestions that you have in terms of the way forward? And helping- the church really to make it even more effective? … well for young people? Yeah, for young people in particular. … well. Okay, we have Youth Sunday. But that's really the only time that young people really take part in the whole service. Usually it's older people who take that in first, second, fourth, fifth Sundays. So I think that they could be more inclusive in the participation of the youths in the services… also…what the… we have the Youth Fellowship, and they are actually trying to be more	

		inclusive with the youths. So they… we had… we just started it back last year. And so we had youth advisors who were… they were basically more than youth advisors, because they were holding the sessions. But now, they are getting ready to hand it over to us so… We would now have to have a President and a Vice President, a PRO, Secretary and Treasurer. So that is one of the ways that they are helping youths. Because, once you feel like it is yours, you feel more inclined to go and you'll feel more inclined to participate… so yeah. In terms of also participating in the music ministry … they have… they started like a music program but… that's not even like enough, because if there's no drive it's- like… there's no drive amongst the young people to learn a new instrument. So I think that they-should -- also be more encouraging in-that regard, even not only the music aspect, but also the technical aspect.	

		Because ... I also help with the technical aspect and I'm the only youth that actually helps in like doing the screens and recordings and stuff so that's also another area. So it's all centered around encouragement to participate…, in the church. And I think once you participate in something you really for it and you're determined to get it done and you're determined to help…so yeah. Thank you, Nicole. Are there any issues, though, especially as it relates to, topics that come from the Bible and life in general that you think as a church, we need to talk with our young people more, in order to assist them to … really make a good life for themselves? … well before… at the last youth session that we had, we talked about purity. And before that we, as a church we don't really talk about purity. So that	

		was the first time, as I could recall that we really sat down and talked about purity... we tend to talk a lot about going out and spreading the Word of Jesus. We talk about love, neighborly love. We talk about… they don't really talk about the more troublesome topics like …troublesome topics like… they don't really talk about… well I guess it would talk … come under purity, right? Like your sexuality and everything would under purity, but they don't really talk about that, especially with young people. They don't even have like-- … talks in itself with young people. So it's kind a had to even learn about it, or have someone speak to us. We would actually… it's not like someone in the church would just get up and be like… yeah. So it's something we can definitely, we need to look at though as a church.	

		Okay, thank you very much, Nicole, for your responses... I've covered everything that I wanted to speak with you about. Or hear from your about. Is there any question or comment that you have in closing? Well, I don't have any questions, I just wanted to say that it was my pleasure to take …be a part of this research. And I really enjoyed this interview/ discussion. Okay, and I also find your responses have been very thoughtful and fruitful, so thank you again. If there isn't anything else, I will close the recording but I'll ask you to hold on. Okay.	
		*** Interview Ended ***	

Pseudonym: Jaypay

Participant Identifier: ulBq7cXZC

Date of Interview: May 26, 2022 (9:45PM BST/)

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Hello Jaypay! The recording has begun now and I'll begin with some demographic questions and then we're	

		gonna get into the main body of the interview. Can you tell me briefly about yourself, your family, and what you do? And first tell me your age and then tell me about your family, and what you currently do.	
	Jaypay:		
		Okay, so … I am twenty-one years old, my family is Methodist we all were Bap- well… we were all baptized and confirmed, at the St. Peter's Methodist church in St Kitts… my grandmother is a Christian. I am also on the urge of being one as well, I am … I have the role as the head of…the monitors and I'm also the Secretary and P… PRO for our	
01:30	Amica:	Youth Fellowship. I am currently an assistant at the St Peter's Primary School.	
	Jaypay:		
		Okay, thank you Jaypay and… how do you identify in terms of: class, gender, and race?	
	Amica:		

	Jaypay:	Class? Well, basically, I think that I am middle class… right… gender… male and what was the next question?	
		Race?	
	Amica:	Race… well, I think, that I am mixed… I think I'm mixed because there are some	
	Jaypay:	persons… well my other sister is white, because half our family is basically	
	Amica:	white, so I think I am mixed	
		Okay.	
	Jaypay:	But just get the black part of my mother.	
	Amica:	Okay then. Alright, so you are mixed in terms of race but in terms of how you identify you said black from your	
	Jaypay:	mother?	
		(Affirms this statement)	

03:37	Amica: Jaypay: Amica:	Okay, alright, and how would you define yourself? If someone were to ask you to define who is Jaypay? How would you… …well Jaypay is a person that is outspoken. I think I want to be more bias, a mean unbias. I don't like things that are fair and I speak out on the things that is not fair, and injustice. a think I work along very well in teams. A think I'm just overall a good person. I sometimes go to places where I think I should not go in terms of my anger lead me to maybe say one or two things that I should have not said. But at the end of the day I am… I ask for forgiveness, but I still think before a even pursue in doing these things. But I am not perfect, and no one is so… but a working on those qualities that are not beneficial to me. Okay, thank you Jaypay. Would you say that you have a relationship with God?	

	Jaypay:	Yes, I—do. I mean, I believe there- is God. I-- communicate as often that I-could. I know that I should have been doing it for everyday but, basically, I do when I could... But I believe there is--God, because when you look at… around me I just see things that man can't make. So it has to be some supernatural spirit that made this thing so… I believe in God ----. Okay, and… this belief in God… this strong belief in God, when did you become aware of it? Or when did you own it in terms of "I believe in this God." … It started from a young age, knowing, you have the power to pick right from wrong. And from being wise and foolish. And when you look at …certain things in the world happening today is only reflects what happened in the Bible. And if we can speak about what happened in the Bible before it happens in the world,	

05:52	Amica: Jaypay:

07:10	Jaypay:	… Not necessarily any event, but I think when I saw people… well I was going Sunday School and … the stigma that you'll be burned in hell… I think that, that is one thing that turn me to believe that I don't want to go there. And the only option is heaven, where,… so I think that was the experience that-… led me to that way. And so much I'm grateful for that experience, because without that I think that I shouldn't have even be bothered about going to church, or even read de book, so it was a good experience that led me there.	
	Amica:	Okay. Thank you for that Jaypay, would you say that the believe that you have is strengthened by the relationship that you have with God?	
	Jaypay:	Is there any connection between the belief and with the relationship that you have with God?	

08:53	Amica: Jaypay:	I- will say yes- there is a linkage, there is a connection, there is a correspondence, … in my belief and then the relationship where at times, especially with written CXC, I know that I was not good enough for certain subjects, but I always believe that with faith and a good relationship… keep praying and believing I will pass and I think that relationship with God only made me to believe, even more, and not only, I believe, but I encourage others to do the same thing that I do. Believe and pray and have a relationship with Him. Okay. Thank you Jaypay. I wonder if scripture helps you to connect with God in any way? … Yes… sometimes some scriptures needs someone to expound on becar is not like …forward understanding… Sometimes we have different perceptions, but e really do. Because …	

		one the scriptures that I love most is a think is Third John -- when he speaks	
	Amica:	about loving one another, and if we don't love one another, then we don't love God. So I believe scriptures help mold	
	Jaypay:	me as well, because I look at it, as …, there are people that gonna hate you,	
	Amica:	but you cannot be a Cain you cannot stab a brother in his back.	
	Jaypay:	So these lessons, these scriptures mold me to have that great connection.	
		Thank you, Jaypay. And in terms of the scripture as well, does it inform how you see yourself as a Caribbean man and how you treat others as well?	
		Well… But basically, yes… a mean these scriptures have a moral lesson to it and we know as parables and I try to compare myself, my character, based on what the Bible is required. And…,	
	Amica:	sometimes a gon be at fault. I will be faulty… not to do all but it's about trying	

11:07	Jaypay: Amica: Jaypay: Amica: Jaypay:	and to- set a standard and not only a standard where man sees but what God see. So basically yes, I try not to do as many damage that I should have been doing. But the Bible has set so much good examples, and I-- am being led by those. Okay. Thank you. Now, why would you say you read the Bible? Repeat the question. Why would you say you read the Bible? … Well, basically, I don't want to be able to listen, what everyone say… because is not everything you- hear or this thing you say…is not everything that glitter is gold… sometimes people say things and we believe, but if -- we read it we will totally understand that sometimes what people is saying is far from what the Bible is speaking about. And a think	

	Amica Jaypay: Amica: Jaypay:

	Jaypay:	understanding, is more relatable e have words that we more understand. Break down concepts. So an overall basic… I think that investing in that Bible was the best thing that Methodist did so far. Oh, and you're referring to the New Revised Standard Version of the Bible.	
	Amica:	Yes, So you prefer that version?	
		Yes. Okay, and you know how the Bible is divided into two parts, you have the Old Testament and then you have the New Testament. Do you have any particular views about the New Testament?	
	Jaypay:	A mean we know that the New Testament was establish when Jesus came, basically. The Old Testament	

		was when there was God and e had prophets like Abraham and Moses. But in- corresponding to the Old Testament it was more difficult to understand. So I think that the incorporation of the New Testament which basically we use more parable because that is when Jesus came and set examples, I think the New Testament is more used to- brand or character in Christ.	
	Amica:	Okay-. Now, do you think that the Bible is the literal word of God? Or do you think that it is a revelation about God's word to human beings?	
	Jaypay:	… well, I think that is literally God's word,… We know that he did not write them, but the-… prophets and disciples and those who written them in their perception is really speaking about God, through them, so I think that it is God literally word.	
	Amica:		
	Jaypay:		

	Amica:	So do you think that every letter, every word from the Bible is a word for word... like a dictation, as it were, from God? Or do you think that God used certain persons like you said to- share a word, … about … about us and about- God and about the relationship that we ought to have with each other, the relationship that we ought to have with God as well? Do you think that it is a revealed word? Or do you think that it is a literal word for word… from the mouth of God?	
	Jaypay:	Well... I wouldn't say it is a word to word from God, because if we look at the four Gospels and we know those are different conception and perception from different authors… We know that each has different words. But they relate to the same thing they are speaking about ... Especially… when it speak about the coming of Jesus when he was a baby… we can read it in different Gospels. Is different words, different	
	Amica:		

		perceptions, but is the same meaning that he came so I don't want to say is	
	Jaypay:	literally word for word, because the Gospel is the real evidence that is not	
	Amica:	so.	
		Okay. Alright, thank you for that Jaypay. Do you believe, though, that what you	
	Jaypay:	read in scripture is true?	
		Yes, I think it is true, yes.	
	Amica:		
		It's true. How often would you say you	
	Jaypay:	get to read the Bible?	
		Typically, (Laughs) I would say, only on Sundays --- only on Sundays to be honest; is only on Sundays. As I say before, I am in charge of the monitors I choose to also read among them right, with them, sorry with them. But other than that, I think, well, I don't want to say every day because I'm a teacher, because it will be more bias. Car that	

	Amica:	would be the only reason why I read because is Assembly time. But if I have to say, personally, I will say only on Sundays.	
	Jaypay:	Okay. Alright, thank you for that. Now, when you do read scripture do you understand what God's will is for you and for your life?	
	Amica:	In some cases, yes, I do understand. In some others, no. However, I don't want to be blatant and stop there with the … being complacent so sometimes a ask a Pastor which is my god… my godfather to- help me to understand certain things.	
	Jaypay:	I will just bring it up to him and say, "I don't understand this," and he will turn to the scripture, and he would give me a summary until I- am more convinced of what the Bible is saying.	
	Amica:		
	Jaypay:	Okay. Thanks for that. So you said you go to your godfather, who is a pastor	

		and he sometimes explains the word for you as well?	
	Amica:	Yes.	
	Jaypay:	Okay. Now, does the Bible help you in any way to live out what you believe God's will is for your life?	
	Amica:	In somewhat yes-. I do-- believe that yes, sometime, I do believe that.	
	Jaypay:	Okay.	
		Sometimes, I am as- e relate to some certain scripture that I believe in which is basically my favorites I try to do so, especially the Ten Commandments… and with love, especially love any scripture that reflects love. I think that e helps me understand God's will more because, as the Bible says “love is from God and love is God”, so if I practice	

20:43		more love, which I do continuously I think that I am doing the will of God. Okay. Alright, so now Jaypay we're going to look at the passage of scripture and we're gonna try to just analyze it a little bit. Who would you say, are some of the main characters in the passage from second Timothy Chapter one verses one to seven? Who are some of the characters? The main characters?	
	Amica:	Well… the two main characters is Paul and Timothy. I think Timothy wrote to Paul, so those are the written letters to… Timothy by Paul. So the two main characters there is Timothy and Paul.	
	Jaypay:	Okay. And are there any other characters you see in the passage? Repeat.	

		Are there any other characters you see mentioned in the passage as well?	
		I think I see a few, but those were -- , the relatives of Timothy I think they explain like the son of x and y and so forth is a mother of this… so I think that I butt upon two others.	
	Amica:	Okay, so you would have heard of two others mother and the grandmother of Timothy? Lois and Eunice.	
		Yes.	
		Okay. Why do you think that this letter, would have been written to Timothy?	
	Jaypay:	…well, I mean Paul was at the stage where he was arrested, he was … I guess in those times is a dungeon/ jail. And Timothy was a purs- somebody who was persuade to believe in Christ; wanted to carry on the legacy and in	

23:43	Amica: Jaypay:

	Jaypay: Amica:

		spreading God word will be continued by Timothy.	
	Amica:	Okay, thanks for that. And you mentioned earlier that Paul would have recalled the foundation that Timothy had. That he himself had cause he mentioned his ancestors, do you think there is any reason why Paul would have made reference to the foundation that Timothy would have had… that he would have had, as …, he tells about the faith of the mother and grandmother, especially?	
	Jaypay:	Well, as it relates to life itself now modern times, we know that, for example, if a child has the potential to run, we use their parents…to say that … when your parents was going to school, she used to be one of the best athlete. She could have run---- fast. And hearing that only motivate us to do what we	

		mother did, because we want to be like them.	
	Amica:	Okay. So I think that he uses- that perception to- bring alive that if your mom-- can do it, and your grandparent can do it, then I think that you can do it, and I think that what we want in life, that we want to see some of we role models been heard of, and because of that, I think that Timothy actually did what he says, because he knew that his grandparents them were Christian and he wanted to be one of them, because of their lessons that I guess he taught them she or she… both of them taught Timothy. So I think that it	
	Jaypay:	was a good idea to include the grandparents inside of it. So it could have been a great motivation, as well for him to continue? Yes, it- was.	

29:06	Amica:	Okay. Alright, thanks for that Jaypay. Now you mentioned earlier that Paul and Timothy … that they would have had some really- a good mentorship relationship and in verse four you hear, Paul remembering the last time, they would have been together. And at his departure that Timothy would have cried. As a young Caribbean person what does this image mean to you? What does it suggest to you?	
	Jaypay:	Well, basically, … sometimes when we- have a good relationship with others, based on a common goal, and at this stage being a follower, listening more.	
	Amica:	Someone, that is a mentor to you, only which will make you cry when you have to lose them because is not, -- that you know that, one day, … they will have	
	Jaypay:	…they will go and beyond, is that… I think that he cried because he wanted	
	Amica:	more, and the only person that he knew	

		was on the same level of… as him was-	
	Jaypay:	Paul. And looking as a Caribbean person understanding that… we go through the same thing, that we find people that have the common ground as us and we- are more as a suckling to them. Like we suck information because we want to be more ripen about our understanding of this faith, since we are more … immature…, or premature of knowing these things, and as a Caribbean person growing up listening looking at what happened it shows the connection that, when two Christian meets it's just a powerful feeling.	
	Amica:	Okay, thank you for that Jaypay and the image of him as a young person, a young male especially crying… Do you think that… it would have been perceived in any other way?	
	Jaypay:	A mean, no. Because, as I said, as a young person, Timothy look up to Paul	

31:45	Amica: Jaypay:	as a role model as a mentor and… I think that the perception does not change. And sometimes if you mention…, if you look at the scriptures you don't normally see a father-figure right? Oh that the parable with the lost son and now he was found. Majority of the times is more children to a mother and for a young person growing up to be a Christian and majority of the times fathers are more delay into drinking and so forth. We find ourselves a role model that we believe in. And his perception do not changes, … As a young men, because sometimes you want to be more recognized not only for what our f… fore-parents our fore grandparents was… were. But to-- have someone that we believe in and I think that Timothy believes as much as Paul was a father figure to him than a friend.	

		Okay. Thank you. Now do you think that the faith that Timothy had was insincere was not real in any way?	
	Amica:	…A think, he had faith---. To the point where… to- be written…to written to-- Paul was a brave a… bravery act, was	
	Jaypay:	a brave act because I assume that … the--- Empress them knew that who was-- Paul, and I- would assume that they were not Christian like. I guess that they did not believe in what he believe in that is where… that is the reason why he end up there. And I think that people writing to him basically about Christian thing, I think that it would have react to them right. So the brave act for Paul to, well Timothy to write to Paul shows that he has faith. Despite that, … that we are… the world against us for who we are, he still had faith and I think that it was real; that he wanted more because sometime is faith lead us into these	
	Amica:	good situations.	

34:34	Jaypay: Amica: Jaypay: Amica: Jaypay:	Okay. Thank you, and remember that in this letter, it is Paul, who is writing to Timothy. So the letter is named after the person who is supposedly, suppose to be receiving- the letter, right? (Affirms this) What are your impressions about Lois and Eunice? The mother and the grandmother? Yeah. Well, the scripture didn't speak much about them basically but I mean raising Timothy in the way that they did, I think that they were good Christ-followers … they was real believers and when we look at the grandparent …, the lifestyle she lived encourage her daughter, and still her grandson and that shows that what she was doing was not perfect, but	

		a great example that even make two others follow. And for now to be much	
	Amica:	… to- be a seed. When a fruit of their seed, I think that they were doing a great job they was a great example and I- will say that sometimes our parents should be like them… Be a great example for-	
	Jaypay:	the kids to follow.	
	Amica:	And what about, what Paul says about their faith. He mentions that they had a “sincere faith.” Is there anything… special about that?	
	Jaypay:	A mean. The Bible says that, well Jesus say that “there’ll be false and there'll be good prophets.” And sometimes when we- meet those good ones, we should be able to emphasize about the good ones. And I think Paul emphasizes, on them because they were actually real believers. Those who believed in Christ, not those who talk about but not do the	

	Amica:	action about Christ. And sincere only emphasize that they were genuine --- they was more into it, they was not all talk but they were action. They were living the actual life. So I think sincere emphasize, use as adjective to bring out	
	Jaypay:	the real deal of who they were to—us. Okay, and is there any link between the genuineness of their faith and they being able to pass on that faith to another generation?	
	Amica:	Well, yes. As you being sincere, as I say before… in times… as I say it reflect as role models in times …about sincere. There are sometimes people who attend church they assume that they are Christian. They behave as they are Christian. But as soon as they enter into a new atmosphere, they start to- swear 'bad wud', they start to act inappropriate. And the word sincere must link to the way that they- produce	

	Jaypay:	seeds. Because if they are doing good, good only gonna follow them. And lead to other generations. Okay. If they were not sincere, I think, Paul would have not… been persuade, to be like them, right? So sincerity…also links with what… you produce in other generations. You understand? There is sometimes the saying… there are times, where you have… you say you're a Christian, you believe in Christian and then you start to do another tongue. And if you look at these things, people gon be like … a mean I don't want to be like me grandmother, because she says she's a Christian, an a swear “bad wud”… Then how Christianity goes? Can you put one foot in and one foot out? So sincerity links with… spreading your seed in another generation.	

40:25		Okay. Thank you Jaypay. Now what would you say is the main meaning of this text? Or if you were to summarize this text, how would you summarize it? … I think… the summer… the summary will be encouragement to be able to be encouraged by fellow- believers, I may say,… And the-- book open with just a powerful meaning. Two powerful person. A young and a old. And to pass on gen… knowledge of like that…it just bring out the word encouragement. Okay. Do you see yourself in this text? … with all honesty, I think, somewhat. Yes, somewhat yes. /Which character? /… my- character will be Timothy. I think my character will be Timothy because I have good role models. Who, I guess,	

		are related to me and they shows a good example. But to gain more information, I will say my pastor and- my	
	Amica:	godfather will be more of Paul.	
		Oh, okay-. So, would you say that you have -- the Paul element in your faith journey and you also have the Lois and	
	Jaypay:	Eunice example as well in your- family?	
	Amica:	Yes-, I will say yes-.	
	Jaypay:	Alright, thank you. Now we're gonna look at history and the text. And the first question I want to ask, here is: do you think that the experience of our ancestors has played a role in how we learn and live out our Christian faith in the Caribbean?	
		Yes. Based on our history. Based on Methodism, I think, yes, they play -- a vital role. In fact… where they came from like John Wesley came and he was	

		moved he was converged. And… they started more books, more hymns more… doctrines …, so all these plays a vital role in our upbringing, to be Christians.	
	Amica:	And what about our- experience of slavery, as Caribbean people? Do you think that- experience historically as well, plays a part in how we live out Christian experience today?	
	Jaypay:	Well, I- will disagree. I … with the lack of information I would say no. Basically I could say that Christianity was only implemented on the slaves by the planters. We did not know what they believe in. We did not know the religions and to say that if they played a vital role, in our … in our upbringing I- would say	
	Amica:	no at this moment unless I research. But I say no based on the information that I know and how I feel. I feel as if- Christianity wasn't placed on them the	

		Caribbean would not have been 90% of Christianity as a religion. It would have been what the blacks them were, well what the Africans, they were… more worshiping. So for the slavery part I would say no. I would disagree, now and say no.	
	Jaypay:	Okay, alright, thank you for that Jaypay. And what about,… the experience of the slaves? …Some of them would have come to the Caribbean,…well they would not have come, but they were brought to the Caribbean as slaves and they would have had their own indigenous religions, as you have mentioned. But many of them came to identify with the God of Christianity, because the God of Christianity is one that takes the side of the oppressed… is always on the side of those who are being mistreated or being wronged or treated unfairly.	

		That …, this is the God who revealed Godself through Jesus Christ who came to ma- to- give us life and- life abundant. Not for some, but for all. Do you think that aspect of our experience historically, if it should also inform how we read the scripture today?	
46:07		…Well, basically in somewhat … in history, we know that some was converted to Christianity. Not because of the planters but because of the involvement of the church, like the Methodist and the Church of God and the Baptist... The… churches and that is where I think…we get our beliefs from… Not from the planters but from the actual churches that were mentioned. And the experience -- from them historically reflect who we are and I think that… it starts from them and continue as- It was based on their culture… And was a culture to teach them certain things in life, and I think	

	Amica:	that is where now, we are at. That it is a cultural thing that a grandparent takes a child to-- church and that child now will grow up, knowing that he has to past that- lesson that he learn to his or her… her children and the experience -- just brought us more collectively to believe in Christ to read more scriptures to sing more hymns as basically we look at history we know that our ancestors liked music. And I think that, with more hymns were involved, these powerful hymns that speaks our… from our hearts, the values that we are more like believers and sometimes we don't understand scriptures but we understand songs. Car songs more easy to understand based on the lyrics. So keen, and so gentle, so powerful in words, than a scripture. But overall the experience, I would say, yes, they benefit us very much.	
	Jaypay:		

	Amica:	Okay. Alright. Have you ever heard this statement that Christianity is a white man's religion and that the Bible is a tool of oppression?	
	Jaypay:	A mean, yes.	
	Amica:	/Yes, you have. Okay	
48:55	Jaypay:	/I heard that in History… The slaves use, basically, a think it was Ephesians six when it say “and ye slaves obey your masters”… Some scriptures-- inside of the Bible reflects that and I think, that is what they used to-- portray the slaves to believe that they are doing something well and… The tool by the white man … when he had …. I think there is a scripture that say “when you get slap and you just turn the next cheek”… so looking at this, I think this is what people use to say that,… ain no black person write the Bible is a white man, and I think that the perception and the stigma and	

	Amica:	perception of that just mek you believe more. But truly I tell you is not so but a mean is our -- goal to let them know that this statement is truly false.	
	Jaypay:	Okay-. Now, when you would have heard that being said: that the Bible has been used as a tool of oppression… could you remember, where the…that kind of argument would have to been coming from?	
	Amica:	At the point no. I am… I can't refresh my mind, …no. I don't know where it really stinks from, but it is there. It is… it does exist. And it's still been in existence throughout. And hopefully as our more generation comes that stigma will decline but- for now, I- can't say, where de…it was coming	
		/Okay. Do you think though, that is something that Caribbean youth encounter in their… in growing up, …?	

51:50	Jaypay: Amica: Jaypay:	That this is something that Caribbean people will hear as they mature in their life that they have to confront this reality? Or the conflict that while Christianity has a positive message for all people that the Bible has been used within the Caribbean experience as a tool to- keep black people or minority groups in an oppressed situation? Do you think that that's something that young people face? (Chuckles) /A mean, yeah because there'll be some people…they'll be some person that will run with this ideology to- confront, because … the Bible says that Jesus want all his children to come unto him… And he says also that a child will lead them. And if we attacked the young generation now, then it only will wipe out Christianity, because the old people are now old. And we need the youth dem to bring up the Church, even more. So, if	

	Amica:	these people work for that ideology that eh… Christianity aint real… they use the Bible to oppress us, and e would spread this foolishness all around, to ensure that there is a campaign that do not be a Christian. Do not do that. And it is there. And if we been reluctant or in denial that is not there then we will actually fail ourself, fail God, and we will fail the youths dem. And I will say that, people do believe it is there, because we can see that our youths-, in church has declined and is only because of that reason why e declines. Because some persons will show them messenge- well scriptures that reflects what they are saying, and we know in life, if you can talk it and show evidence, then it's easier to believe. But if you can talk something and there is no evidence, then… so well you try to outsmart me or you try to con me to believe certain things. But there are evidence. And if I come to you saying the Bible say… well	

54:27	Jaypay: Amica:	I say is easy to kill. Brothers and brothers kill people and I bring the story of Cain and Abel I will easy to believe, because the scriptures are there to back up what you are saying. So these people don't only go by what they believe or what they know but they go with actual scriptures from the study Bible to- defend what they're saying. And if they continue to do so, and if a child, does not have a foundation, then he or she will be turned easy to listen to what they have said. Okay. And how would you say you resolve this issue for yourself? That while the Bible would have been used historically in the Caribbean as a tool of oppression that your faith in Jesus and your relationship with God has still continued to grow or mature to this point? How did you resolve it?	

	Jaypay: Amica: Jaypay:	… To resolve anything I think you need a found…a great foundation and the foundation, that you can gain is to: one, to read the Bible, to go to church, and also to attend Bible Study, attend Sunday school, attend Youth Fellowship. Because, as a say again each person has their own perception about a scripture. They have their own interpretation. You may listen their interpretation but, in that it must not be right, or it can be- wrong, but if you go in depth with other believers and you ask God to lead you to understand what the scripture is saying, I think that the solution will come from Him. Okay. Alright, and that's your experience as well? Yes-. Okay. Do you think that African religions and Caribbean culture has played any	

		role in helping black Christians to survive the experiences of our past, especially as former colonies?	
	Amica:	…well, yes. The toughness that we- gain from- them, help us to understand life itself and other aspects of life. And	
	Jaypay:	they really-- do,… even if they contributed negatively. Everything that	
	Amica:	we have learned; and sometimes we only learn because of mistakes. So, even if we knew that they ain't contribute	
57:45		to it directly but indirectly, we have contributed in either way. Whether by	
	Jaypay:	our mistakes, or even by achievement our history has caused us to evolve more to learn-- better to get more	
	Amica:	information. So I would say, they contributed to everything- that we do in	
	Jaypay:	life only affects us to either do better or we only get worse.	
	Amica:	Okay, and you think that… we have come out better?	

	Jaypay:	Yes, I think that we are -- doing more better than I guess our ancestors, because you know at those times Bibles were limited. Persons' perceptions were limited. They were just listening to what… that…what they believe by one person. So I think that now we have—the opportunity to have more versions of the Bibles, more story telling by others…it tells us that we are more advantageous than our ancestors were.	
	Amica:	And does first… does Second Timothy one verse seven, give you any insight into how our ancestors would have been able to survive or overcome some of the atrocities that they would have had to face? And that's where Paul says that …	
	Jaypay:	"God has not given us a spirit of cowardice, but rather the spirit of power and love and self- discipline." Do you think that would have been a word as	

1:00:15	Amica:	well to empower … persons historically in the Caribbean? …Yes, it—was. A mean… person like Paul… if you read about Paul- before his conversion to Paul, he was Saul. And we know the story that Saul was a man who didn't believe in Christ, a man who really and truly kill Christian. And to see… the conversion of him to Paul and now he's a man that written majority of the- books in the Bible. /New Testament. /We can say that... Our ancestors shows us that, changes are there. And Jesus is real. And the parables, the stories, especially about Job, about Danielle, about the three Hebrew boys … shows us that we are powerful in the name of Jesus… It shows that Jesus if you believe in him, you are more able to live a life that are acceptable to his sight.	

	Jaypay: Amica: Jaypay:	And Paul is a good example, because we know Paul wrote also to Timothy and saying that …you are in the world but you not of the world. And interpreting that he said that you are here. You are on the land of the living but off the world meaning that you don't have to do what the world is doing. You don't have to- party, you don't have to drink but you're here for one given purpose and is to spread holiness. Is to- spread the written word of God, to show people that you- believe and if you believe it show the action and etcetera. So I think that we have – we are not coward because we have shown brave soldiers in Christ. And I think that we are better off right now. More like – so using the Bible, we have our sword, and our real example of how we should be acting. And I think that we're getting there. Okay. Thank you Jaypay. Now do you think that it was reasonable for Paul to	

	Amica:	think that the faith that existed in Lois and Eunice that, that same faith would also exist in Timothy as well? Do you think that there was a reasonable	
	Jaypay:	judgment to make? I think so. A mean, they knew …I think Paul knew that these two examples… were effective enough that he knew that what they have learned that they know what to do, what not to do. How to-- build on faith. He knew that these things, these traits were passed down to Timothy not by genes but by practical and theological ways that these were passed down to him. So- … Paul knew	
	Amica:	that Timothy... was… portrayed these type of traits, from these two examples. Okay, thank you Jaypay. Now while Paul would have spoken about, … this gift passing on to Timothy… the faith	
	Jaypay:	passing on to Timothy he also spoke about Timothy's responsibility too, to	

	Amica:	rekindle the gift of God that was within him. So the onus was not just on what had gone before him, but also his own individual responsibility as well to rekindle this gift of God within him. What- is it that Paul was referring to there when he was saying, …"rekindle the gift of God within you"?	
	Jaypay:	… I will say he means to what- renew to… - bring out, to expose, to explore- the strength- that you have; that God has given you. Okay, thank you. Now is this gift that Timothy would have had within him, is it a gift that was for his own personal use or is it a gift that should be used for the transformation or the greater good of those around him? A mean God bless us with talents and these talents should be used only for Him… What we have, as the story says	

1:05:15	Amica: Jaypay: Amica:	that… There were persons with talents, and they went out and they multiplied their talents and the one that had one they hid it. And it was taken away. And I feel as if God gives you a talent of singing it should be used towards building his temple because we all are,… we all have different talents and our talents should be used for only good purposes only. And these good purposes… only the good things is from God. And only good things should we do… should be done is for God, so I think that Timothy blessed with this talent was to be used to bring a more renewed spirit. A more driven faith and a more compelling way to- go towards God. Okay. And should that faith affect or… yeah affect or transform where- he- was? Yes.	

	Jaypay:	Yes? Okay. Thank you, now what are some of the challenges that you would identify,… young people in the Caribbean like yourself would encounter? Coming (…) just that I experiencing some battery life at thirty percent. Okay-.	
	Amica:	Well, I will answer at least four more… Basically, some challenges-, do what?	
	Jaypay:	Yeah, what are some of those challenges that young people in the Caribbean would encounter at times that prevent them from becoming the best versions of themselves? … Best versions of themselves? Well, I think… to receive the best version, you have to change over yourself to- Christ.	

1:07:41	Amica: Jaypay: Amica: Jaypay: Amica: Jaypay:	And in doing… changing over that you know the Bible says, “If you seek the Kingdom of God and everything that you asked for, it shall be added unto you.” So the first change to renew a good version of yourself, is to repent and after repentance is to read the word of God, which allows you to- relate to what concept that God wants you to be. And if you do so in terms of … you obey your parents, … you love one… each other, I think that after a while you'll be your good version. What are some of the things that even prevent young people from even… getting to that state where they want to…? I mean what deter us is the lack of good role models,… as I said, for some…there are many persons,… sorry to say, that they are, pretend to be Christian like and… I think that what	

		deter us, and nowadays there is a saying- why should I come to church when… - I go to church, I find the same devils them I find outside. And that means that … the churches them has in people who would do the same thing as those who are in the outer world. And if we would not showing a good example, then it only prevent us from learning more. Because we have to learn from these people. And would you learn from somebody that comes to church pray,	
	Amica:	sing, and then go out: smoke, drink, … and that prevent us from... exactly learning from what we want, to build a more faith. So a prevention is the people that are in church who not actually	
	Jaypay:	believers and who don't actually do the right things, prevents us to do the right things cause of lack of supervision, the lack of being a role model, lack leadership.	

1:09:39	Amica: Jaypay:	Okay. Thank you for that Jaypay. And does Second Timothy one, one to seven provide any guidance about how young Christians in the Caribbean can survive some of the challenges that they encounter? A mean the seven scriptures were short. /Yeah. /A mean you have to continue more to learn, but… listen to them seven there, I think that e teach us a lesson that there are-- some people out there that we should be able to connect with... all is not lost, there are some persons that are out there that are real true believers in Christ. And the Book shows that … as young as Timothy… was at that time, he was led to --- even listen to what a old folk says. And …, sometimes in our life that we barely want to listen to anybody old... We want a peer to peer	

	Amica:	not a young to a old so... To see that connection between old and young, only brings that … we may be--- separating in difference of age, but on a common level we are like young too young or too old.	
	Jaypay:	Okay-, do you think that scripture can be used to empower young people in the Caribbean experience?	
	Amica:	Yes-, e can--- e can empower us to see that … we struggle that we feel as if we	
	Jaypay:	are not appreciative of the old … and to see this happening where, a old person like Paul was appreciative of who Timothy was, or who Timothy would have been when he grow up , shows a good message that the old should support the young. They should be a rock stone for them; a pillow when they fall, To- let them back up. So that shows	
	Amica:	a good empowerment for our young people.	

	Jaypay: Amica: Jaypay: Amica: Jaypay:	Thank you. Now would the meaning of the text change if I were to tell you that Paul did not write this letter. Would the meaning of the text change in any way? A mean if Paul did not write the letter but whoever so ever write the letter shows that-- … Christianity does exist and even though Paul did not write it in the sense of…if he did not but e shows that there is still more Christian out there than Paul that believes that young people should be empowered by the Holy Ghost. Okay. Now, what role, do you believe women play in the legacy of faith within our Caribbean family? A mean, as I said before, females were they're the forefront for those children to believe … father's who are more reluctant. We only heard about Moses	

		or heard about Abraham, David these few men who was in the Bible. But e was mostly females, and if you look at it, our daily life, that they do still play a part in our upbringing because majority of … the homes in St. Kitts, well St. Kitts and the Caribbean, are female headed. Meaning that … female in control of the home, and these are the person that sends their---… children to churches. And the song and the scriptures say the same thing. They say “Mothers of Salem, brought their children to Jesus.” … e say exactly so “mothers” not fathers. But actually mothers bringing their children to Jesus shows that women, plays a important role in the upbringing spiritual life to their children. Okay. Thank you. Now, when it comes to the language of the text, do you think that the St. Kitts-Nevis dialect, if we were to use that to translate the	

		scripture, if it would make a difference in how it is understood? I think, no. Because different villages in St. Kitts has different dialect. And we know, for example, we say “boy, boi, bwoy” and I know if you use certain things it will only confuse others so… the version that they have now is more understandable than to use dialect. Okay. Now, when a message is shared or when a sermon is being shared, when does it connect most with you? When it is strictly standard English or when there is some use of dialect? A mean mixture is always good---- … Sometimes you have a story, and …, based on your audience if they speak more dialect …, is better for you to translate your standard to dialect for them to better understand… so we should be able to know when to be	

		formal or informal and both are effective when joined together. So I think it is inappropriate that they use both only in cases where the crowd more understand either one. Okay. Alright. So, in terms of translating the Bible into St. Kitts-Nevis dialect, would you agree or disagree? I will disagree at the moment. I would disagree. I think that we shouldn't-- have different version because of our—languages. … why I said that… if we do so then we have Bible for Antigua; for everybody; and basically, we need a common standard-----, and that is why we have Bibles for this, so… Okay. Alright, and who do you think sets that standard?	

		A mean, I will say the Christian Council. International Christian Council. Okay then. Alright. Okay, now what… we're coming down to the end of the interview. And I want to ask if there any thoughts about how the church currently use scripture, especially in teaching young people. Do you have any thoughts? … How to church use scriptures? To teach young people especially. A mean they implement them. Especially, in Sunday School, Youth Fellowship… In any engagement with youths we normally have... read a scripture and also expound one the scriptures. So I think the church plays a role… well speaking on my church we actually play a role there in the viewing of scriptures so youth can more	

		understand. We don't want to lef them hanging where just read a scripture and just read it because they were asked… so we also let… sometimes we have where we read a scripture and we say five minutes individually think about what the scripture is speaking about or how you opinion in the scripture and then we will share it among us. So at our church we allow the church do play a part in bringing the scripture to the youths. Okay, now, are there any suggestions that you want to make in terms of how we- go about that. How we go about teaching the young people the scripture? A mean at this-- age, I could say, based on my knowledge of teaching that there are, sometimes children are lacking the necessary resources they need to read. In an essence, saying that some	

		children cannot read. So we need to tap into ways of which we can help children to read. Cause if you give them a Bible, and they cannot read, then what will they do? So, first we have to ensure that children are up to date about their reading. They can read before we actually give them a Bible. So we should be able to host workshops after school programs, to help them to learn to read. And a think after that, then we could implement reading- scriptures. I am at five percent now. /Okay. Alright, so the last question. Do you think that there any issues as a church, that we need to address more for young people, in order for them to have a meaningful experience of faith? A mean at the moment, I don't know any suggestion. I cannot think right now, but a think there are very few and some of them could be… what I might say?...	

		Just more good role models. A think, we need more good role models in our churches that are mentors that will help a good way with …the youths believing in Jesus. Okay. Alright, so thank you very much Jaypay for meeting with me and if there isn't any other question…, or if you have any other question or concern you can share that now. If not we will end the recording. Three- percent? … For now I don't have anything but I think I would send, if my- make up anything. /Okay, that's fine. /But it was a good experience talking and I know that the information that you receive will only help us more to get a better understanding of our youth concept based on Christianity, based on	

		our church and how we wish to be more of Christ and what…, so I think that helping you will go a long way based on all the information provided. Well, you- certainly did provide quite a bit of insightful information, so thank you very much again for your responses, okay. Yes. Alright, so thanks again and all the best. Thanks you to. Okay then. Bye-. Bye	
		***** The End of the Recording *****	

Pseudonym: Shaun

Participant Identifier: 7Nild5PPZ

Date of Interview: 31/05/2022 @ 1:00pm

The details below are a record of an interview conducted with you having received your consent to participate. The information collected will assist in my Doctoral Thesis which is currently titled: “Faith Identity formation among Youth in the Postcolonial Caribbean.” To maintain confidentiality, a pseudonym will be used to replace your real name and any identifiable details related to you will be anonymized.

The style of intelligent verbatim will be used so that the transcription remains easy to read. Columns will be used to present the transcript. The first column will contain the Time as markers throughout the transcript. The second column will contain the transcript text and the third column will contain any relevant notes. Please see below the key for this transcript which clarifies the use of symbols in the transcript.

Transcription Key

/ Words which begin with a ‘/’ illustrate when dialogue was spoken at the same time between the two speakers.

(…) Ellipses with open and closed brackets mean there was a pause.

… Ellipses in the middle of a sentence illustrate unfinished sentences. When shown at the beginning of the sentence this illustrates the continuation of previous dialogue which may have been broken by an utterance or filler by a different speaker.

Sh- Words which end with a hyphen illustrate a stutter or when a word has begun to be spoken but was not completed.

Time		Transcript	Notes
	Amica:	Hello Shawn, the recording has begun now, and I will begin with some demographic or general questions about	

		yourself. And then we're going to go straight into the body of the interview.	
	Shaun:	Can you tell me briefly about yourself, your family, and what do you do. First begin by telling me your age, and then tell me about your family, and what you currently do.	
	Amica:	Well, first of all I'm- 19 years old, about to make 20 in November… I live in a single parent family. My mother and my… myself and my younger brother. Still have a close relationship with my father and he as well, even though they're not here living with us… And I currently attend college- CFBC. And study Environmental Sciences.	
	Shaun:	Okay, thank you Shaun. How do you identify in terms of class, gender, and race?	
	Amica:	As in like people?	

	Shaun:	…Like you know in our society, there are different categories that persons would use to describe themselves. So, in terms of class you… how would you describe your background, would it be like middle class,… lower or upper class?	
	Amica:	I would, ---- say. I would say middle. Not lower because I obviously have it better than some. But I wouldn't say high either, cause … yeah well. But I will say middle.	
	Shaun:	Okay, and in terms of gender?	
	Amica:	Yeah male. (laughs) I'm a male.	
	Shaun:	Okay, and race?	
	Amica:	Negroid? That's the correct term? Yes.	
	Shaun:	Okay. Alright. So your Afro-Caribbean	
	Amica:	/Afro-Caribbean.	

2:59	Shaun: Amica: Shaun: Amica: Shaun:	/and you identify as male and middle class? (Responds in the affirmative) Okay, if I were to ask you to describe who Shaun is? What would you say? I would say. I am a nice person. Straightforward. And I don't use I don't--... use many words. However, when I do they are meaningful and I also -- like to do like stuff with my hands. I don't like too much books. Okay. Alright, thank you Shaun. Would you say that you have a relationship with God? Yes. And when would you say you first became aware of this relationship with God?	

	Amica: Shaun:	…I would probably say from a young age. Maybe… cause I've been going to church all my life, so. I would say from a young age, like from once I started to listen… to the Pastors. Cause …,when you young sometimes you just go, but once I started to like listen to the Pastors. And understand certain, the certain scriptures and things that have to be done to live a life pleasing to God, I would say that's when it kinda started. Okay, do you remember if there was anything in particular going on, in your life at that time, when you began to… pay attention a bit more in terms of …you used the word 'listened' to… what the Pastors were saying. …I don't -- think so it's -- like. I-- don't…No, it was… I didn't have any personal problem only like societal problems. And like,… as I listened to the	

5:46	Amica: Shaun: Amica: Shaun: Amica: Shaun: Amica:	Pastors and even read one or two scriptures off my own, I realize well, these problems are nothing new and I was enlightened you could say to some things. All like I member one Sunday-- good… The Pastor read a scripture and then it was like… I can't quote it, but it was like. “Thou shalt not put any markings or piercings on the body which is the temple of the Lord. For that is a sin.” I think or “destruction.” And I was like, wow! I never knew that having a tattoo or a piercing is- that way. And so like, I kind of questioned it and I was like… not question the Bible, right. But I was like, so for- children who are like babies and who parents like pierce their ears when they are babies… so how -- would that play out on real life? But…so yeah. Okay, and did you get to speak with anyone about it or it's just something that you really reflected on your own about?	

	Shaun:	I just-- reflected on my own and, like every time--- like somebody tells me they want to get one, I will just repeat the same -- passage and I would also say and…it is your choice at the end of the day, but that is not me.	
	Amica:	Okay. Alright, thank you for that Shaun. Does scripture help you to connect with God in your ongoing relationship?	
	Shaun:	If it—does?	
		Yeah.	
		Yeah. I would-- say that.	
7:49	Amica:	I wonder if what you read in scripture… if it affects the way that you treat yourself and others?	
	Shaun:	Well, I would definitely say it affects me. Because, as I learned--- new things I would adjust myself according. Like for	

	Amica:	the- tattoo and piercing example I have always said like, a don't mind getting a piercing or a tattoo. But from time I learnt that it was …a sin, …that just went.	
	Shaun:	/Okay.	
	Amica:	/And so I-- and when it comes to others, I-- always try and try to encourage people to… Sin- is a very tricky thing. We do it without even knowing. However, I always try to encourage people do the best that you can with what you know. So if- you see the opportunity to commit a sin,… say a simple lie, don't. Cause it will come back on you at the end of the day. Just do the best. Okay. Thank you, Sean. Why would you say that you do read the Bible? Why would I --- say that?... I would say because it's-- because it's informational, basically. That's just -- Well information and it can help me to get closer to Christ.	

	Shaun: Amica: Shaun: Amica: 10:09 Shaun: Amica: Shaun:	Okay then. And what are your views about the New Testament? The New Testament… Well, I don'… I must admit I don't-- spend as much time as I should in my-- Bible. However, the New Testament… and I haven't read much scriptures from it, but what- I've- always said I wanted to get down to was- the differences between them. Cause …, in the New Testament might have, something contrary to in the Old Testament. Well not contrary but like… if you understand where I'm coming from… So, yes… I…a still have a lot to learn. So I can't really comment on it still…yet. Okay. Thank you, Shaun. Do you think that the Bible is the literal word of God? Or do you think that it is a revelation about God's word to human beings?... Do you think that the Bible is the literal word of	

		God? So every word, every letter of the Bible.	
		/No--.	
	Amica:	Or do you think that it is a revelation about … God's word to human beings?	
	Shaun:	Well, for some instances, I would think that they actually quoted God, and it His literally "Word." But in- some other	
	Amica:	instances I- think… well, not I think… I know that they are some like the writers	
	Shaun:	are speaking of stories with themselves and God and giving their opin… well not opinion… their perspectives on what happened and what transpired.	
		Okay. Do you believe all that you read in scripture is true?	
		Yes.	

		Yes. How often would you say you read the Bible?	
	Amica:	I try… which is disappointing, but I try at least once a week. I know we- should not get… I know we should make time… we should put God first before all the worldly things. But have so much schoolwork and sometime a just lose track. But I try at least once a week.	
	Shaun:	Okay. When you read scripture do you understand what God's will is for your life?	
	Amica:		
12:22		Most of the times. If I, don't I will… maybe when I go to 'Youths' I will ask- one of the Youth Leaders. Or I would even question my mom.	
	Shaun:	Okay.	
	Amica:		
	Shaun:	So let me give you a example. A was watching this show, and then they quoted a scripture out of the Bible. And it well…	

		the episode reenacted a… scene you would say from the Bible. And then they put up the verse after the episode. And I was saying that's interesting. So I went,	
	Amica:	and I looked for the verse. A still haven't gotten to ask a Pastor about it but it was the story with- Cain- and Abel. When at the end of the day God- cursed him to	
	Shaun:	"walk upon the earth for …forever and he should not be killed." And so something like that. I don't want to quote it wrong. But I- still want to understand like, if he could be alive, to this day. Because, according	
	Amica:	to de Bible, He should be and God said no mere man, will be able to kill him.	
	Shaun:	Okay.	
		Yeah.	
		But what about our biological limitations?	
		Us as humans?	

		Yeah, … in terms of … Cain.	
	Amica:	You see, the thing is with God anything is possible, as we know. And if--- I couldn't believe in… first thing first, if I could	
	Shaun:	believe in God then it is possible.	
	Amica:	Okay.	
	Shaun:	And if I could believe in Resurrection, it's possible. So that… that's what I--- never	
	Amica:	put…once the Bible say it, I never put nothing pass it… that it ain't possible.	
	Shaun:		
	Amica:	Okay, then. Thank you, Sean. Does your interaction with the Bible help you, or did it help you to identify … what you wanted to do in going CFBC?	
	Shaun:	In going to CFBC? I would not say… but…no. It's a no. It's a definite, no. However, the Bible more helps me in like my everyday interactions with people.	

	Amica:	Okay then. And what about in terms of making a life for yourself… in the future?	
	Shaun:	Yeah, it definitely helps me – there. Like, I often tell people…when people asked me if I want to get kids, for example, I	
	Amica:	often tell them well, of course. But that's last on my agenda. Because in the Bible it says when we get a child, or children,	
	Shaun:	we have to take care of them. And I want to be able to do that with… to the best of my ability. And so I put that last on my agenda because I have to make sure that my life is fitting and my surroundings is fit	
	Amica:	to welcome another.	
	Shaun:	Okay.	
	Amica:	And to make sure they grow up in the right way.	
	Shaun:	Okay.	
	Amica:		

		So, yes I tend to try and live my life pleasing.	
	Shaun:	Okay. And in alignment with what scripture says?	
		Yes.	
	Amica:		
		Okay. Thank you, Shaun. We're gonna look now at the passage of scripture. And the first question here is: Who would you	
	Shaun:	say, are some of the main characters in the passage?	
	Amica:		
		Paul is one for sure. Jesus Christ, even though he's not a literal character, he's a character. Paul, Jesus Christ and-	
	Shaun:	…Timothy.	
		And there- are two other persons who are named as well?	
	Amica:		

		Yeah, they are his… think it was his- mother? Yes, his mother and his grandmother.	
	Shaun:	Okay. Why do you think this letter would have been written?	
	Amica:	Well-, what I gained for this… Oh I was--, actually about to say what the title says without looking at it. But what I gained from it was basically a word of encouragement, to … to young Timothy.	
	Shaun:	Okay. And basically, telling Timothy well, he should believe in himself and God also.	
	Amica:	Okay. And he should…he's going to make it through.	
	Shaun:		

		Okay. Do you think that there was any problem that Timothy might have been facing that Paul was addressing in writing this letter?	
	Amica:	…Good question. Maybe- he was facing, it could have been death or-… what's the word? I don't remember the word right now but…	
	Shaun:	Okay. Do you want to describe it in terms of what you think he may have been experiencing while he was serving in the Church there?	
	Amica:	Persecution. That's the word I was looking for.	
	Shaun:	Okay-. Why do you think Paul remembers his ancestors, as well as Timothy's mother and grandmother, as he… talks about the faith?	
	Amica:		

	Shaun:	Because, I think he maybe interacted with them. I think , he interacted with them and God had a interaction with them also and so he's just speaking on events of the past to try and tell Timothy well as I say encourage him.	
21:07	Amica:	Okay. And what do you think is the role of … these women in the passage?	
	Shaun:	These women… well obviously a mother is very much so important. But love… I would say love the love that they gave to Timothy, well his mother; The love that his- grandmother gave to his mother and his mother gave to him. So I would basically say his love that's what -- the main thing he had with those women.	
		Okay. Now, why do you think Timothy would have been crying when in verse four Paul says he remembers Timothy's tears? When he was departing from him.	

		Cause… maybe he… Paul was leaving. Paul was leaving right?	
	Amica:	Right.	
	Shaun:	So…Paul was obviously, based on the scripture very close to Timothy. And so oftentimes when we lose somebody, or even if the person leaving to go to somewhere else, we often feel a sense of sadness. And so I- think--- that he… his tears were sadness. Because of his sadness towards Paul leaving.	
	Amica:	Okay. Thank you. Do you think that the faith Timothy had was fake?	
		Fake? (…) No!	
	Shaun:	/Why?	
	Amica:	/No. I wouldn't say…The faith as in the faith with God?	

23:48	Shaun: Amica: Shaun: Amica: Shaun:	Yeah, the faith he had in God. Do you think that it was insincere, not real? I don't think it was fake. I just think it was weak. That- was why --- Paul encouraged him and gave him these words to try and build up his faith in God. Okay. Thank you Shaun. What do you think would have made the faith of Lois and Eunice “sincere”. Paul mentioned their “sincere faith” in the passage. And I just want to hear from you in terms of your opinion… What would have caused their faith to be recognized as something that’s sincere. I would-- guess they dedicated their lives for God and for… and in doing God's work. That’s what I would say. Okay. Thank you for that Shaun. How would you summarize the meaning of this passage, especially as a young male?	

	Amica:	Well… Summarize it, well… This I would—definitely always use this as a word of encouragement to myself and others. And especially the last verse which says “For God did not give us a spirit of coward… cowardice, but rather a spirit of power and of love and of self-discipline.” Those are… and those three points ---which are God given: power, love, and self- discipline. Those are three things you need. You need in your day to day life. And we all known they are some trials and tribulation we may -- all go through. And so, this is just a nice passage to help you to stay strong and remember, trust in God and everything is going to be alright. Okay. Where do you see yourself in this text? Or do you see yourself in this text?	
	Shaun:	I will see myself as Timothy. However, like… my faith is not weak. But, as I say,	

	Amica:	I face many trials and tribulations in my day to day life. Especially as a young person… Dealing with people as I could say nowadays. Because, they not easy. And school, and… it's just a lot so… Just ask God to help me and guide me.	
	Shaun:	Okay. Thank you. We're going to look now at the relationship between history and scripture. Do you think that the experience of our ancestors has a role to play in how we learn and live out the Christian faith in the Caribbean?	
	Amica:	Most definitely.	
	Shaun:	Okay.	
	Amica:	Because I would… history- tends to repeat itself. And if- we can only learn from the past, then we can be better prepared to avoid it happening again. Or, that which is--- unavailable better	

		prepared to deal with it, when it comes to happen. Okay. Thank you for that Shaun. Do you think that the experience of our ancestors is an important consideration when you read the Bible? Yes, I would say. And why? Because… based on the Bible, I must say they had some real- experiences. I can't -- seem to comprehend. For example… less ---- take Jesus when he came to earth. He was said ---, to be… well according to the Bible it was said he was nothing more than a mere human being. And whenever he healed somebody, that	
	Amica:	was because of the power given to him by the Father, at that time. And so, when you look at ---- the way he was treated and when he was being crucified and not just	

29:32	Shaun: Amica: Shaun: Amica: Shaun: Amica: Shaun:	even him many others like the two… I don't remember, but the two that was on the cross next to him but just looking at those… thinking I don't think anybody of this day and age could survive those kind of beatings and being nailed to a cross and still have like the strength to at least speak. So I would say, you should look at, not just the bad-- things that happen, but also the good. Okay. Thank you for that Shaun. And what about our ancestors… the African slaves who would have been brought to the Caribbean? And their experiences as well? Many of them would have come with their own… understanding of God. And that would have been criminalized or demonized. But they were able to identify with suffering Jesus. And the Jesus who takes the side of those who are oppressed and who… brings liberty and freedom to them as well. So our ancestors would have come to know that	

	Amica:	Jesus. And would have been able to overcome a lot of …atrocities. Do you think that we,… when we read the Bible that we could also consider that experience?	
	Shaun:	Yes I would say. And for- the slave, I think it was more so that. They- saw themselves like him. Because Jesus was persecuted .	
	Amica:	/yeah.	
	Shaun:	/many times and we all know slavery. And the harsh conditions and treatment that they been through. So I think…Oh I think – they saw him like them and also as a symbol. Because after all he lived and he rose again. So I think like they- saw him as a beacon and as a symbol for them. And in- today's life I would think that is what people should look to…look to him for as well. Because if Jesus was a mere	
	Amica:	human being and he survived all these	

31:53		things with the power of the Father. That means we can-- too, if we just trust and believe in the Father.	
	Shaun:	Okay. Thank you, Shaun. Have you ever heard this statement, “Christianity is a white man's religion and the Bible is a tool of oppression.” Have you ever heard that statement?	
	Amica:	Yes... And I- with-… without- knowing for a fact I can most definitely say that came from a person who was not white. Seeing as how it is worded. It was worded against the whites. And I- can understand where they are coming from. Seeing as in those times… like I am pretty sure that- is a very old… saying. But in those times, we know black and whites were not on the same page and same standards of living. So of course it would. And in history, I learnt in history… though I can’t- speak for how true it is, but the Bible well Christianity was brought to the Caribbean by the	
	Shaun:		
	Amica:		

	Shaun:	whites and taught to the slaves. And so at that time, if I was a slave,… I'm not telling no lie…If I was a slave and this person who hates me and mistreat me, bring something to me and preaching to me I would be like…"eh wah you really trying to tell me?" (laughs) So I would understand---where they are coming from. But I'm glad that they- did eventually saw it for what it is. And used it wisely. What do you mean by that? That they eventually saw it for what it is?	
	Amica: Shaun:	Like… They may have been at first… You know you ever did something at first just because for doing it sake and then say… I think -- that is how it started out. They were just doing it at first because like well they say we have to do it. Bam-- . That's for the slaves or for the planter?	

35:01		The slaves----. And then eventually I think, once they actually started reading it, and it- got into their hearts, and it really hit them and they realize… well, this is, -- no joke. This is real stuff. So yeah.	
	Amica:	Okay. And where would you have heard that statement though? Or where would you have heard anything like that statement before?	
	Shaun:	I think I heard it twice. Once in history class, and I think I heard it from------ a Rastaman.	
	Amica:	Okay. Do you think that this is a…an issue that young persons like yourself would confront growing up?	
	Shaun:	Well... I can't,… maybe-. I can't speak to it for a fact. I have only met one person in my life, who does not believe in God.	
	Amica:	/Okay.	

	Amica:	And when--- Oh, I am also a fair and just person. I…at the beginning of the conversation I--- stated well I am not here to change your mind. That is up to you. But I just want to get your perspective and your point, as to why you don't believe in Him. And I will give you a few pointers as	
	Shaun:	to why you should. And at the end of the day, if you don't want to, that's you. But I will just live my life according. So yes. I only met one person and it's actually-- a young person. And I think the person is old like me. A think, yeah. I think she's old like me. So I was really- intrigued why she did not believe.	
		And this was the Rastafarian, or…	
	Amica:	No this is just… it wasn't a Rastafarian it was just a average girl.	
	Shaun:	Who didn't believe in God? But the- Rastafarian who would…who you would	

37:38	Amica:	have heard this from, what was your response to that person when they said… 'Okay, the Bible has been used as a tool of oppression and Christianity being "White persons' religion"?	
	Shaun:	Well, I think that-- term that the Rastafarian said it to me, I think that was the first time I've heard it. So my response was, "Okay". And I went and I did my… I think I asked mommy at the time. Yeah, I think I asked mommy at the time and she was like "don't study wid that." (laughs) Okay. But yeah. Okay. Do you think that as Caribbean people that our culture plays a major part in us being able to really connect with God? Even as we use scripture? Our culture…	

	Amica:	Like, for instance, the use of drums, during our worship experiences. Dance and …	
	Shaun:	/Those things are definitely- influential… to I would say more- of the young persons as the older folks. And I think this- is where the divide comes in- society and the Church. Drums are-- a new time	
	Amica:	religion expanse. Because they just came the other day. But the older folks in the church believe that it should just be a piano or organ. Because… that is… has	
	Shaun:	been since. And so that divide comes whereas, the older persons tend to run the church. Well not tend to,… are running the church cause they are the older seniors in the church. And so they don't want to	
40:05		advance, I would say. They don't want to advance. They-…I was trying to think of a instance. I can't remember exactly what-the person said. But	

		Okay.	
	Amica:	They don't want to move. I won't… let me not say move on, but like… Add on. A think, add on-- to our worship experience. For ex… for example, like, I work in my-church's media team. And before---… Covid19 there was a real fight against it. Like… we don't need this. We don't need that. But now after Corona, everybody needs it. Everybody wants to be online.	
	Shaun:	Okay. So do you --, think that there's a resistance, sometimes to some of the things that help to make the worship perhaps more suitable or encouraging for young people?	
	Amica:		
	Shaun:	Very much so.	
		Yeah… You talked about the drums, and I was wondering if you're referring to the drum set or like Congo drums.	

		Like the drum set. The drum set. Okay. Because I remember, I could remember as a young, ------ growing up in church. We didn't always have- de drums. And we still had the worship experience, but when it,… when they came, there was the fight, but now every Sunday, when no drums there people feel like they missing something. Okay-. Thank you, Shaun. Do you think that the African religions and Caribbean culture has played any role in helping black Caribbean Christians to survive the experiences of our past? I would say---, because, as I said before, a lot of the slaves… took the scripture as symbols. And it just got passed down. I would believe it just got, well not	

		believe… we still have it, to this day, e just got passed down to generations and through history. And so,… cause as you could see even to this day when you growing up in a Caribbean home, more-than likely every Sunday or Saturday or whichever day depending on which religion, somebody going to church. And you better not tell you mudda you aint want go. Okay. So I…it's something I believe, it helped to shape- our ancestors and shape us as even as we grow today. Okay. Thank you, Shaun. Does Second Timothy one verse seven… and you highlighted it earlier … does it provide any insight into how former Christians from the Caribbean would have survived some of the experiences they had to go through?	

	Amica: Shaun: Amica:	Former Christians… Well I would say, because I remember-- this one particular Pastor coming to our church. And he was like “It was not easy going to study back then. Because as- being a Pastor, a black Pastor, going to Europe or whatever to study,… which is filled with white persons. He said it was not easy, because he was often tend to… he often tend to be…what’s the word?... Miss-abused. Not physically, but like racial- comments and stuff like that. And so I would say, like if—he, and I'm sure others did not have… not sure, don't think it is that way today, but… if he and others did not have the strength and resilience and the scriptures to guide them to the... and help them to gain discipline and determination onward in their studies to become a preacher, then they would have probably stopped. But thanks to the scriptures, it helped them.	

	Shaun:	Thank you. Now any idea about the gift that Paul is pointing to when he said to Timothy to “rekindle the gift of God that is within him?” What is that gift? Or what do you think that gift could be?	
		Based on the---… the verse before I would say it speaks of his faith and his love.	
		Okay. Now is this a gift that is only for Timothy personally? Or is it a gift that he is to use for the transformation of where he has been placed?	
	Amica:	I would say---, both. As you have to first love yourself and know God loves you.	
	Shaun:	Before you go and preach to other people. When I say preach, not literally preach. But speak. To speak other people because, like it is a saying that says, “some people-- don't do what they preach.” Meaning they will tell you one thing, but they themselves are not doing	

		it. And so say… I think this- gift would be for him to really look inside and have… rekindle, as he said, his faith and his love for God, before- and also after then he will. spend- his love and faith with others. Okay. Thank you very much Shaun. Now, what are some of the challenges that young people in the Caribbean like yourself need to survive, today in order to become the best version of themselves? What are some of the challenges you think as young people… as young men you encounter and need to survive.	
	Amica: Shaun: Amica:	Okay, so, in general--, there,… I will say the hardest struggle is society. And society, the school system and, for males, I would say sexist. And the law system also. If you want me to break it down, I can. Yes, you can.	

50:43	Shaun: Amica: Shaun: Amica: Shaun: Amica:	So society. Society tends to keep- … what's the word. Don't remember, but they tend to keep that you come from this family, so you must be this. Or, your family is not so upstanding so you go to the dogs. And so. I think that is a major problem, and the school. The school system also contribute to this because I personally feel they should abandon the number systems. You're going to have a class: One A… One to One A Five or Six. Yes--, the number is to distinguish between the levels of… the level the learning abilities for different students but also it-- ... It … it also defeats the point and sets like a stigma in children. Like when you put a child in… maybe you don't know what- the child has been through and the child drop and the child went into a Five or Four or Six. And for one they in a class. They already probably feel bad, but the teachers add to it as well because the teacher attitude… the attitude that the	

	Shaun:	teacher show to those classes are the attitude of dogs. And compared- to the- other ones. I- could remember, personally, I went to High School in One A One. And due to circumstances where I was away from school, a had to repeat First Form. So I repeated in One A One. And due to those two years, being in One A One, I decided that Class is not for me. And I dropped into a Two and there is where I stayed. And the whole reason why whenever anybody asked me about it, I'll be like I am not in a One because I don't want to be, in a one. Because there is certain expectation. Mine I'm not saying that you shouldn't expect something from children but teachers tend to come in a class,… say the class start at nine o'clock and they gon preach from Nine o'clock to bout Nine- Thirty about how the children are the cream of the crop. And this is expected like... yeah. That's just not me. I don't want to hear me that. Me ain come to- listen… A come to learn. And then the-	
	Amica:		
52:28	Shaun:		

		environment also among- those who feel like they are better than others is very toxic. So, yeah. That like, if you saw me in school, if you saw me in school people, you would think if you didn't know what class I was in, you would probably think I was in a lower class. Because I will be… tend to be liming with the lower class people. If they want help, I would help	
	Amica:	them. Sometimes when, if I don't have any class and I walk down the corridor	
	Shaun:	and I see them in their struggling, I go in and I help them. I don't tell them the answer, but I help them. And I put in more effort than the teacher. Which is to me just disappointing. But yeah. And the next	
	Amica:	topic a say sexist. A saw your--- reaction. Whether you know it or not. If you realize	
	Shaun:	society is very …not just society the law system too is very ... built against men. And so I-- don't condone any-… Let's use	
	Amica:	this, for example. Let's say sexual abuse for example. I don't condone- any form of it. But a lawyer once came to speak to us.	

	Shaun:	And he was like, he said, this is law. If a teacher sexually abused, a female student… a male teacher, he would serve like twenty to twenty plus years. And if it was a female teacher abusing a…	
	Amica:	/male student.	
	Shaun:	/a male student, he said the maximum would probably be five years. So I was like…why the huge different gap. It is the same coin, but just different gender. And	
	Amica:	that- is my problem. And then people be- - saying that… oh women can't take jail. But if they could commit the same crime, with the same amount of animosity as a	
	Shaun:	male, then, should they not deserve the same penalty? I personally have nothing against women. I just believe in equal rights.	
		Okay.	

55:30	Amica: Shaun: Amica: Shaun: Amica: Shaun:	But that's- how it is. And the law system also fails, the men—specifically. In the sense that they-- destroy careers. You-- may- be say a… a youngster like me, you go… yeah with your friends them. You liming. Arr you gone in a store. Or you feel like are you is big man arr you gone try tief something. Bam. Arr you end up – maybe do a month or two. And then that's it. And then two things. After that…after you come out: One, if you aint finish wid school, you can't go back to school. Now that is—also a very … that leaves …that's one criminal there made. Two, if you finish wid school and you ga your subjects but something on your record, you can't get no job. So that's two criminals there… if you ketch where I'm coming from. Okay. So, de the law system, I think, fail- fails males especially. Because it is easier for a woman who went jail to get a job than a	

		male. Cause nobody- obviously gon want no criminal in- dey business. However, I'm saying, make- jobs for these people. Which is what they are trying to do now. Make jobs for these people. Because if you put them back on the streets, some- of them honestly want- a change but they have these things wa they done in the past. A know they say you… everybody gon pay for the consequences. Which is	
	Amica:	true. They paid. But some a dem want to make an honest change. But they can't do so, car they have to go back the only means where they can make money and	
	Shaun:	make a living for themselves so. I- just think we need to do better, as---- a,,, society. And, even in the Bible. The Bible	
	Amica:	says---, when it comes to the penalties handed down, the Bible says no sin is	
	Shaun:	greater than none. So a don't understand why it is. But there is some huge gap differences. And especially as it relates to genders.	

59:13		Yes, especially as it relates to genders. But…	
	Amica:	Okay. Thank you for that Shaun. Does Second Timothy One verse Seven provide any guidance, though, as to how young Christians or young persons who find themselves in any of those situations	
	Shaun:	that you've mentioned before,… how they could survive some of the challenges that they encounter?	
	Amica:	Yes, I would say, seeing as--, this is a encouragement scripture. I would always … they can use this as just a word to help keep them up. And keep, once they have a mother figure or father figure in their life who loves them and shows them love, that love will bloom into something better. Well not better, but bigger.	
	Shaun:	Okay.	
	Amica:		
	Shaun:		

	Amica:	So yeah. I think this- scripture can very much so help them.	
	Shaun:	Okay. Do you think that scripture can be used to empower young people in the Caribbean?	
	Amica:	Empower? Yes--, it could.	
	Shaun:	And does the message here in Second Timothy One verse Seven, does the message… give any insight to … how we can resist some of the forces that work	
	Amica:	against us as young people or against young people in the Caribbean?	
	Shaun:	Yeah. I would say that especially verse seven--. The main fact that God- did not give us -- a spirit of cowardice but spirits of “power, love, and self- discipline”; that tells us, once we believe in God there is nothing else to fear. And that- also comes around to another- scripture passage which says “fear no one,… fear no man,	

		but God because while man can destroy your physical body, God can destroy both soul and body." So yes. I would say you could use this to just… I- personally I- when it comes to problems I just try and stay calm and ignore- them when I can. Because that's- what life is. Life- is a race filled with hurdles. And you can't let them stop you. You fall you get up.	
	Amica:	And you say you ignore them or do find some way of resolving them?	
	Shaun:	Okay yeah. Okay. Let me--, clarify why I say ignore… Reason… I resolve where I can. But if it's---- something like… a could find a example… Say if somebody tell a lie on me. I wouldn't… Based on nature of it, I would---- correct- whomever, so needs to be corrected and say well this. And, I always state even to mommy if she …if- I tell her something I will always state	
	Amica:	"If you do not believe me, that is up to you.	

	Shaun:	But I know in my heart I am telling the truth.	
		/Okay.	
	Amica:	So, that's what I always say. And then after that once I done state the truth to whomever needs to be corrected, I leave it there. If you want to continue… that ain	
	Shaun:	concern me.	
		/Okay.	
	Amica:	I know I- telling the truth. But yeah, if I could resolve a problem, I would resolve it.	
	Shaun:	Okay. Thank you. Would the meaning of the passage change, if I were to tell you that the text was not written by Paul?	
		No. See- seeing as… it doesn't… it wouldn't matter --- to me. Once the scripture stays the same, but the- author	

		change, it wouldn't matter to me. Because the meaning still stays. All that changes is the author.	
	Amica:	Okay. What role do you think women play in the legacy of faith in the Caribbean family?	
		Legacy of faith?	
	Shaun:	Yeah. So for faith, to be able to pass on from one generation to another. What role do you think women play?	
	Amica:	Based on what I see, women are… I don't know--- if it's because of mo I do, and if it's because of mostly in the Caribbean, we have single parent family… the women being there. But I mostly see the	
	Shaun:	women are the one who are mostly responsible and who have- the strong faith in God. And who carries their children to church and send them to church and dose things like that, to try	

		and ensure that they come up in the way of God. I would say, I see based on what I see women do most of that.	
		Okay. Thank you, Shaun. What are your thoughts about how the Church in the Caribbean teach from scripture?	
		Teaches in like the-… scriptures read on Sunday or like	
		/Yeah.	
	Amica:		
		/in Sunday school. Oh. Well…	
	Shaun:		
		Whether it's a sermon or whether it's in Sunday School,… what do you think about the ways in which we- teach using scripture?	
1:06:09		Right. Yeah so… like most the times the Pastors read a scripture or they reference a scripture that… well the Gospel or … whatever was written before. And that's	
	Amica:	basically their topic. And they speak and	

	Shaun: Amica: Shaun: Amica: Shaun: Amica: Shaun:	they expound and they…, I- find it's a really good method. Howev/ … well, I can't say it but for some Pastors it's over extensive. Car, we are know the human mind is-- …This attention span is not very long and so some Pastors do a really great job at... Maybe a thirty minute or a hour preaching session. Really good job. But some others just like, first thirty minutes you get the point. Bam! And then like, the next thirty he just repeating. But he basically just say. If you get where a coming from. Otherwise, than that the-method in which they do it, I feel it's really good to me. Okay. Thank you Shaun if the text were written in St.Kitts -Nevis dialect do you think it would make a difference in how it is understood? …coming let me try and see if …convert this (...) No, I don't think it would make a difference.	

	Amica:	Okay.	
	Shaun:	Seeing as – how- dialect is. And again the meaning will still remain. But yeah, it would be…as long as the meaning is the main- thing there. Like you could say, for example: “the cat—went down the road.” That's Standard English. And you could say: “the cat gone dung de road.” the meaning is still there. That the cat is going down the road. So as long as the meaning is still there, I don't think it would matter. Cause I'm sure people in China- or… basically, a different language which the Bible is written in… is a different language to us but same meaning.	
	Amica:	/Okay.	
1:09:02	Shaun:	/so as long as the meaning is there that's, the most important thing.	

		Okay then. Now, when a sermon is shared, when does it connect most with you? When it is in Standard English or when there is some use of local dialect?	
		… I don't think I've ever heard a Pastor use much dialect. But maybe like. We-- …sometimes… when they draw a reference to real world ----.	
	Amica:	/Situations	
		/ events, situations…yeah-.	
		Okay then.	
	Shaun:		
		Sometimes that-- brings it to me, and then	
	Amica:	I would be like… I never thought about it like that. So…	
	Shaun:	And what about if the Bible were translated into St. Kitts – Nevis dialect? Is	
	Amica:	that something that you would	

10:10:17	Shaun: Amica: Shaun: Amica: Shaun: Amica: Shaun: Amica: Shaun: Amica:	appreciate? Or you... how would you feel about that? Appreciate? If I would appreciate it? Is it, something that would encourage you to read scripture more? Is it something that would help you to connect in your relationship with God more? What do you think? No. I-- think it would be… how should I say it? I don't want say… I think it would be kind of bad. In the sense that although the meaning is there I—as you could see I could speak Standard English, when necessary. However, I… most the time I speak dialect. But unlike me, the generation that is growing up, they can't do that. They struggle to read Standard English. So I think—keeping-- the Bible in Standard English is something that would help them. Cause even- in Standard English, you would get a clearer	

		picture, sometimes than in the dialect. And a better understanding so… yeah I would say, it would not be a good thing seeing as where, the children are going. But yeah. I would say, it would be best if it stay in Standard English. Okay. Thank you, Shaun. Are there any suggestions that you have for making the way that our church… share with young people better? Are there any topics any issues that you think, as a young person, you know you would like to hear the church speak on from scripture? Or teach from? Any particular areas of interest? I wouldn't say… Well I can't even speak for all the churches. But for my church in specific, unity is needed. Unity. Okay. The-… there is a very--… Okay, you ever went, let me—try draw this example. You	

		ever went somewhere right, and you realize like… even though it's in the same place… You realize there is a set here and a set there? That is how I feel the church is right now. So there is a division? It's very divided. It's a very…there is a division in the church. And I feel unity is needed. And because there's no unity in the church, we don't… there is no new members. I- haven't seen a new member in a while. Okay. And so unity is very necessary and welcoming hands. Welcoming hands is very necessary. When you welcome somebody, you- welcome them with open hands. Not with one hand open, and on one hand closed. Meaning that you're welcoming them but you're still saying	

		boy this person come from this, I hear this… no that's not you concern. You welcoming them into your church. So I think unity and welcoming hands… me aint even know how to phrase it. But those things need to be worked on. As for my church. I can't speak about others. And in terms of … as a young person growing up. Are there any other issues you mentioned unity and hospitality or welcoming persons. But are there any other topics that you personally would be interested in hearing? Well hearing… not really I think they do—a good job, how they doing. Only thing is though, like… and a guess, this is ---- … religion based. Well no, not religion. It's …I can't find the words…tradition… traditional base. Oh okay.	

		Whereas the clothing we- wear. Like I--- hae always complained like we get this… we get most of our traditions from up Europe and Britain and… where the place is…the clothes they wear is because up there is temp….the temperature is lower. And so, therefore, up there cold. And so I find it... And I could tell some de Pastors dem does be up there sweating trust me. Because like we live in a tropical climate. Down here is already hot and then for people to have on a- jacket and tie…. Let me not say a jacket and tie. Let's say a suit. And then the churches are ventilated, but of course down here hot, (laughs) no mek no difference. And the Pastors have on they robe. Sometimes I does feel it for the Pastor. I does be like. Wow! Okay. But I- think is a traditional thing. Because if when a young person walks in the	

		church. I remember e had a Sunday I walk in the church wid a…I had on me nice long church pants eh!... Church shoes and everything. But I just had on a short sleeve shirt instead of the customary long sleeve shirt and it was in a summer just like this. Because the place was extremely hot. All eyes on me like-, I just committed the biggest sin in the world. Okay. So I think that need to be worked on. Some of our traditions. Yes. Some of our traditions. Okay. Thank you for that. How could the church help young people to see the importance of scripture in developing their relationship with God?	

		How? Well like me I would think… like me… once- you-, read the scripture even- hear it. Like if you and somebody -- talk and the person speak… it will-- stay with you. Whether you know it or not. It will stay with you. But I would think, they- have to first get the young people into the church and into the- affairs of the church before doing so. Because that is very lacking right now. Okay. Young people in the church that's- lacking. And what has-- been helpful for you? At the beginning of the interview you said, well, while you don't read the scripture very often you try at least once per week to- read the Bible. What has helped you to maintain that?	

		What has helped me to…? I guess the goal of reading the whole Bible. So you have that as a goal? Yes. I want-- eventually read- the Bible. The whole Bible. I could basically quote- when needed to. Because… You want to be able to do that? Yeah…give me one minute (…) So yes, because I- tend to… like when stuff happen in the world right? Like, for Corona for example, I be hearing some of these people who- say they are Christians often saying the- world is about to end. And I- wonder how- could they say that when you--- base yourself on being a Christian,… you should know that from what the little I have read, of revelations that even though many bad things are said to happen when the world is going to end, they are still some good stuff and	

		some other things that are set to happen before such time. So… and it's like every time something happens in the world that is always their comment. I- tend to always question myself, like… how can you say that? There are many things still to happen before He comes again. Okay-. So you want to be able to respond to some of those… persons, then? Or you think your reading of scripture is helping you to be able to respond to some of those persons? Yes. Alright... Anything that you want to share this point? Any question that you may have? So you're training -- to be a…or are you a Pastor? Yes. I am a Pastor.	

		Okay. So I… May I ask which State… or…? I am stationed in Guyana. Oh, Guyana? That's interesting. I've never been there. Okay. But is there any question that you have related to some of what we would have discussed? No. No. It was actually very… how should I put it? Educational. This is like a educational discussion to me.	

		Okay then. (…)	
1:14:12		*** **The interview ended** somewhat prematurely after waiting for a few minutes. This abrupt ending was due to internet connectivity issues. However, I was able to thank Shaun for his responses via text message. ***	