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JRMC 460

Interview Transcribed log:

0:01-0:06 Last week I interviewed Karim Nagib, a 21-year-old atheist.

0:07-0:08 Can you tell us more about who you are?

0:09- 0:15 My name is Karim Nagib, I am a Mecha-tronics student in the GUC. I am 21-year-old.

0:16- 0:18 How do you feel about your previous faith?

0:19-0:29 I feel it was real for the time that I was in it;however, now when I look at it, I find it isn't that true.

0:30- 0:32 Can you describe your previous religious life?

0:33- 0:43 I can say I was a mainstream Christian. I was in a Protestant Church. I was very involved in the church community, like sports.

0:44- 0:57 The church community is in itself in Egypt a very closed community; it is more like a bubble, where you are really comfortable in there, and it is very hard to get out of this bubble.

0:58- 1:07 So, I was really comfortable in it, and I felt that it is a place that I go even if I don't want to pray, just to socialize or have some good time with my friends.

1:08- 1:11 What exactly happened that make you change your views?

1:12- 1:20 I had questions before the revolution. I had a lot of questions. I asked myself whether god existed or not.

1:21- 1:36 However, I always I came up to the conclusion that it is OK I don't have to answer this question right now. I am comfortable in the place I am; I am comfortable in my church; and I am comfortable in the social place I am in. So, why bother to know or dig deeper.

1:37- 1:54 So, after the revolution, I found that a lot of what the church says isn't truthful. I found people who have goals bigger than them in the revolution, and that put all their lives for this goal, and this goal is very noble.

1:55- 2:13 Church always says that the most noble thing is to live your life for the glory of god. However, when I see it now, NO, there is a lot of things that are noble and you can live for and , for me, it is more precious than and more noble than living for the glory of god.

2:14- 2:24 So, the revolution had an impact on that, as well as, I guess it is part of my character questioning what I believe in.

2:25- 2:30 Who were the first people to know you are not OK with your religion?

2:31- 2:48 Actually, a group of people from my church. So, actually, my friends from church, where we used to like research in the bible and the religion itself. We started researching ultimate, so it was a group of friends from the church.

2:49- 2:50 Did you tell your family yet?

2:50- 2:51 Yes, I did

2:51- 2:52 what was their reaction?

2:53- 3:01 My father is OK with it; however, my mother is having a bit of a hard time to grasp the idea, I guess.

3:02-3:03 Can you tell us, what basically do you believe in?

3:04- 3:12 So, I believe there is no god, and if I am gonna believe in a god, I must have a personal experience with him.

3:13- 3:23 If he is all mighty, all powerful, and all wise, I am sure he can reach me and he can know what I am thinking of and he can speak to me, or show himself to me.

3:24- 3:30 So, I am welcoming the idea because, actually, it is easier to believe in a god than not believe in one.

3:31- 3:34 What sort of challenges do you face in the society?

3:35- 3:50 For people in Egypt especially, you are either a Christian or a Muslim. I wouldn't call it a challenge, it is more like the people don't get what you are speaking about even.

3:51- 4:36 So, if you are in a taxi, and he always tries to know what is your name. So, it is Karim.. Karim what?..Karim Nagib..Karim Nagib What?.. Karim Nagib Farid. My name doesn't have any significance for being Christian or Muslim. So, I am sitting beside the guy and he is like nuts whether I am Christian or Muslim. And after he asks "are you a Christian, are you a Muslim?"..I don't give an answer because it is non of his business. I ask him, you tell me why you need to know that, and I will tell you whether I am Christian or Muslim because you don't need to know whether I am a Christian or a Muslim to act with me in a certain way.