

Interview transcript with Preston

WMR: I am interested in that relationship between science and religion and all those questions (Lawson's questionnaire) sort of pertain to them

Preston: ya

WMR: and we were really talking about that, but I wanted more. May be we can start with these questions here. Like here it says, "All living things were created during a short period of time by an act of God" and you said you agreed.

Preston: right

WMR: when do you think that was?

Preston: a specific time period or like

WMR: well, some people say it was 7 or 8000 years ago, and others, these are those who take the bible literally

Preston: which they say

WMR: and there are others who say that the earth is about 5 billion years

Preston: and?

WMR: now the question is, when did God create, or

Preston: they, and I am quoting right from the bible, they say at the beginning, like they don't exactly say, in the bible of genesis when it starts, and because they don't really give a time, I think, I think, the bible kind of generalizes, and #

WMR: so for you, how do you see it then, because obviously there are people who say 7 or 8

Preston: 7 or 8 ago

WMR: 1000 years ago. And scientists say that big bang, whatever the creation, the beginning of the universe was 5 billion years ago

Preston: at the time that Jesus Christ was born, there was a population of a million, I am just trying to think, so it must have like taken a lot of time for the population to get really big, so probably, to me, so probably about # 50 to 60,000 BC, that's what I believe, I am not sure what the Dinosaurs mean and all that

WMR: so you place it fairly recent compared to evolutionists, and what physicists say, and here it says, you disagreed that land forms like the Grand Canon were created by God and have not changed. With what part of this statement do you disagree?

Preston: I see it like the Grand Canon was created by God

WMR: that is true? Or you disagree?

Preston: I disagree

WMR: why?

Preston: I just, to me, I just don't find that logical how God would actually spend the time and make the actual forms on the earth and stuff like that, I find, he said let there be land, he didn't think of mountains and, and then a generalization, it just does not

WMR: it didn't have detail then?

Preston: or every little, or like the Rocky Mountains, or like, it just does not seem logical to me that God would actually do that. Whereas in that part, science to me, with erosion and all that, does seem logical (interaction)

WMR: but science then would say, Grand Canon would take a million, 10 million years to develop, but you just said that, you put the beginning of time to about 50,000 years. Does that create a conflict in you?

Preston: no, it doesn't

WMR: how?

Preston: you know because I find that even right at the beginning of time, like 50,000 or what I said, I find that they are saying as if the time conflicts you mean?

WMR: ya

Preston: to me I find, for us today, ya, it would take that long for the Grand Canon to be formed, is that what you're

WMR: ya, what I tried to find out from you, on the one hand scientists say, it takes 10 million years for the Grand Canon to develop, or longer

Preston: with which I disagree

WMR: oh, you disagree, so you are saying

Preston: because I am saying that the beginning of time was 50,000 years

WMR: ok, 50,000 years

Preston: right

WMR: but how do you then believe that the earth came about? You said, God created?

Preston: by, ya

WMR: and the Grand Canon then was, sort of

Preston: slowly formed of there, not by God's supervision but by, it took place by itself

WMR: do you find that there is a conflict then, when you go into your geography class, and the theory goes 10 million years. But you say, I only want to go back 50,000 years

Preston: I find that very hard

WMR: what are you doing then? How do you resolve these conflicts?

Preston: I guess I have to, I am forced to actually go along with the system that, I can't rebel against the fact that that's not right, but I know that someone like WMR. Manbert will completely go against it. Because, for one, he knows geography a lot more than I know religion, and I feel sometimes that he can put up a better argument than I can. So I guess, I am very unsystematic, like I can go, I can go against the system, but the situation, in terms of my life, my marks and all that, I have to go along and all that

WMR: ok, so what you basically do, is you go along with the system,

Preston: in situations like that, ya

WMR: so, but, I sort of feel for myself that it makes, that if things make sense, then I can learn them easily, if they don't make sense, memorize, I am not good at memorization, I have a hard time. How do you feel.

Preston: oh, like, in your physics class, it doesn't click in, its just like that. For someone like Matt, he can, I don't know, I don't know if he believes in God, I believe he is an atheist, but it so easy for him, it is so much easier for him, whereas I, I just can't see myself believing the thing that I can't understand myself or believe, myself.

WMR: so, this is sort of what I wanted to get at. What is it that makes it hard for you? Is it because you believe in God, and a lot of the stuff we do in physics is counter to your beliefs

Preston: I guess in a way it offends my beliefs probably, because I have grown up with something that I have grown up with all my life, then I have this other thing, that completely goes against of what God has created, the so called power person who created everything, and people who are in the sciences are saying that you know, it wasn't him, it wasn't him at all. And to me that is a direct insult. Which in a way I can take very lightly, but I just can't accept that

WMR: but so, that must be an enormous conflict, how do you deal with that? I mean that must be a stress in your life. Or do you try to shut it out

Preston: no, I don't shut it out, no I don't

WMR: so what are you doing, from your perspective you must be assaulted day in day out, physics, chemistry, geography

Preston: well, someone like Doug Howard, who is complete atheist, I had a conversation with him at the dining hall and he was going against me, and I was only by myself, and I had against me 4 other people, 4 atheists, and they're, they were more or less mocking my religion or something like that, so I am not, I decided that I should stay for something that I believe in. So I stood up against these 4 people, who were all, on a topic that I barely know, but I still find myself willing to stand for something that I believe in. And so I talked it out with them, I put up a pretty good debate, or at least I think I did, because I we talked for an hour on what is real, what exists, and what doesn't exist. And of course, they say God doesn't exist, they say that science is practically the main thing and that is practically, with my friends, I deal with it by talking to them, I guess with teachers, ahm, I can't there is really nothing to do. No matter how many times I'd say, well, I can't believe in that because, the system, most likely they would screw me over if I, they say, you have to go, that is the education here, you know or at university, and all that, and I find myself, that's why, next year, I won't go into science, because I find it really too bad that I find myself this year, that I find a conflict in myself. Next year I am not going into science, because I knew that I am really screwed, I am put into a position where I am not gonna believe in things, or chemistry at all. Whereas in some parts I probably do find that chemistry (fade out, 2 words)

WMR: so, does that then mean, you already said, you do it, because you are in the system

Preston: I do it, I have to do it, because I am in the system

WMR: do you think that all teachers have better arguments, or how do you see, what kind of arguments do they have? Why can't you reason, or?

Preston: well, ok, for someone like myself, I am not too sure if you know my background, in my church, but I never really paid attention in church, but I always believed in what I believed to be, and God was always one of it, but I don't believe without it being said, so I don't know that much about the bible and everything like that, that's why I can't put up an argument against the teachers, they know, they believe in something, they listen to other people, they listen to their teachers when they were in university, they stuck with it, therefore they know a lot more about their topic then what I know, so I find myself

in a real deep hole, they would be able to put up a better, a better argument against me. Because they know so much about it. Whereas I don't know that much

WMR: you say, a better argument. From whose perspective? Would you find their argument convincing? Or would you feel its the listener who would find your teacher's arguments convincing

Preston: I would find, the listener would find it more convincing, because I am just an amateur in what I believe in. Because from what I say would probably what a grade 2, you know, a grade 2 talking to a university major, or something, and ah, I just find it, probably like WMR. Manbert, his argument would be a lot more diverse than mine, I can only stick with so many things, and then I run out of ideas just like that, right, and WMR. Manbert keep it probably going, and going, and going, and you probably could go on, and on, and on. I got, I don't think I could hang on that long, there is only that much that I can say

WMR: so would you be interested in knowing more, or trying to evolve your own ability to argument, or?

Preston: ya, I do, I try my best to, although there are people who stick by my sides and say, God, and we probably have different views about God but I stick with my own and then there will be times that I am arguing with another religious person, like Atif Zia, right, and he believes in God in a different way, so I ya, I am very independent, and on that sheet I marked on self-sufficient (a school-wide questionnaire, Bemms inventory), I marked that as independent, because I really am, and I just find myself that, if you can't, if you can't really, like I am not very systematic, so therefore I don't go along with my friends, and I don't go along with the education system, but I go by myself and what I think

WMR: so what do you think, because, you do have interests, and you were talking about artistic and theatrical interests, do you find, you say that you achieve pretty well, that you are pretty good in your achievements there didn't you?

Preston: ahm

WMR: what makes that different, don't you have to be systematic in a certain way

Preston: for one, in religion, religious wise, I don't find it in conflict with what I do with drama. As far as my morals, I do find that they are in conflict, because there might be times that I have to play a very chauvinistic part and I am not chauvinistic at all. There might be a time that I have to raise my voice and strangle someone, whereas my morals say, I am not a very violent person at all. So, but it is something that I enjoy, it is. Being another person actually gets to be, I can get out of myself and be another person. And act like someone I've never heard or known of before, its a challenge. So in a way, I am following the system, but because I want to, so that is kind of different from what I am and religion, or physics class, or geography class or something like that. So its not because I have go against the system, but because I want to go against the system, because I enjoy it.

WMR: what do you enjoy there, in the theatrical, or the arts, but is the big difference that grabs you