**Science and religion study codebook**

**Personal religious views**

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| **Code** | **Definition** | **Example** |
| *Personal religious views* | The participant discusses their own religious upbringing, views, and beliefs | NA |
| Atheist | The participant says they are an atheist (or we can infer it) | (Shaun) “As an atheist, I think that all those religious ideas were made up by human beings.” |
| Agnostic | The participant says they are an agnostic (or we can infer it) | (Clement) “I’m not a religious man. But again, as an observational scientist, I don’t think I have the tools to tell whether there is a God or not. But I don’t need one. I can make all this happen without there being an author.” |
| Some kind of theism | The participant self-identifies as some kind of theist, e.g., Christian, Jewish, Roman Catholic | (Bart) “I’m a Catholic Christian. That’s my faith.”‬ |
| Affinity with a religious tradition but not identifying with it | The participant describes in sympathetic terms a religious tradition they don’t consider themselves to be a part of, but have a strong affinity with | (Lola) “ |
| Other | A religious identity or practice that cannot be categorized under the above, e.g., mindfulness meditation, Buddhism, pantheism | (Gabriel) “ |

**Relationship between religion and science**

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| **Code** | **Definition** | **Example** |
| *Relationship between religion and science* | The participant describes how they see the relationship between science and religion | NA |
| Science as a worldview | The participant identifies science as a worldview or a philosophy that makes sense to them | (Olivia) “The way I learned science – I was in public schools – was really as a worldview. It’s a way to take in information from wherever it is you’re seeing, to think critically about it, to develop hypotheses, ways to test those hypotheses, and then based on information and data gathered to expand your understanding. To me this was a very reasonable, sensible, logical way to approach the universe, and I knew that from a very young age. |
| Limits of science | The participant identifies how science might come up short in e.g., helping people to give meaning or explaining things, limits to the predictive power of science | (Mark) “I would consider forecasts that go trillions of years into the future – I find them entertaining, but I don’t give them a lot of credibility … |
| Philosophy, theology or other humanities as inspiration for science | The participant describes how they look to philosophy, theology, or other humanities disciplines to supplement or better understand their picture of the world, or how philosophy and theology have influenced their discipline | (Aristocles) “But it’s a very old idea. Actually, I believe it starts from Leibniz because what Leibniz said about the best of all possible worlds, one interpretation of that was that you could not have the world in any other way. At least, this is how I see it. You can connect this line of thought from those times to the modern times.‬” |
| Compartmentalization or lack of fit between scientific and religious views | The participant describes their own or their field’s compartmentalization or uneasy relationship between scientific and religious views | (Paul) “ |

**Topics in science and religion**

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| *Topics in science and religion* | The participant discusses various topics that are of interest to both science and religion from their science or personal pov, or both, such as eschatology, personal afterlife, structure of reality | NA |
| Ultimate reality and ontology | The participant discusses the deepest level of reality, or some ultimate reality, often something beyond the observable world | (Aristocles) “if you consider quantum field theory, part of the ontology is the field, essentially. You can describe everything you can through fields.” |
| Intelligibility of nature | The participant describes how nature is intelligible, how we are the universe understanding itself, sometimes with reference to math or laws of nature | (Ansgar) “The fact that I can think about this in terms of mathematical laws seems to me that I, and everyone else as well, have a connection with this deeper, timeless layer that is universal, that grounds the material universe.” |
| Personal afterlife | The participant speculates on the possibility of a personal afterlife | (Paul) “when I die, it’s going to be a physical event, but something is going to happen to the personal side of me as well. We have intimations of a kind of unity even at the personal level. |
| Eschatology | The participant discusses the scientific picture (sometimes with religious influences) of what the end of the universe, the planet, or human life on Earth will look like. (This is especially about but not limited to “heat death of the universe” discussions) | (Bart) “In the nineteenth century it was called ‘the heat death of the universe,’ that the whole universe will eventually become boring, basically. Now the second law of thermodynamics actually applies to a finite volume. So, it is not yet entirely clear whether that applies to the entire cosmos because, as far as anyone can tell, the cosmos is probably spatially infinite, even though finite in time. First of all, it’s not clear that in that nineteenth-century sense, you can do that extrapolation. Having said that, then there’s modern cosmology, which the current model as best as anyone can tell does predict an expanding universe that accelerates in its expansion and then, for all intents and purposes, does lead to a future boring or burnt-out universe. So, what do you do with that? If that’s true -- the reason I use the word “if” is that that’s based on our current knowledge.” |
| Humanity’s place in nature/what is a human? | The participant discusses how they think humans fit in their overall picture of the world | (Mark) “I don’t really make a distinction between us humans and the universe as such. I see us as being part of this whole. If somebody would ask me whether for me that whole is in some ways spirited, then for me personally, I would say, absolutely yes.” |
| *Scala naturae* | The participant discusses the hierarchy or lack of hierarchy in nature, about how different kinds of things fit there (especially the relationship between living and non-living things) | (Rebecca) “When we look at nonhuman animals, we see all sorts of different levels of consciousness there, and it’s very clear when we look at nonhuman primates how close they are to us, and how they have ideas of fairness and all sorts of interesting—and they can acquire language—all sorts of very high levels of consciousness. I think all things are conscious at some level; even microbes move towards resources. I don’t know if that’s conscious per se, but there’s some awareness. I think there’s a staircase or a ladder or a gradient of that that leads to different phenomenological events.” |
| Zhuangzian materialism | The participant sees humans and other beings as made of the same sort of stuff that exchanges with each other | (René) “ |
| Generativeness | The participant talks about the universe as vast, ancient, and capable of generating many different things, or of the planet and its life forms as fertile and capable of generating many different forms | (Cezaro) “When I think of the enormity of the universe, I start thinking about how many civilizations have been in the universe before us and are probably not alive anymore. It makes me think that it could very well be that we are just one of many civilizations that arose recently, but also, there could older civilizations that have already died and become extinct.” |
| Animism and panpsychism | The participant discusses their animist and panpsychist views, that souls or consciousness or agency extend beyond living things | (Ansgar) “There has to be a sort of root of consciousness in matter as well. That’s the only way I can think of that. So, every rock, every planet, every bit of matter would have to have a small version of consciousness. Presumably, I have a higher-level version of that, but some bit of that has to be incorporated in every single piece of matter around us. Otherwise, how would the rock know how fast to fall?”‬‬ |
| Physicalism | The participant says there is nothing beyond the physical, that the physical is causally closed, or that mental phenomena emerge from the physical | (Alice) “I’m just matter. I’m just running on a meaty computer, and that kind of, the fact that I’m just made of the same stuff as the planet, as all the planets, as the couch that I’m sitting in somehow is a bit humbling.” |
| Non-physicalism | The participant says there is something beyond the physical; the mental is its own thing (often a form of dualism) | (Paul) “ |

**Experiential dimension**

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| Experiential dimension | The participant talks about experiences, responsibilities | NA |
| Spirituality and *Gefühl* | The participant talks about religious or spiritual experiences outside of an explicitly religious context | (Paul) That energy released in the tenth of a second that was audible to us, there was more energy in that tenth of a second than all the stars in the visible universe were emitting in that same tenth of a second. So really, the most amazing thing happened in that fraction of a second, and we could hear it, and I was lying awake, replaying in my head that sound and saying, ‘wow, the universe spoke to us’.” |
| Stewardship and meaning of life | The participant describes the place of morality, ethics, and the meaning of life in light of their picture of the world | (Arnold) “There is also a lot of environmental issues which I’m involved in trying to protect environment and global warming and everything, climate catastrophe. And there is, of course, also the idea that we need to become a part of nature, in the sense of a caretaker of nature instead of just exploiting it. In that sense, we cannot see ourselves isolated from nature as being someone who is here and exploited and as much as needed, but given that we cannot just move to the next planet like locusts, we need to see our self and meet our environment or place in the world and take care of it.” |