

## ***Interactive comment on “On deeper human dimensions in Earth system analysis and modelling” by Dieter Gerten et al.***

**Dieter Gerten et al.**

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We are grateful for the referee's overall positive assessment of our paper and the constructive comments, to which we intend to respond as follows.

Thank you for pointing to the paper-structural issue that our point c needs to be done at the start or in conjunction with the others. We agree that point c) is not at the same level than the two other points, as it does not provide a model avenue as such but rather suggestions for research questions that can be addressed by models portrayed under points a) and b). We will therefore consider your suggestion to present the proposed research avenues prior to the model approaches, which appears to be a better structure for these sections of the paper (research questions first, methods thereafter).

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You are right that some elaboration of the aspect you mention – whether it may be important that people draw their individual conclusions from religious ideas and doctrines (possibly for their own benefit) – is helpful. We will thus include a paragraph on this strong ambivalence, ideally in the section where we discuss that religious theory and practice may diverge in terms of their ultimate environmental impact.

Also, for the sake of forestalling misunderstandings, we intend to add a differentiation to the beginning of the paper regarding the aspects of religion that we wish to investigate: We are not making any statements about the metaphysical truth of any religion; and neither do we wish to imply anything regarding the existential significance of faith for worshippers. Instead, we focus on the possible environmental impacts of religions as collective societal phenomena and tangible cultural forces. We emphatically differentiate between the profound meaning of faith regardless of creed, which is outside the purview of our investigation, and the aggregate practices and policies that are correlated with the political representation of distinct religious communities in different cultural geographies.

Finally, we will carefully check the revised version for any typos and other editorial and stylistic improvements.

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