

Religious Beliefs a Root Cause of the Denial of Climate Change Being Anthropogenic

Authors: Bryan Ezawa and Julie M. Fagan, Ph.D.

Tag Words: Imago Dei, Climate Change Denial, Religion, Intrinsic Value, Anthropogenic, Global Warming, Rutgers University, Poster, Climate change, Climate change symposium

Summary: Denial of climate change being caused by human activity, or anthropogenic climate change, is thought to be divided between political lines with Republicans generally denying climate change while Democrats believing that climate change not only exists but is caused, at least in part, by humans. There appears to be a correlation between being religious and being a climate change denier. According to a Pew Research poll, 47 percent of Catholics acknowledge that climate change is anthropogenic, with 62 percent of Catholic Democrats but only 24 percent of Catholic Republicans believing in the anthropogeneity of climate change. The source of this denial may be that the deniers believe that that man is all that is to be valued. Imago Dei, the predominant intrinsic value system of religious monotheists, excludes non-humans, leading to neglect of the environment, even if it is closely tied to human beings. We have examined further this relationship between religion, the imago dei intrinsic value system, and anthropogenic climate change. Converting anthropogenic climate change deniers may be a matter of including the environment as being inseparable from human life, so that those that hold imago dei close, can now start taking care of the world they live in.

Video Link: <https://youtu.be/ulmpK7X5kiY>

The Issue: There is a strong association between being Christian and being an anthropogenic climate change denier. The root cause of this is the intrinsic value system adopted by this group.

Intrinsic vs. Extrinsic Value

Intrinsic value is the basis from which we prioritize legislative, moral, and personal meaning. If we do not value something, quite simply nothing will be done about it. For example, were cockroaches to become endangered, a very rare prospect, most likely little or nothing would be done to preserve it under the Endangered Species Act. But when the gray wolf was endangered, there were organizations, interest groups, and politicians charging the way for change. The valuation of things is what prioritizes, what it prioritizes tends to benefit the thing, what it does not, tends to lead to neglect.

What we value varies enormously from group to group, person to person. But how we value, that is where we can generalize. If we can understand how, we can understand what. When people talk about value, there are two sorts: extrinsic and intrinsic. When comparing the two, many people believe that intrinsic value trumps extrinsic. As an example, two people exist. If one were to value their monetary wealth, they would most likely be different, one person valued more than the other except in the freak chance that they have exactly the same monetary value. This is extrinsic to the person. Using another basis, academic credentials for example, a valedictorian

would be worth more than any other student. What we value extrinsically appears to be more based on what each individual prefers than any grand sweeping generalization. In addition, more than one extrinsic value may come into play, say both wealth and academic credentials, where here, a well off salutatorian may outweigh the less wealthy valedictorian.

It is because of these difficulties, and the fact that extrinsic value tends to cause inequality among people, that the idea of intrinsic value tends to shine out. There are many theories about intrinsic value, but the dominant one among Christians, an influential group within the United States, is the concept of Imago Dei. This concept, that all humans are created equally in God's image, has some convenient implications for civil rights: all humans are equal; therefore all humans deserve equal protection under law and have equal access to happiness or opportunity. Because this is the dominant theory among one of the most influential groups in the United States, I will focus this paper on Imago Dei specifically. It should be noted that there are other ideas that are appealing, like Humanist that endorses the fulfillment of each human being, Hedonism, seeking pleasure is intrinsically valuable, and others.

Consequences of Imago Dei

Although it wraps the civil rights issue into a tidy bow, Imago Dei leaves almost every other aspect valuation to neglect. For example, the claim that man is made in a deity's image does not dictate how man should treat the environment, animals, or even other people in some regard. In fact, not only does Imago Dei not give moral grounds for how to treat these things, it does not even say if these things have any value whatsoever. For example, what value could be given to tree in the Amazon if a man were special because of a quasi-divine status? If the only thing of value according to Imago Dei is man, then nothing else matters.

The obvious counter to this is that the environment, animals, and certain aspects of human affairs (for example a person's preference) do not have intrinsic value, but have extrinsic value. For example, an Imago Deist might claim that the environment is valuable because of its nourishment for man. But this, too, fails. Each person values different things for different reasons. Imago Dei is attractive because of its grand sweeping statement: all humans are equal. Anything else is up to speculation: for example, are the trees in the Amazon valuable, and if so, how? A few people believe that they are valuable because they soak up carbon dioxide, that they are aesthetically pleasing, that they provide habitat for animals. Others may think of them as a resource for fuel, or even a nuisance to be cut down for farmland which is more lucrative. This demonstrates a large array of potential valuations of the same object despite a common intrinsic value system. This also allows a more manipulatable moral grounding that can be used for any purpose.

The Data Collection and Analysis

Using information provided by the Pew Research Center, namely articles from "Attendance at Religious Services", "Religion and Views on Climate and Energy Issues" and "Global Christianity: A report on the size and distribution of the World's Christian Population", and "Religious Landscape Study" and the US census, the following findings were collected based on these data (1-5). The category of Christians was set up (unfortunately there was not equal data on non-Christians) with their percentages of whether or not they think human activity is the cause of the warming of the planet, i.e. anthropogenic climate change. Then population sizes of

these groups within the United States were identified. The population size to the United States population was then compared. This is for various reasons: for example if one were to look at the data, 72% of White Evangelicals deny human involvement in the warming of the planet, however, this only accounts for 18% of the total population's denial. Likewise a fairly democratic group, like Hispanic Catholics, mostly agrees, 77%, that there is anthropogenic climate change. The percent of population appears to be very telling. Of the people who deny anthropogenic climate change, 86% of them are Christian. This seems to indicate that there is something about Christianity that influences people to deny anthropogeneity.

See Appendix A.

These data also show that being more religious tends to predict someone to be more likely to deny anthropogeneity. Of the Christian population, those who attend a service more than weekly are 40% likely to deny it, while going once a week or less predicts only 14%. Additionally, of those who think that the current climate change is a natural cycle, 85% are Christian. For those who outright deny climate change, 37% are Christian. This last analysis is interesting and it would be fascinating to discover who it is that outright denies it.

These analyses indicate that there is a correlation between being Christian, as well as being religious if one were to assume religiosity is correlated with service attendance, and being an anthropogenic climate change denier. I argue it is because of Imago Dei, which grants man a special status that attempts to ward off blame.

Consequences of Imago Dei in Real Life

With regard to civil rights, Imago Dei, pun intended, is a Godsend. It allows each person to be equal inherently: meaning, at least in the abstract, that there should be equal pay for equal work, equal opportunity, and equal social rights, like marriage and education. However, despite this theoretical equality, it usually is not properly exercised.

Imago Dei and Climate Change

There is a correlation between being religious (usually the data are focused on Christians) and being a climate change denier. This is an extension from Imago Dei and the evolution argument. Because Imago Dei prioritizes man over anything else, the claim, whether it is true or not, that man is no different from animals and that they follow the same laws, has led to some tension between the two groups. According to a poll, only a third of Americans believe the truth value of Evolution (6). Victor Stenger also makes a link between the kinds of "belief" in evolution. He generalizes and says that Christians don't believe in the scientific consensus, but in a quasi-evolution: they do not believe that man is a random occurrence, but that there was a divine will associated (6). In fact, the very idea of man being a happenstance appears to incite some indignation among the group, causing a counter movement that both deny Evolution as well as Climate Change. It is interesting that Climate Change is also at the center of this battle, but the subtlety appears to be this: they do not deny that the climate is warming, or at least many don't, but the fact that man is causing it, that is the issue. But with the shifting of attack to climate change, the consequences are much greater: whether or not someone believes evolution is a fact, it will continue to work whether or not it is believed. Climate change, however, if someone doesn't believe in it, will continue to contribute to it. A denial of evolution harms the denier, the

scientific community, and the reputation of the United States with the rest of the industrialized world. A denial of climate change, however, harms everything: the humans the Imago Deists hold dear, the environment, and all life.

There are many kinds of Climate Change Deniers out there, so it is important to hone in on what unifies them. There are would be scientists, like House Representative from Texas "Smokey Joe" Barton who denies that CO2 is a greenhouse gas because we emit it ourselves, naturally and that it is in our sodas (7). Fortunately, would be science can be defeated with science proper and be defeated (showing that CO2 is in fact a greenhouse gas). There are the religious literal interpreters and fanatics/extremists, like House Representatives from Illinois and, to some degree of shock member of the Energy and Commerce Committee of the U.S. House of Representatives, John Shimkus, has said that Global Warming will not occur because God had made a pact with Noah that there would be no more global flooding, as implied by climate change (8). Then there are the interesting tenet-holders, for example The Cornwall Alliance for The Stewardship of Creation is a particularly vocal and concisely worded organization against Climate Change and Evolution based on religious values. It is worth quoting at length the statements from The Cornwall Alliance for The Stewardship of Creation's "An Evangelical Declaration on Global Warming" (9).

“WHAT WE BELIEVE

1. We believe Earth and its ecosystems--created by God's intelligent design and infinite power and sustained by His faithful providence --are robust, resilient, self-regulating, and self-correcting, admirably suited for human flourishing, and displaying His glory. Earth's climate system is no exception. Recent global warming is one of many natural cycles of warming and cooling in geologic history.
2. We believe abundant, affordable energy is indispensable to human flourishing, particularly to societies which are rising out of abject poverty and the high rates of disease and premature death that accompany it. With present technologies, fossil and nuclear fuels are indispensable if energy is to be abundant and affordable.
3. We believe mandatory reductions in carbon dioxide and other greenhouse gas emissions, achievable mainly by greatly reduced use of fossil fuels, will greatly increase the price of energy and harm economies.
4. We believe such policies will harm the poor more than others because the poor spend a higher percentage of their income on energy and desperately need economic growth to rise out of poverty and overcome its miseries.

WHAT WE DENY

1. We deny that Earth and its ecosystems are the fragile and unstable products of chance, and particularly that Earth's climate system is vulnerable to dangerous alteration because of minuscule changes in atmospheric chemistry. Recent warming was neither abnormally large nor abnormally rapid. There is no convincing scientific evidence that human contribution to greenhouse gases is causing dangerous global warming.
2. We deny that alternative, renewable fuels can, with present or near-term technology, replace fossil and nuclear fuels, either wholly or in significant part, to provide the abundant, affordable energy necessary to sustain prosperous economies or overcome poverty.

3. We deny that carbon dioxide--essential to all plant growth--is a pollutant. Reducing greenhouse gases cannot achieve significant reductions in future global temperatures, and the costs of the policies would far exceed the benefits.
4. We deny that such policies, which amount to a regressive tax, comply with the Biblical requirement of protecting the poor from harm and oppression.”

What they propose are not merely sections from the bible, but have a quasi-commonsensical taste to them. They propose notions that are arguable and still fulfill their religious need and their want to keep people in a place of preference. Their tenants are false, however, but it's the style that is appealing.

It should be noted that perhaps this is a more radical approach to climate change; however, it isn't a singular case. This is all from an extension that man is special, that they are Imago Dei. Let us break this down: they deny climate change, they feel that cheap fossil fuels are vital to human flourishing, any climate change control will harm the economy and human lives, and that climate change policies attack the poor. They deny evolution and the non-special state of human beings (imago dei), that alternative energy is a viable resource, that CO2 is a pollutant, and that policies are worth it because of the alleged harm to the poor.

Proclamations like this can make any scientist groan. But before simply dismissing these tenants, let us take a look. They deny climate change. There is ample evidence by renowned scientists like Alan Robock, Professor of Climate Science at Rutgers University. There is the claim that fossil fuels are vital to our economy. This could be true, but it doesn't say anything about whether or not this is a good thing. Fossil fuels are beloved now because they are cheap and have lot of energy. But they are only cheap because of the massive undertakings of drilling and resource extraction, which is not sustainable. A later point they make is that fossil fuels are good for the poor, but that is only true while we have it, and have it cheap. When we run out, and estimates vary as to how soon, it will come hard, and it will affect the poor the most. In the long term, it harms the poor the most, which violates their final principle: “We deny that such policies, which amount to a regressive tax, comply with the Biblical requirement of protecting the poor from harm and oppression.” Another claim is that climate change policies will harm the poor. This might have a hint of truth, but the claim isn't about how we should proceed. For example, this seems like a government issue: if the government could set up incentives or ways to make the “green” technology more accessible, then there would be no, or at least less, damage to the poor.

What they deny also is pretty interesting. They deny any attack on mankind's special status or that the world is as fragile as we are told. This comes from Imago Dei. As we progress through this paper, it will become more and more clear that this, Imago Dei, is the source we need to cut from our thought processes, so for now, I will leave it. They deny that CO2 is a pollutant. This is blatantly false: CO2, although it is emitted by all respiring organisms, is indeed a greenhouse gas. Granted it is not as potent as others like methane, but the sheer quantity makes it troublesome.

This leaves all their claims defeated except for the two that have been postponed: the fact that climate change is a fact and that imago dei is involved. The point of this paper, however, is not to

convince readers that Climate Change is a scientific fact. If one is not convinced, one can read some of Alan Robock's articles on the topic or that of any acclaimed scientists who have commented on it. In this paper, however, we show how Imago Dei is a likely source of Climate Change denial.

What do all these kinds of Climate Change Deniers have in common? The would-be scientists, the fanatics, and the tenet-holders all hold people in a position of power that would be untouchable and unaccountable. This stems from Imago Dei. To reverse the effects of religion on Climate Change acceptance will take some action, either we abolish religion, a particularly difficult goal to achieve, or we can reinstitute another kind of intrinsic value, one that no longer holds people to be untouchable and one that can protect the environment.

The Pope and the Environment

For a pope to say that the environment is "devastated by man's predatory relationship with nature" really demonstrates the change in the Catholic Church's conception of the environment (10). This is, of course, not to say that all Christians are Catholics, but the pope is a man with a heavy influence in Christian affairs at large: a standard to be embraced, rejected, or ignored. Using phrases like the world being our "common home" and to go so far as to say to President Obama I find it encouraging that you are proposing an initiative for reducing air pollution," there is a definite shift in mentality from the old to the new (10). In fact, he seems very informed that climate change is in fact a fact.

The Pope and the Counter Movement

Despite the pope accepting Climate Change, there are still many Christian groups that deny it. In fact, this pope appears to have a certain difficulty with the masses in the United States. For example, 47 percent of Catholics acknowledge that climate change is anthropogenic, according to the Pew Research Center, with 62 percent of Catholic Democrats but only 24 percent of Catholic Republicans believing in the anthropogeneity of climate change (11). With this much support, why is there such lag in action? Many Catholics believe that Climate Change is second to other issues like gay marriage and abortion (11). These are human issues. These are, then, potentially an extension of the Imago Dei regime.

So, what to do? There appears to be a coming change in opinion regarding accepting Climate Change, but it might be too gradual to come in time to stave off the worst of the warming. Were we able to replace Imago Dei with a different intrinsic value system, then the religious could keep their religion, but may be able to acknowledge that there are more than just people inhabiting the earth, and that the earth needs a little boost.

Alternative Intrinsic Value

Keeping a theistic flavor in order to make it more palatable for the religious, let us propose the following: as agents of a deity (God or whatever), humans have a duty to preserve, conserve, protect, and encourage the makings of the deity. This means that although humans might have a special spot in our eyes (in order to preserve its civil purpose of equality), it also implies that not just human affairs matter; it is the careful management of non-humans as well.

Another alternative intrinsic value system that could be implemented is one that is particularly attractive and commonsensical: that there is a correlation between value and complexity. For example, the human brain is arguably the most complex object that we know of and it is valued perhaps the most highly. The brain is the source of emotions, thoughts, and beliefs. In contrast, we tend to value simpler things less, such as a pebble. Through this gradation we value different things at different levels: we value life, a more complex entity, more than non-life. We value more complex life, like mammals, more than simpler organisms, like bacteria. For this reason we value a dog, pet or otherwise, more than a cricket, pet or otherwise. There are obviously external values added to the entity, like being a pet, being owned by the valuer, etc, that would extrinsically add value, but these, as noted above, are not useful for consistent valuation.

This value system would also appease an Imago Deist: it places humans at or near the top of the valuation scale. It would also add some metaphysical complications, like the soul whose property of being indivisible would entitle it to being the most simple of entities, would therefore be valued less, but metaphysical entities tend to be the exception to the rule.

Conclusion

It is unlikely that religion will diminish to obscurity in the United States, but that does not entail that we as a nation will become scientifically ignorant. If we can find the source of our resistance to scientific change then we might be able to retain our religiosity and our scientific literacy. One source of this might be the concept of Imago Dei, which can be replaced, whether by either of my proposed theories or not, and when it is replaced we might start to see the light.

Community Action: Sharing of our findings at a Climate Change Symposium

The poster below was prepared and presented at the Livingston Campus Rutgers Regional Climate Symposium on November 20th, 2015.

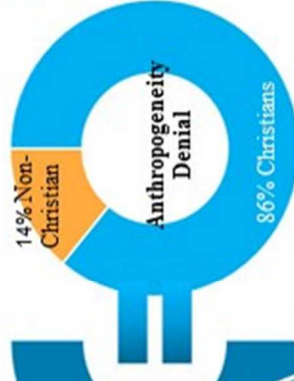
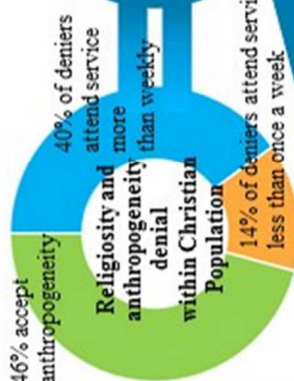
Religious Beliefs a Root Cause of the Denial of Climate Change Being Anthropogenic

Bryan Ezawa (Engineering '17 BS) and Julie Fagan, Ph.D. (SEBS, Animal Sciences)

Abstract: Denial of climate change being caused by human activity, or anthropogenic climate change, is thought to be divided between political lines with Republicans generally denying climate change while Democrats believing that climate change not only exists but is caused, at least in part, by humans. There appears to be a correlation between being religious and being a climate change denier. According to a Pew Research poll, 47 percent of Catholics acknowledge that climate change is anthropogenic, with 62 percent of Catholic Democrats but only 24 percent of Catholic Republicans believing in the anthropogenicity of climate change. The source of this denial may be that the deniers believe that that man is all that is to be valued. Imago Dei, the predominant intrinsic value system of religious monotheism, excludes non-humans, leading to neglect of the environment, even if it is closely tied to human beings. We have examined further this relationship between religion, the imago dei intrinsic value system, and anthropogenic climate change. Convincing anthropogenic climate change deniers may be a matter of including the environment as being inseparable from human life, so that those that hold imago dei close, can now start taking care of the world they live in.

* NET means the population of the affiliation. Underneath the NET are a few subpopulations of interest.

Correlation between being religious and anthropogenic climate change denier: the more religious, the more likely that person is to deny man's cause of the warming of the planet. This assumes that attendance is an indicator of religiosity.



Alternative Intrinsic Value System

Instead of *Imago Dei*, which conveniently keeps humans as the only source of intrinsic value, there are alternatives that will help alleviate some accurately anthropogenic views: A intrinsic view of *newark* or a correlative view. One proposed view is that if there were a God and that it gave themselves for mankind to look over, it is vital to be good towards of the gift, therefore one should value the environment because not only it is vital to our well-being, but it is also our duty to protect it. A different view is that there appears to be a correlation between the amount of intrinsic value we typically associate with things and its complexity: the more complex, the more valued. As an example, the human brain is arguably the most complex thing we know of, and that gives rise to thoughts, emotions, beliefs, all of which are typically favored highly. In contrast we tend to view simple things, like a pebble, to be of less value. This entails that life is more valuable than non-life, and therefore life, human or otherwise, is valuable and should be protected. Thus we can value other lives without forfeiting our human-centric values because we believe ourselves to be the most complex of all.

Imago Dei

A proposed theory is that this religious denial of man's cause in the warming of the planet is due to an intrinsic value system called *Imago Dei*, which states that humans were made in God's image. This entitles all people to equal rights, which might be a godless in terms of civil order and rights, but it neglects to mention man's role in the environment. This can lead not only to neglect of the environment and non-human life, but also attempts to shed blame from ourselves for causing such destruction. This stance is not helped by sermon quoting the bible that God promised not to flood the earth and therefore it is impossible for the earth to flood again, when the glaciers melt. Even more so when there is blatant denial that CO₂ is a greenhouse gas, defying the position by citing the abundance of the molecule, that it is emitted by most life, humans included. However any acceptance of this human causation would threaten man's unshakable status.

Religion Affiliation and Percentage of Anthropogenic Denial*	National Average
NET Protestant	60
white evangelical	72
white mainline	59
black protestant	44
NET catholic	55
white catholic	55
hispanic catholic	23
NET unaffiliated	36

* Pew Data Sources
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See YouTube video: "Religion and Anthropogenic Climate Change Denied" <https://www.youtube.com/watch?v=ulmpk7X5kY>

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Letter to Huffington Post

By Bryan Ezawa and Julie M. Fagan, Ph.D.
Rutgers University

Is there a correlation between those that deny that human activity is the cause of the warming of the planet and being a Christian? From our rough calculations, it appears that 86% of the anthropogenic (human-caused) climate change deniers are Christian. This finding (86%) was derived from data provided by the Pew Research Center, namely articles from "Attendance at

Religious Services”, “Religion and Views on Climate and Energy Issues” and “Global Christianity: A report on the size and distribution of the World’s Christian Population”, and “Religious Landscape Study” and the US census (1-5).

With these data, we compiled the percentages of Christian faith populations holding certain positions (like denying anthropogenic climate change or believing it to be merely a natural cycle), then converted these percentages to number of people, then to the percentages of the US population that hold that view. By converting these to U.S. population percentages, we standardize percentages against a common standard. For example, 72% of White Evangelicals deny human involvement in the warming of the planet, however, this represents only 18% of the total population’s denial. This demonstrates that although a certain subset is biased against climate change, it does not account for the total population or even a majority of the population that does deny human agency for climate change. Consequences of the comparison:

Of those who deny the human agency of climate change, 86% are Christian,

Of those who think that the current climate change is a natural cycle, 85% are Christian,

Of those who outright deny climate change (without the human cause element), 37% are Christian.

If such is true, then there appears to be something about Christianity that influences people to deny the anthropogeneity of climate change.

Our extrapolation of the data also appears to show that being more religious tends to predict someone to be more likely to deny climate change’s anthropogeneity. Of the Christian population, those who attend a service more than weekly were 40% likely to be deniers, while only 14% that go once a week or less were deniers. These analyses indicate that there is a correlation between being Christian, as well as being religious (making the assumption that religiosity is correlated with service attendance) and being an anthropogenic climate change denier.

In thinking about why religiosity is somehow correlated with anthropogenic climate change denial, perhaps it has something to do with an intrinsic value system held by many Christians. Imago Dei, the belief that all man was created equal in the image of God (Imago Dei literally); is a value system that prioritizes humans and only humans, saying nothing about other life, the environment, or even other value sets like what is more important, quality or longevity of life. It also has the effect of pushing off blame from humans to others. Humans are given this special quality that makes them blameless.

It is from this perspective that many might deny the human agency in the warming of the planet. There are other sources that might be responsible, but tend to be more easily dismissed. God had made a promise to not flood the planet after Noah’s escapade, and this has been quoted for a reason why global warming cannot happen because it entails flooding after the glaciers melt. This position seems extreme to moderate Christians who nevertheless still deny anthropogenic climate change. Others denounce the potency of carbon dioxide, citing its “ubiquitousness” as a

reason why it cannot be harmful if all animals produce it through respiration. This has been proven false again and again ad nauseam.

If the concept of Imago Dei is a root cause for some to deny that climate change is influenced by human activities, what is to be done about it? Perhaps other intrinsic value systems can take the place of Imago Dei.

Keeping a theistic flavor in order to make it more palatable for the religious, let us propose the following: as agents of a deity (God or whatever), humans have a duty to preserve, conserve, protect, and encourage the makings of the deity. This means that although humans might have a special spot in our eyes (in order to preserve its civil purpose of equality), it also implies that not just human affairs matter; it is the careful management of non-humans as well.

Another alternative intrinsic value system that could be implemented is one that is particularly attractive and commonsensical: that there is a correlation between value and complexity. For example, the human brain is arguably the most complex object that we know of and it is valued perhaps the most highly. The brain is the source of emotions, thoughts and beliefs. In contrast, we tend to value simpler things less, such as a pebble. Through this gradation we value different things at different levels: we value life, a more complex entity, more than non-life. We value more complex life, like mammals, more than simpler organisms, like bacteria. For this reason we value a dog, pet or otherwise, more than a cricket, pet or otherwise. There are obviously external values added to the entity, like being a pet, being owned by the valuer, etc, that would extrinsically add value, but these, as noted above, are not useful for consistent valuation.

This value system would also appease an Imago Deist: it places humans at or near the top of the valuation scale. It would also add some metaphysical complications, like the soul whose property of being indivisible would entitle it to being the most simple of entities, would therefore be valued less, but metaphysical entities tend to be the exception to the rule.

Appendix A: Data on Religious Affiliation and Percentage of Anthropogenic Denial

		Human activity		
	Total Population	Percentage	Population	Percentage of Population
U.S. Adults	318,857,056	50	159,428,528	50
U.S. Christian	246,780,000			
Religious Affiliation				
NET Protestant	159,850,000	40	63,940,000	20
white evangelical	80,989,692	28	22,677,114	7
white mainline	46,871,987	41	19,217,515	6
black protestant	20,725,709	56	11,606,397	4
NET catholic	74,470,000	45	33,511,500	11
white catholic		45	0	0

hispanic catholic		77	0	0
NET unaffiliated.	72,699,409	64	46,527,622	15
Race/ethnicity				
white non-hispanic	198,010,232	44	87,124,502	27
black non-hispanic	42,089,131	56	23,569,914	7
hispanic	55,481,128	70	38,836,789	12
Attend worship services				
weekly or more	170,278,200	42	71,516,844	22
Less than weekly.	74,034,000	53	39,238,020	12
	Deny Anthropogeneity			
	Percentage	Population	Percentage of Population	
U.S. Adults	50	159,428,528	50	
Religious Affiliation				
NET Protestant	60	95,910,000	30	
white evangelical	72	58,312,578	18	
white mainline	59	27,654,472	9	
black protestant	44	9,119,312	3	
NET catholic	55	40,958,500	13	
white catholic	55	0	0	
hispanic catholic	23	0	0	
NET unaffiliated.	36	26,171,787	8	
Race/ethnicity				
white non-hispanic	56	110,885,730	35	
black non-hispanic	44	18,519,218	6	
hispanic	30	16,644,338	5	
Attend worship services				
weekly or more	58	98,761,356	31	
Less than weekly.	47	34,795,980	11	
			% of Christian Population	
			40	
			14	
	Natural Patterns			
	Percentage	Population	Percentage of Population	
U.S. Adults	23	73,337,123	23	

Religious Affiliation			85
NET Protestant	30	47,955,000	15
white evangelical	33	26,726,598	8
white mainline	24	11,249,277	4
black protestant	24	4,974,170	2
NET catholic	19	14,149,300	4
white catholic	19	0	0
hispanic catholic	15	0	0
NET unaffiliated.	13	9,450,923	3
Race/ethnicity			
white non-hispanic	22	43,562,251	14
black non-hispanic	26	10,943,174	3
hispanic	19	10,541,414	3
Attend worship services			
weekly or more	28	47,677,896	15
Less than weekly.	213	157,692,420	49
	No Solid Evidence		
	Percentage	Population	Percentage of Population
U.S. Adults	25	73,337,123	23
Religious Affiliation			37
NET Protestant	28	24,040,888	8
white evangelical	37	6,788,556	2
white mainline	33	1,653,644	1
black protestant	20	323,321	0
NET catholic	34	3,304,610	1
white catholic	34	0	0
hispanic catholic	8	0	0
NET unaffiliated.	20	2,154,810	1
Race/ethnicity			
white non-hispanic	31	27,052,158	8
black non-hispanic	17	1,444,499	0
hispanic	11	1,834,206	1
Attend worship services			
weekly or more	28	25,461,272	8
Less than weekly.	24	36,613,901	11

The data was obtained from sources 1-5. The percentages of position were calculated using the total number of people holding that position in that sub-population compared with the national

population (US census). This was also done with regard to religious service attendance, their population, and then comparing that with the Christian population within the United States.