

# NEED TO IMPLEMENT THE ENVIRONMENTAL COMMUNICATION MECHANISMS FOR SUSTAINABLE DEVELOPMENT: A CASE STUDY

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## ABSTRACT

*The term “environmental communication” is very much related to the concept of environmental governance. It is in fact a new idea in the history of the sustainable development on this earth. The scholars of the present age have been focusing the need for the environmental communication for attaining sustainable development. It is based on the good governance mechanisms, environment and human rights issue along with the spirits of the different religions etc. But it faces numerous problems such as the lack of education, insufficient advertisement, attitudes to looking for profits, lack of religious practice including ethics etc. In order to ensure sustainable development for our generation to generation, the environmental communication is very essential. In this regard, some laws in different countries such as the Information Act, the Environmental Court Act along with many international environmental laws such as the Stockholm Conference 1972; the World Charter for Nature; the Basel Convention 1989; the EC Directive on Environmental Information 1991; the Industrial Accidents Convention 1992; the Eco-Labeling Legislation etc; may be discussed. It is based on the access to information, public participation; access to justice as per the Aarhus Convention 1998 which is remarkable for the purposes of sustainable development on this planet, our home. The study urges to the concerned authorities to implement the existing legal foundations on this earth for our own existence and interest. A case study may also be done at the Department of Media and Communication, the University of Malaya, Malaysia based on the primary and secondary sources.*

**Keywords:** *environmental communication mechanisms, sustainable development.*

## INTRODUCTION

The term “environmental communication” is very much related and appropriately applicable to the meaning of the environment and sustainable development due to its sustainability and modalities. It

also relates with an idea and concept of the negotiation procedure and techniques as applied in the international environmental laws and Islam which are healthy for bringing about sustainable development in the globe as a whole. It is also relevance with the environmental governance mechanisms.

## **DISCUSSION**

In order to understand this term, we need to explain a little bit what the environment<sup>1</sup> is. The global community is quite concerned about the present state<sup>2</sup> of the environment due to many causes and effects and importance of environment is enormous without<sup>3</sup> which we cannot survive and let one the sustainable development and environment. Relevantly, the concept of environmental governance<sup>4</sup> is closely interlinked with the function and importance of the environmental communication that may relate with the environmental sustainability index.<sup>5</sup> It indicates and provides some support to focus on environmental communication and governance and includes the civil and political rights, legislations, and policies etc., which are more likely to effectively address environmental challenges.<sup>6</sup> It also includes the survey reports on environmental governance. It is in fact, a tool for which the environmental problems are solved in a scientific way by the scientists in the different field of studies.

We understand global environmental governance as the sum of organizations, policy instruments, financing mechanisms, rules, procedures and norms that regulate the processes of global environmental protection. It combines the activities of the national, regional and international actors within the globe.<sup>7</sup> It shows that how the environmental problems are identified and addressed also. It tries to ensure the adequate environmental information, transparency and accountability, adequate capacity for credible enforcement and other policies that may promote the better environmental performance of the activities done by the concerned institutions at home and abroad.<sup>8</sup> But it faces the incoherence, lack of co-operation and coordination, inefficiency and lack of implementation etc., for ensuring the environmental governance. It needs the coordination and collaboration in between the levels of operations. Environmental communication also may be based on commonly accepted principles such as freedom, equity, justice, transparency, accountability like the concept of the good governance. It interlinks with the rights and duties.

The environmental communication and sustainable governance are a

set of written and unwritten norms that link with the ecological balance in the governance of the institutions as well as the organizations in the globe. It is in fact, intellectual governance on the environment for the sustainable development.<sup>9</sup> It may include the environmental systems, reducing environmental stresses, reducing human vulnerability, social and institutional capacity and the global stewardship that encompasses nature, economy, society and well being of individual. It can be achieved through adopting some measures such as harmonization of standards, joint development of environmental management systems, and collaborative capacity building projects. All the information mentioned above are basically based on the environmental communication and it is an alternative to the environmental governance and sustainable issues.

### **The Role of Religions including the Islam and Environmental Communication**

The Holy Quran<sup>10</sup> states that a true Muslim never tells a lie and fears anybody except Allah (S.W.T). In terms of communication with other people irrespective of religions, languages, sex, colour under the human rights law, he/she must be honest, trustworthy, truthful and responsible in all respects.<sup>11</sup> These qualities were practiced by our prophet Hazrat Muhammad (S.A.W). We should follow him for external and eternal peace and properties.<sup>12</sup> All the communications instruction is made in the Surah Al-Hujuraat verse 13 as said: O mankind! We created you a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).<sup>13</sup>

The Holy Quran is an instruction book for people of all times and all places as to how one can live their life correctly.<sup>14</sup> It is stated that in the Quran that one who adopts this guideline may obtain true peace on earth. In the Quran, Allah says that "Verily this Quran doth guide to that which is most rights" (17:9). All problems may be solved when the Muslim sincerely follows the teaching<sup>15</sup> and principles<sup>16</sup> of the divine book attached in the relevant appendix. Environmental communication in fact, an explosion of light<sup>17</sup> including the quranic lights. Quranic governance implies good order and good policies and protects the society from destruction.<sup>18</sup> Islamic teachings do not work with the harmful such as corruption acts to the society.<sup>19</sup> Throughout the human history, religions including Islam played a vital role in promoting and supporting the good governance<sup>20</sup> and emerged as an increasingly vital aspect of both private and public affairs.<sup>21</sup>

Shariah law also assets<sup>22</sup> that natural resources, as a component of the environment is created by Allah (S.W.T) for man's bounty on earth. He confirms that nobody can damage and disrupt the environment in any forms that goes against the will of Allah for which the abuser will be punished in the world and the hereafter. Shariah law urges everyone boundlessly to live in harmony with others and nature and to act righteously thinking a sacred duty to the soil, air, water, plants or animal etc. In deed, the environmental conservation cannot be made possible through the efforts exerted by the State only. In fact, it is an act of worship. It is already proved that the traditional laws never maintain the sound environment but needs the shariah law. Without evaluating the shariah law, the world cannot be healthy. We need to realize and implement the inner meaning of the shariah law as to environment.

The globe leaders are alternatively thinking for bringing about the peace and prosperity in the world. The environmental problem should be identified in the light of the different religious perspectives and according to the instructions made in the religions regarding the conservation and development of the environment should be made into reality for our own sake and existence.<sup>23</sup> The primary concern of Islamic governance is promoting the good and forbidding wrong doing. As a part of these functions, it has the mandate to protect land and natural resources from being abused and misused and signifies about the environmental conservation and development in our daily life.<sup>24</sup> The Quran states that everything belongs to Allah described in the messages.<sup>25</sup> The other religions<sup>26</sup> except Islam have been dealing the environmental matters directly or indirectly at the same kind. Due to the lacking of the ecological and environmental wisdom, the modern world has been many challenges.<sup>27</sup>

### **Environmental Communication and Ethics**

Ethics<sup>28</sup> is one of the most important and core qualities of human being interlinked with the religious values and God gifted qualities as revealed in the religions<sup>29</sup> without which our life is meaningless. It is also one of the divine virtues in human being regardless of any beliefs. It is also treated as one of the modern environmental conservation and sustainable development tools and involves in the early history of human civilizations. It is a part and parcel of the environmental communication due to the fact that it is very easy for all to carry out our ever day's activities<sup>30</sup> including the duties and responsibilities properly with it that may lead to the sustainable development without which we could not hope for a peaceful and happy environment for our generations on this earth based on of all the moral teachings. It

is the stuff of daily work. It teaches us to be healthy and friendly to the environment and development issues on this earth. This virtue is basically based on the International Humanitarian Law, International Human Rights and of course the International Environmental Law under the public International Law and of course, the sources of all the religions. The modern societies including the UNO and its specialized agencies, IUCN and other national and regional organizations etc; have been playing critical role and giving emphasis on the need for the environmental ethics and justice in communications. It is scientifically proved that this quality makes our daily life healthy and easiest. Ethics need to be incorporated into environmental awareness raising and into mainstream education.<sup>31</sup>

### **Environmental Communication and the Research Methodological Approach**

Research<sup>32</sup> is a scientific approach for finding the truth and it is based on science. Therefore, the communication should be made in a very methodical approach that links with the environmental communication. Its basis is also science and human qualities. It requires professional and academic attitudes and knowledge based society. It may imply the environmental communication.

### **Environmental Communication and Education**

Education<sup>33</sup> is critical means to poverty reduction, economic development and major indicator for social progress, human and human resources, improving the life and the quality of living people, functions of living, culture of society, behavioral aspects, wisdom, equitable and sustainable economic development. Its aims at promoting better resource management, making people aware of environmental problems and reversing the present trend towards environmental degradation.<sup>34</sup> The key environmental issues, including conservation and improvement of environmental conditions, promoting sustainable development and raising the quality of human life; are to be considered.

### **Some International Environmental Actors and the Environmental Communication**

Some important global actors such as the United Nations Organization<sup>35</sup> with its organs and the specialized agencies, the International Union for Conservation in Nature<sup>36</sup> with its six commissions, World Wide Fund for Nature, PADELIA etc., have been serving the mankind through their environmental conservation and communication initiatives.<sup>37</sup> Some other important environmental organizations are also working in this

regard.<sup>38</sup> Some important regional actors such as the Environmental Law Alliance worldwide<sup>39</sup>, the South Asia Watch on Trade Economics and Environment, the International Conservation Union, Bangkok, the South Asian Network for development and Environmental Economics<sup>40</sup>; the Clean Air Initiatives for Asian Cities<sup>41</sup> have been contributing much to the development and conservation of the environment which are quite relevant to the higher education of Bangladesh.

### **The Role of the International Environmental and Environmental Communication**

There are certain principles<sup>42</sup> in the international environmental laws<sup>43</sup> that may deal with the environmental communications. It is very important for exercising and maintaining the essentiality of the international environmental law. It indicates the salient features of the international environmental law.<sup>44</sup> It interprets the legal norms and fills in gaps in positive law. It identifies some activities in which they have been applied. It is in general in nature applicable to all members of the international community in respects of the protection of the environment. It may focus its different sources including the customs. It has an impact on the international relations. It analyzes the nature and scope of the international environmental law. It also reflects the past growth of international environmental law and affects its future evolution. It appears in the national constitutions and laws. It can influence to the formation of the national and international jurisprudence. In fact, it is reflected in treaties, binding activities of the international organizations, state practice and soft law and hard laws commitments. Major principles are developed in eighties particularly during the Montevideo Programme I, II and III in 1982, 1993 and 2001 respectively. The principles of the international environmental laws are also developed with the creation of the international legal instruments. The environmental negotiation or the communication is a topic in the international environmental law. It does not differ considerably from other negotiations.<sup>45</sup> It has several meanings<sup>46</sup> closely connected with those of the environmental communications.

Some important features of the environmental negotiation or the communication are attached in the relevant appendix. In contrast to many environmental negotiations of the late 1960s and 1970s which focused almost exclusively on environmental concerns, contemporary environmental negotiations are also about their implications on economic development and social welfare. They are also about threats or problems which cannot be prevented or addressed by a single State; simply put, they require collective action. In order to engage

in collective action, States must develop common approaches and response strategies. The role of science and scientists play a crucial role in environmental negotiations not only in the narrow sense but also in environmental politics much more broadly. Frequently, scientists are those who discover a threat and develop ways and means to counter it. Scientists will again be called upon to monitor response measures and evaluate their effectiveness. If response strategies require international scientific co-operation, governments will usually include scientists on their delegations or at least seek their advice before, during and after negotiations.

### **The Media and Public Opinion**

The mass media and public opinion also play an important and visible role in the environmental communication. For example, the presence of over 9000 journalists covering the UNCED or the 36000 journalists report at the Kyoto negotiations on climate change. This high degree of involvement of the press and media is related to at least two key factors. It may play its role in three dimensions such as information, formation and transformation dealing with the environmental matters.<sup>47</sup>

### **The Environmental Rights, Information, Human Rights and Communication**

Environmental rights<sup>48</sup> and environmental communications are interlinked. The environmental rights defined as a bundle of rights relating to the environment and development. The environmental right includes the rights of every being on the earth. It defines in the legal foundations. It is in fact the procedural and universal rights applicable to all beings including the flora and fauna. It may include all human rights.<sup>49</sup> The maintenance of those rights reflects the environmental justice. It keeps the ecology free from destruction and maintains every being's rights. It ensures the rights and duties including the responsibilities balance with the nature. It prevents from harmful activities to the nature. Without maintaining the environmental justice, the environmental rights will be meaningless. These rights are recognized and protected by the international environmental laws which should be realized for the beings on the earth. As pointed out by Birnie and Boyle that it promotes environmental justice and all initiatives are made for the protection of the environment and development.

The Aarhus Convention 1998 is notable which has been securing citizen's rights through access to information, public participation and access to justice for a healthy environment.<sup>50</sup> The access to information is treated

as the heart of the sound environmental protection and sustainable development. The public participation is the heart of democracy and the government is informed about their role in the country. The access to justice enables people to assist the Government to enforce the laws for ensuring environment rights. It gives all information and status of the legal mechanisms based on the scientific studies. Therefore, the concerned authorities including the civil society and other stakeholders may be aware about their duties and responsibilities. It helps to the people for environmental decision making.<sup>51</sup> Information is recognized as a prerequisite to effective national and international environmental management, protection and co-operation. It ensures all preventive or mitigating measures to be taken for the environment. It also ensures the participation of citizens in national decision making process and can influence consumer behaviour. It allows international community to determine the relations including in compliance with the legal obligations. It may be treated as one of the pillars of the environmental protection and development for achieving the sustainable development without which the development can not be made possible.

The right to information to environment has discussed in many national international and regional laws. The information relating to the environmental impact assessment is one of the main important issues for keeping the environment sound and it is one of the main techniques for acquiring environmental information. It prevents the environmental harm. The environmental procedural rights are linked with the human rights. Environmental rights such as the access to information, right to healthy environment, public participation etc., are found in the international and national human rights laws. It not only depends on the attitude of the State but also the civil society. The environmental rights as mentioned in the international environmental laws may be justified in connection with the human rights perspective focusing the rights mentioned in the International Human Rights Legal Foundation such as the Magna Carta, 1215; the Petition of Rights, 1628 and the Bill of Rights, 1689; the Act of Settlement, 1701; the French Declaration of Rights of Man and of the Citizen, 1789; the Universal Declaration of Human Rights, 1948; the International Covenant on Civil and Political Rights, 1966; the International Covenant on Economic, Social and Cultural Rights, 1966; the International Convention on the Elimination of All Forms of Racial Discrimination, 1966; only for bringing about the sustainable development and environment.

The close links are found in the articles mentioned of the treaties such as The Framework Convention on Climate Change (Art. 4(1)(i); The Biodiversity Convention (Arts 13, 17), The Framework Convention on



Climate Change, The Helsinki Convention on the Protection and Use of Transboundary Watercourses and International Lakes (Art. 16); The Espoo Convention on Environmental Impact Assessment in a Transboundary Context [(Art. 3(8)); The Paris Convention on the North East Atlantic (Art. 9). The Regional Human Rights Laws are also dealing with the environmental rights such as the European Convention on Human Rights art. 10 guarantees that the freedom to receive information in general. It is also observed that the rights relating to the environmental rights in relation to human rights are also found in the aims, objectives with mission and vision of the Regional Organizations and their laws.

Within the European Community, the right to information generally means that the individual has the right to be informed about the environmental compatibility of products, manufacturing processes and their effects on the environment, and industrial installations. Specific directives vary in regard to public rights to information while others provide that information shall be available to the public concerned in accordance with legal procedures. The Stockholm Declaration, Principle 1 reads as "Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well being, and he bears a solemn responsibility to protect and improve the environment for present and future generations." It links human rights as a fundamental goal and environmental protection as an essential means to achieve the adequate conditions for a life of dignity and well being that are guaranteed. It is mentioned here that no global human rights treaty proclaims a right to environment, although the Universal Declaration of Human Rights and other Human Rights Instruments guarantee a right to an adequate quality of life and a right to health.

The non binding instruments also significantly describe the environmental rights. The United Nations, the Sub-Commission on Prevention of Discrimination and Protection of Minorities appointed a Special Rapporteur on Human Rights and the Environment in 1989 whose final report was delivered in 1994. An annex to the report contains draft principles on human rights and the environment. The principles explicitly state that "All persons have the right to a secure, healthy and ecologically sound environment." It means the environmental rights are recognized clearly. It marks the international human rights law clearly. It is observed that environmental rights in relation to human rights are also found in the aims and objectives along with the mission and visions of the different organizations with their laws and policies.

## **SOME CASE STUDIES**

This work has been done as per the methodology mentioned in the abstract of this paper. The respondent's observations are made here in relation to the environmental communication:

- Communication and reports on the international conferences, seminars, symposium
- Communications are to be made for solving the problems
- Communications dealing with the environmental issues
- Balance living
- Peaceful living
- Compliance with the cultural values
- Understanding the values of the language
- Attitudes and adaptation to the values and variations
- Democratic practices
- Knowledge on the demography
- Knowledge based education
- Educative information
- Technology based education
- Cultural minded
- Understanding the urban and rural environment
- Religious with ethics based education
- Information on the environment
- Cost-benefit analysis based reports
- Environmental laws and policies matters
- More opportunities and facilities to the environment
- Monitoring and findings
- Good talking
- Good behaviour
- Communications for solution
- Environmental impacts
- Preservation issues
- Preventive issues
- Participatory approach
- Application of the bottom down approach etc.

## **RECOMMENDATIONS**

After the study, we may draw some recommendations for our sustainable development and environment issues as follows:

It is not so very popular term but bears significance to the environmental conservation and development. It needs to popularize among the

stakeholders. It is very close related with the religious values including human rights, ethics that may include this topic in the different levels of the curricula. This truth shall be understood for our sustainable development and environment for our generations on this earth. As human being, we need cultivate this quality in a broad based way and therefore, the necessary mechanism such as the adequate funds for research work in this area may be made immediately. There are some obstacles to the environmental communications such as the non compliance with the soft laws and hard laws that should be realized and the relevant activities to be developed.

## **CONCLUSION**

Every people on this earth must be responsible to the concept of the environmental communication and development. In fact, it is a very broad based idea dealing with many issues such as good governance, environmental ethics, environmental justice, environmental rights, human rights, humanitarian issues and the principles as underlined in the public international laws and the international environmental laws. In order to develop this idea, many philanthropic organizations such as the United Nations Organizations with its specialized agencies such as the United Nations Environmental Programs, some regional organizations such as the charter of the ASEAN, SAARC, OAS, EU, etc; and also some international courts and regional courts have been doing on this issues for our own interest. We need to extend our helping hands to all. Finally, many environmental courts and environmental laws and policies have been developing in the different countries of the globe; we need to implement these mechanisms for our own sake.

## **REFERENCES**

- [1] It is originated from the French word “environ” which means encircle or make surroundings. To define environment is not an easy task. The environment is very vague and vast term and it requires a wide range of understanding to know the environment. Its normal meaning relates to surrounding’s but obviously it is a concept that is relative to whatever object it is which is surrounded. It is very vague, vast and it requires a wide range of understandings. The word “environment” is a very broad term. The word “Environment” = Environ+ ment, the action of environing; the state of being environed. The conditions under which any person or thing lives or is developed; the sum total of influences which modify and determine the development of life or character. Its normal meaning relates to surrounding’s but obviously it is a concept that is relative to whatever object it is which is surrounded. In fact,

environment is an integral part of human life. In brief, it is defined as the surroundings of inhabitation and economic activities of the people. Broadly, it is composed of three different components such as natural, techno sphere and social environment. It refers to the “sum total of conditions which surround man at a given point in space and time.” Environment as a productive system provides basic supports that are required for flourishing all forms of lives. According to Albert Einstein: “Environment is everything that isn’t me”. Some definitions are given here such as: According to the World Commission on Environment and Development known as Brundtland Commission defined as “Environment as “where we all live”. According to Communes, “What comes from God is true and with the touch of human beings, it becomes untrue.” According to, Keats says, “The truth is beauty and beauty is truth.” According to Baul views “Environment is the treasure, which supports life etc.

- [2] The globe is polluted in many ways such as accumulation of green house gases, global warming, depletion of ozone layer, increasing rate of extinction of species, short supply of food, mortality of population, global war, over population, migration, land degradation, herbicides, insecticides, pesticides, depletion of ground water, soil erosion, soil productivity loss, urbanization, loss of natural ecosystems, high population density, large volume of solid wastes, air pollution, water pollution, noise pollution, radiation exposure, nuclear power, acid rains, terrorism, green house effect, ozone layer depletion, acid rains, aerosols, loss of biodiversity, land degradation, deterioration of water quality, earthquake, volcano, flood, drought, hurricane, tidal wave, nuclear explosions, oil spill, population pressure, epidemic, deforestation, inhuman treatment to animals, child and forced labour, racial discrimination, apartheid etc.
- [3] Many significances such as for ensuring enjoy a sustainable and dignified life, lead a peaceful and healthy life, to establish the relationship between the flora and fauna, to develop an integrated approach for the human being, to survive our existence, to face the challenges on the earth, to face the challenges produced by the E-governance, to love the environment that means to the ultimate love of the religious messages, to understand the species on the earth, to make the world beautiful and meaningful, peaceful co-existence on earth, innovation, human brain does not work well and environment saves the mankind etc.
- [4] Environmental a recent phenomenon which has been developing vividly since in the early 1970s and again in the 1990s gradually. It is one of the key components of the sustainable development governance. It is related with the Environmental Sustainability Index (ESI). It provides some support to focus on governance. The ESI is formulated with variables as many as 76. The Environmental Sustainability Index (ESI) is a composite index tracking 21 elements of environmental sustainability covering natural resource endowments, past and present pollution levels, environmental management efforts, contributions to protection of the global commons, and a society’s capacity to improve its environmental

performance over time. The ESI was published between 1999 to 2005 by Yale University's Center for Environmental Law and Policy in collaboration with Columbia University's Center for International Earth Science Information Network, and the World Economic Forum. The Environmental Sustainability Index was developed to evaluate environmental sustainability relative to the paths of other countries. Due to a shift in focus by the teams developing the a new index was developed, the Environmental Performance Index that uses outcome-oriented indicators, then working as a benchmark index that can be more easily used by policy makers, environmental scientists, advocates and the general public. The EPI has been published for 2006 and 2008 and <http://sedac.ciesin.columbia.edu/es/esi/ESI2005.pdf>; accession on 06.3.2010 at 1:27 P.M.

- [5] Ibid and <http://sedac.ciesin.columbia.edu/es/esi/ESI2005.pdf> and Yale Center for Environmental Law and Policy, Yale University, Center for International Earth Science Information Network, Columbia University, in collaboration with: World Economic Forum Geneva, Switzerland Joint Research Centre, European Commission Ispra.; accession on 6.03.2010 at 1:39 P.M.
- [6] Mizan R. Khan, Regulatory vs. Participatory Governance and Environmental Sustainability in Asia which is found in the internet website: [www.global environmental governance](http://www.globalenvironmental.org) (accession on August 15, 2009). It is mentioned here that this paper deals many things about the internal and external meaning of the environmental communication.
- [7] Ibid.
- [8] Ibid.
- [9] Ibid.
- [10] The Qur'an (pronounced [quran]; Arabic: al-qur'ān, literally "the recitation") is the central religious text of Islam also sometimes transliterated as Quran, Qur'an, Koran, Al-Coran or Al-Qur'an. Muslims believe the Qur'an to be the book of divine guidance and direction for mankind, and consider the original Arabic text to be the final revelation of God and <http://en.wikipedia.org/wiki/Qur'an>; accession on 07.03.2010 at 2:06 P.M.
- [11] <http://www.utem.edu.my/iccd2010/>; accession on 07.03.2010 at 1:28 P.M and (Web ICCD 2010) P. 1.
- [12] Ibid.
- [13] Ibid.
- [14] [http://www.meccacentric.com/islamic\\_virtues.html](http://www.meccacentric.com/islamic_virtues.html) (Islamic Virtues, First Edition) (in the Name of God, The Most Gracious, The Most Merciful); accession on 06..3.2010;
- [15] [http://www.meccacentric.com/islamic\\_teachings.html](http://www.meccacentric.com/islamic_teachings.html); accession on 06.3.2010.
- [16] <http://www.us.muslimlife.eu/our-basic-principles-page>; accession on 06.3.2010
- [17] M. Mohsen Alviry, "Communication, Culture & Religion"; p.4, <http://ccr.isu.ac.ir/E/CR/06/02.htm>; accession on 3.03.2010.
- [18] Dato' Zaleha Kamaruddin, 2010, "Quranic Governance: Family

- Autonomy vs. State Intervention”, in Proceedings of IAIS, The International Conference on Religion, Law and Governance in South East Asia organized by IAIS, Amity University, ICLRS, Faculty of Law, UM, Milan University, Brigham Young University, USA.
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- [20] <http://www.unescap.org/huset/gg/governance.htm> and accession on 07.03.2010 and the concept of “governance” is not new. It is as old as human civilization. Simply put “governance” means: the process of decision-making and the process by which decisions are implemented (or not implemented). Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance. Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society. Recently the terms “governance” and “good governance” are being increasingly used in development literature. Bad governance is being increasingly regarded as one of the root causes of all evil within our societies. Major donors and international financial institutions are increasingly basing their aid and loans on the condition that reforms that ensure “good governance” are undertaken
- [21] W. Cole Durham, Jr, 2010, “ The Role of Religion and Law in Fostering Good Governance”, in Proceedings of IAIS, The International Conference on Religion, Law and Governance in South East Asia organized by IAIS, Amity University, ICLRS, Faculty of Law, UM, Milan University, Brigham Young University, USA.
- [22] Noor Mohammad, 2009, “The Natural Resource Management and Administration in Bangladesh: An Overview” in Proceedings of The Fourth International Conference theme is Towards Harmonization of Civil Law and Shari’ah: Theories and Practices in the Era of Globalization” Faculty of Law, IIUM.
- [23] Ibid.
- [24] <http://www.JSTOR>: Arab Law Quarterly, Vol. 3, No. 3 (August. 1988), pp. 287-298 and also Ibid.
- [25] He to whom the kingdom of the heaven and the earth belongs..... “He created everything and determined it most exactly” (25-2). The real owner of the natural world is the Creator and He has “showered His blessings upon you both outwardly and inwardly” (31-19). He appointed us as His ‘Khalif’ (stewards) on the earth..... So He could test you regarding what He has given you (6-167). The Sunnah of the Prophet defined these injunctions of the Quran as follows: “The elements that compose the natural world are common property; The right to benefit

from natural resources is a right held in common; There shall be no damage or infliction of damage bearing in mind future users." The Quran asserts that everything belongs to God: He to whom the kingdom of the heaven and the earth belongs..... "He created everything and determined it most exactly" (25-2). The real owner of the natural world is the Creator and He has "showered His blessings upon you both outwardly and inwardly" (31-19).

- [26] [http://en.wikipedia.org/wiki/Major\\_religious\\_religions](http://en.wikipedia.org/wiki/Major_religious_religions) such as Hindu, Buddhism, Christianity, Jews etc; accession on 07.03.2010.
- [27] Osman Bakar, *Environmental Wisdom for Planet Earth*, (Kuala Lumpur: Centre for Civilizational Dialogue, University of Malaya, Malaysia 2007, p. 5.
- [28] <http://www.utm.edu/research iep/e/ethics.htm>; and accession on 8.03.2010 at 2:14 A.M. Ethics lies at the heart of all human endeavor, foundations of human civilization, moral philosophy, a set of moral principles, the study of morality, rational behavior, co-operation, written or unwritten code of conducts, norms for acceptable behavior, behave as deemed most correct to the individual, self created, logically consistent, externally applied, relates to the law of nature, relates to the principles of natural justice, honesty, autonomy, righteousness, critical thinking and process of inquiry, a man without ethics is a wild beast loosed upon this world, non violence leads to the highest ethics, the science of human duty, the law defines what is and is not legal etc. ([http://business.lovetoknow.com/wiki/A\\_Definition\\_for\\_Business\\_Ethics](http://business.lovetoknow.com/wiki/A_Definition_for_Business_Ethics);<http://www.google.com.my/search>; accession on 8.03.2010 at 2:53 A.M).
- [29] Klaus Toepfer, "Environmental Education, Ethics and Action: A Workbook to Get Started", Executive Director, United Nations Environmental Programme.
- [30] Ibid.
- [31] Ibid.
- [32] [http://wps.prenhall.com/chet\\_leedy\\_practical.html](http://wps.prenhall.com/chet_leedy_practical.html); accession on 08.03.2010 at 1:23 P.M as mentioned research is the systematic process of collecting and analyzing information to increase our understanding of the phenomenon under study. It is the function of the researcher to contribute to the understanding of the phenomenon and to communicate that understanding to others.
- [33] Noor Mohammad, 2009, "The Environmental Law in Higher Education of Bangladesh and Malaysia: An Approach for Sustainability", in Proceedings of "The 3rd International Conference of UNESCO Chair Higher Education for Sustainable Development (HESD): Transforming Higher Education for a Sustainable Society organized by University Sains Malaysia (USM) and Leuphana University of Luneburg, Germany.
- [34] Ibid.
- [35] The Charter of the United Nations is the foundational treaty of the international organization called the United Nations. It was signed at the San Francisco War Memorial and Performing Arts Center in San Francisco, United States, on June 26, 1945, by 50 of the 51 original

member countries (Poland) and see ([http://en.wikipedia.org/wiki/United\\_Nations\\_Charter](http://en.wikipedia.org/wiki/United_Nations_Charter)). To maintain international peace and security, to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace; to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace; to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and to be a center for harmonizing the actions of nations in the attainment of these common ends.

[36] It is IUCN was founded in October 1948 as the International Union for the Protection of Nature (or IUPN) following an international conference in Fontainebleau, France. The organization changed its name to the International Union for Conservation of Nature and Natural Resources in 1956 with the acronym IUCN (or UICN in French and Spanish). This remains our full legal name to this day. Use of the name “World Conservation Union”, in conjunction with IUCN, began in 1990. From March 2008 this name is no longer commonly used. It is based on the article 60 of the Swiss Civil Code (Statutes). IUCN is the world’s oldest and largest global environmental network - a democratic membership union with more than 1,000 government and NGO member organizations, and almost 11,000 volunteer scientists in more than 160 countries. IUCN’s work is supported by over 1,000 professional staff in 60 offices and hundreds of partners in public, NGO and private sectors around the world. The Union’s headquarters are located in Gland, near Geneva, in Switzerland.

[37] <http://www.iunc.org>; padelia and wwf.

[38] <http://www.globalenvironmentalorganizations>

[39] [http://en.wikipedia.org/wiki/Environmental\\_Law\\_Alliance\\_Worldwide](http://en.wikipedia.org/wiki/Environmental_Law_Alliance_Worldwide); accession on 8.03.2010 and the Environmental Law Alliance Worldwide (ELAW) is a public interest, nonprofit, environmental organization that helps communities protect the environment and public health through law. ELAW helps partners strengthen and enforce laws to protect themselves and their communities from toxic pollution and environmental degradation. ELAW provides legal and scientific tools and support that local advocates need to challenge environmental abuses. ELAW was founded in 1989 by lawyers from Australia, Canada, Chile, Ecuador, Indonesia, Malaysia, Peru, the Philippines, Sri Lanka, and the United States. The founders were gathered at the University of Oregon’s Public Interest Environmental Law Conference. ELAW’s U.S. office is in Eugene, Oregon.

[40] <http://www.sandeeonline.com> and accession on 8.03.2010 and The



South Asian Network for Development and Environmental Economics (SANDEE) is a regional network that uses economic tools and analyses to address South Asia's environmental challenges. SANDEE works in seven countries - Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka.

- [41] <http://www.cleanairnet.org/caiasia/1412/article-48939.html> and The Clean Air Initiative for Asian Cities (CAI-Asia) promote innovative ways to improve air quality in Asian cities by sharing experiences and building partnerships. CAI-Asia was established in 2001 by the Asian Development Bank, the World Bank, and USAID, and is part of a global initiative that includes CAI-LAC (Latin American Cities) and CAI-SSA (Sub-Saharan Africa). CAI-Asia brings together stakeholders to build knowledge and capacity, develop policies and implement on-the-ground measures for improved air quality while simultaneously addressing health, climate change, energy and transport issues. Since 2007, this multi-stakeholder initiative consists of three parts.
- [42] The precautionary principle (the polluter pays principle), the principle of sustainable development (Brundtland Report, WSSD), integration of environmental protection and economic development, environmental procedural rights common but differentiated responsibilities, intergenerational and intergenerational equity common concern of humankind, common heritage, the principle of preventive action; the principle of good neighborliness; international co-operation etc.
- [43] <http://en.wikipedia.org/wiki/>; accession on 08.03.2010 and The International Environmental Law is a complex and interlocking body of treaties, conventions, statutes, regulations, and common law that, very broadly, operate to regulate the interaction of humanity and the rest of the biophysical or natural environment, toward the purpose of reducing the impacts of human activity, both on the natural environment and on humanity itself. The topic may be divided into two major areas: pollution control and remediation, and ; resource conservation and management. Laws dealing with pollution are often media-limited - i.e., pertain only to a single environmental medium, such as air, water (whether surface water, groundwater or oceans), soil, etc. - All soft and hard laws under the public international laws including the Treaties, Conventions, Protocols, Covenant, Pact, Act etc; The International Environmental Law tackles and administers the global environment by a set of laws passed by the International Bodies; Law relating to the Preservation and Protection of Fur Seals; Law relating to the International Trade; Law relating to coping with the Pollution Matters; Law relating to the Marine Pollution and Law relating to the Fauna and Flora etc.
- [44] Ibid.
- [45] Negotiation is crucial in all organizations and in virtually every aspect of life. In essence, negotiating is deciding what to agree on and persuading the other party to agree. In order to decide and persuade, you need to gather the right information and determine what is of highest value and what is of lowest cost to both you and the other side. Negotiation occurs in business, non-profit organizations, government branches, legal

proceedings, among nations and in personal situations such as marriage, divorce, parenting, and everyday life. The study of the subject is called negotiation theory. Professional negotiators are often specialized, such as union negotiators, peace negotiators, hostage negotiators etc.

- [46] Discussion intends to produce an agreement. Negotiation is a dialogue intended to resolve disputes, to produce an agreement upon courses of action, to bargain for individual or collective advantage, or to craft outcomes to satisfy various interests. It is the primary method of alternative dispute resolution. The process of achieving agreement through discussion. The transaction of business aimed at reaching a meeting of minds among the parties; bargaining. A discussion intended to produce an agreement. It is a process by which the involved parties or group resolve matters of dispute by holding discussions and coming to an agreement which can be mutually agreed by them. Negotiation is the process of two individuals or groups reaching joint agreement about differing needs or ideas. It applies knowledge from the fields of communications, sales, marketing, psychology, sociology, politics, and conflict resolution. Whenever an economic transaction takes place or a dispute is settled, negotiation occurs; for example, when consumers purchase automobiles or businesses negotiate salaries with employees. Negotiation is any activity that influences another person.
- [47] Badari M.A, "Mass communication and the challenges on global environmental protection" Journal of Developing Communication, Vol. 2, No. 1 (June 1991).
- [48] Ann Doherty, Friends of the Earth International, Our Environment, Our Rights standing up for people and the Planet.,(Amsterdam: Friends of the Earth International. 2004), p. 15.
- [49] "The Human Rights" term are described in the Universal Declaration of Human Rights 1948.
- [50] The Principles and the Objectives of the Aarhus Convention 1998.
- [51] The Aarhus Convention 1998 deals with the above aspects.

## Appendix

Islamic Communications may be treated as the Environmental Communication under the Islamic Jurisprudence.

SL	Modes of Islamic Communications
1.	The Holy Quran the revelation given to Prophet Muhammad almost 1400 years ago, is an instruction book for people of all times and all places as to how one can live their life correctly
2.	It contains that if one adopts the qualities in order to please the Creator and to obtain true peace on Earth.
3.	It may lead to the eternal paradise
4.	"Verily this Quran doth guide to that which is most right."
5.	Muslims believe that only when humanity believes in the One God and sincerely follows the teaching of this divine book, will all the problems of the world then be solved.
6.	"Do not evil nor mischief on the (face of the earth)." (2:60)
7.	"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong." (3:104)

8.	“Do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess.” (4:36)
9.	God forbids al indecent deeds, and evil and rebellion: He instructs you, that ye may receive admonition
10.	“Verily the most honoured of you in the sight of God is (he who is) the most righteous of you.” (49:13)
11.	Generosity: “Give of the good things which ye have honorably earned, and of the fruits of the earth which We have produced for you.”
12.	“If disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those really in deed, that is best for you.” (2:271)
13.	By no means shall ye attain righteousness unless ye give freely of that which ye love.” (3:92)
14.	“Those saved from the covetousness of their own souls, they are the ones that achieve prosperity.” (59:9)
15.	Do not expect, in giving, any increase (for thyself)! (74:6)
16.	“Gratitude: Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship.”
17.	“Show gratitude to Me and to thy parents: to Me is (thy final) Goal.”
18.	“God liked not ingratitude from His servants: if ye are grateful, He is pleased with you.” (39:7)
19.	Contentment: in no wise covet those things in which God hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to who prostrate themselves in adoration.” (15:98)
20.	The servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, Peace!” (25:63)
21.	The basic principles such as compliance with the Islamic Code of Conduct, including the security to members, brotherly communication, morals, security to life etc;
22.	Compliance with the Human Rights in Islam to be protected and observed
23.	Compliance with the tawhid, amr bi al-ma’ruf wa nahy, ummah, taqwa and amanat etc; to be carried out.
24.	Compliance with the sources of Islamic law such as Al-Quran, Hadith, Ijma, Qius etc; to be carried out.
25.	Abdullah bin ‘Amr says that by nature the Holy Prophet (S.M.) nether talked indecently nor did he listen to indecent talk. He used to say: “The best of you are those who have the best manners.”
26.	Among the Muslims most perfect, as regards his faith, is one whose character is excellent, and the best among you are those who treat their wives well.” Reported to Abu Hurairah and recorded by Imam Tirmidhi.
27.	“Do not consider even the smallest good deed as insignificant; even meeting your brother with a cheerful face is a good deed.”
28.	“Make things easy and convenient and don’t make them harsh and difficult. Give cheers and glad tidings and do not create hatred.”
29.	“God the Most High has revealed to me that you should adopt humanity, so that nobody oppress another, nor one should hold himself above another.”
30.	“A Muslim never taunts or courses or abuses nor resorts to vulgar talking.”
31.	Let no Muslim male entertain any malice against a Muslim female.
32.	Plenty of provision or abundance do not make a person rich and wealthy; real richness is the benevolence of heart.
33.	Prayer is light; charity is a proof; patience is illumination and the Quran is an argument for or against you.
34.	Each person’s every joint must perform a charity every day the sun comes up.
35.	Righteousness is good morality.
36.	There are five pillars such as prayer, angles, day of judgment and the Hereafter, pilgrimage, fasting etc; of Islam to be practiced.
37.	Islam is a complete code of life that governs all facets of life, moral, spiritual, social, political, economical, intellectual etc.
38.	Terrorism, unjustified violence and the killing of innocent people are absolutely forbidden.
39.	Hijab is used as modesty and protects women from unwanted advances from men.
40.	Respect for privacy and confidentiality to be carried out.

Sources: [http://www.meccacentric.com/tru\\_teachings.html](http://www.meccacentric.com/tru_teachings.html).

