

The Used of Environmental Ethics in Methods and Techniques of Environmental Management

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Abstract—Although, it is a long time that human know about the importance of environment in life, but at the last decade of 20 century, the space that was full of hot scientific, collegial and political were made in environmental challenge, So much that, this problem not only disarrange the peace and security of life, but also it has threatened human existence. One of the problems in last years that are significant for authorities is unsatisfactory achieved results against of using huge cost for magnificent environmental projects. This subject leads thinker to this thought that for solving the environmental problems it is needed new methods include of sociology, ethics and philosophic, etc. methods apart of technical affairs. Environment ethics is a new branch of philosophic ethics discussion that discusses about the ethics relationship between humans and universe that is around them. By notifying to the above considered affairs, in today world, necessity of environmental ethics for environment management is reduplicated. In the following the article has been focused on environmental ethics role and environmental management methods and techniques for developing it.

Keywords—Environmental ethics and philosophy, Environmental challenges, Management techniques, Ethical values.

I. INTRODUCTION

TODAY human feels huge danger because it seems that the balance of environment has been clashed but what is the reason? Maybe most of people believe that the major reason is technical knowledge. Yes, this factor (technical knowledge) causes human life be destroyed but what must be done? Is it better to leave the technical knowledge and return to natural life for protecting human life? And all of us be subdued to natural events? Certainly, technical knowledge is not an effect-less factor on creating this problem and what is important here is that technical knowledge is a creature of human but today, by fault leading, technical knowledge has been the owner of human, however in the real condition human must be the owner of technical knowledge [1]. Maybe it is better to say, the major reason of this problem is that human hasn't had the capacity of technical knowledge culture and for resolution of this problem, first of all the concepts such as development, energy, and even damage and etc. must be cultured. Maybe, its reason is that technical knowledge has had very huge and wonderful consequences for human but because of undesirable usage of them, the opposition has been made between them (technical knowledge and consequences)

[2]. After Renaissance, in western accident at 15 century and by attention to Descartes' statement, "Human's wisdom is enough for solving every problem, if human knows correct way for using wisdom", European tried to achieve scientific and technical knowledge development in different courses and they really reached excellent progress daily in comparison to past. In addition to positive and undeniable benefits of industrial progress for human, it creates problems, too that some of these environmental tragic events are water pollution, air pollution, solid waste pollution and dangerous solid waste pollution. Today, what is important is not industrial progress but finding a right way for using this technology is very significant to protect environment and life. So, it is better to say that in first step, environmental problems and solving them are related to developed industrial countries. However it doesn't mean that at first developing countries achieve industrial advancement and then they start to solve their problem but it is better to use the experience that has been tested in other countries that those countries progress their industry in this way [3]. This way is in direction of constant development. In some countries, industrial progress has caused environmental tragic events in different area: water, air, solid waste and dangerous solid waste pollution. For example, air pollution in London city caused that 4000 people is killed in 1952. Also, in recent years, in many countries, because of lack of considering environmental problems especially for repelling dangerous waste in unsuitable area and in result their leakage to environment, various problems has been formed. New civilization has had very worthwhile consequences for human but at the end of 20century, the same civilization has been the principle of arising very formidable problems for human. Based on statistics and information that have been collected by London group, one-fourth to one-third of wild animals had been lost from 1970 until 2005. The report of this union shows that 25% of species population that live in dry land and 28% of marine population have been disappeared. This report announced that men destroy about 1% of population of other animal species every year and it is one of the biggest samples of generation decline that is happening. Air pollution, planting, development of cities and irregular hunting are effective factors on this destruct. In 2008, master of natural resources of west Azerbaijan said that the forage of grasslands of this province has decreased about 230000tones that its damage has been estimated 387miliard Rials. In June 2008, opportunistic jobbers fired 114hectars of Gilan forests to produce agricultural gardens instead of these forests. Specialists have resulted that only deducting the law cannot help to solve this problem and more correct way is to adjust the view of people about environment in addition to law deducting and presidency on well-doing it. In other word, human's thought must be brought up to consider environmental components in addition to economic poises. It

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needs to develop the training of environmental philosophy and ethics to people's community[4]. Most of the threatening environmental changes have done purposely or erroneously by human. What has objectivism is that one special change in environment has a harmful effect on human or other creatures or not? Has human ability to do work to prevent or even decreases the effect of it? There are three types of questions in this condition:

- Are discussed effects harmful?
- Can we be effective by controlling the changes and/or by treating its effects?
- If the answer of second question is positive, are we ethically obliged to do it?

Answering to these questions is not simple and is relevant with the philosophic views of different people.

II. ENVIRONMENTAL AND ENVIRONMENTAL ETHICS

A. Environment

There is not environment as an absolute meaning. By recourse to dictionary and by attention to derived words of it, we can understand that this word has a proportional meaning and it means surrounding. We can always know that anything has been surrounded by its ambit. Environment always means environment of something. For example household cat, cat's environment is the same house that it passes most of its time in it as asleep or awake (For example when a veterinarian advises to control chigoes environmentally, his purpose is not only to spray poison on cat but to spray in cat's house). But environment in more exact meaning includes the spaces that cat flaunts in it and the aspects of that space that effects on cat, prepares its food and forces it to fight (Competitor cats and automobiles), safe bed, attractive area for jumping and commonly life happiness. Two cats at one place don't have the same environment because most aspects of environment don't have same effect on both of them. Talking about environment in this way means speak about a collection of resources. This means focus on one side of two sided relationship. Other side of this relationship is the effect of person or population on environment and because the environment has to include other life organisms, so it effects on the environment of these organisms, too. Then, when we speak about environment, we must know which organism and its environment is our aim. This subject is important because what causes the improvement of one place position for an organism type can destroy other organisms' environment.

B. Environmental Ethics

Ethics science is a branch of philosophy that deals with ethics and worthiness. Ethics means distinguish between rights and faults and worthiness is final measurement of actions. Ethics science examines relationships, laws and principles that are needed or inhibited in special behavior. Most of western people that note to ethics have attention to Socrates' famous question and other Greek philosophers in 2500 years ago: Is life well? How can we act if we have ethics behavior? What is the meaning of environment ethics? Ethics

is related to people as subjects and objects that mean people that do action and people that a work act on them. The notification of traditional ethics is focused on human as subject and object. Most of reports are a showing of recent changes about this subject and the attention of this story will be developed from animals, next totally organisms and then to collections such as population, plant societies, ecosystems, lakes, streams and mountains. So that, when ethics that are related to animals get stopped, environmental ethics get started but this is somehow arbitrary. Whether animals are a part of human's environment or not? Isn't it more correct to say that environmental ethics is involved in ethics attention to animals? By accepting this subject, we find that other people are a part of person's environment, so doesn't it mean that environmental ethics is included ethics that notes to people. Therefore we can't distinguish between environmental ethics and common concept of ethics in this way. But determining a branch of ethics that truly and untruly assesses our contacts with nonhuman world is more acceptable [6]. So, environmental ethics is a fairly new branch of philosophic ethics discussion and it asks about relations between human and the world that surrounds him. One of the most proposed questions in this branch of science is that is the value of environment for its advantages and benefits for people or for intrinsic transcendental values of it that is lack of human's benefits? The second question is that how must we think about our relations with other natural component? In this branch of ethics science, other questions have been answered as below:

- Do we have duties and responsibilities instead of other kinds of organisms, generally instead of nature?
- Do ethics principles determine how we can utilize of our ambit environment and its sources? If it is in this way, what is the basis of these principles and what is different between these principles and those principles that are govern on our relations with other people.
- How are our responsibilities to nature antagonistic with human's values and interests.
- Are these interests and values opposite to other people's interests? So, regarding to human's right on nature, there is a right of nature on human that is human's knowledge of nature and wisely utilization of it.

In 1949, Aldo Leopold wrote a description named "land ethic" about environmental ethics for the first time. In this article, he announced that it is not correct to assess problems only based on their economic value because the importance of environmental problems is not less than economic problems. By attention to increasing environmental problems in USA, and failing different plans and programs for controlling pollutants that had been spread by many industrial units in 1979, environmental governors asked of American philosopher to begin their serious activities about environment [7]. There are two points about environmental ethics: 1. Intrinsic value of environment and 2. Instrumental value of environment. The meaning of environmental intrinsic value is the value that we give it that is not due to its profitability for human but environment has value spontaneously. It means that the value of environment is independent to existence, appreciative, creature, that is human and the intention of

instrumental value of environment that means natural systems and component such as tree, lake, forest, are not valuable spontaneously and they are valuable based on preparing human's profits. For example, people keep fruits that are suitable for eating. It seems that these fruits have intrinsic values or when we say one person is in essence valuable, it means this manner is belong to that person and is independent to our expectance of that person for rendering service to other people. Other example is about wild plant that has intrinsic values because it can be used for making drugs or even it can be a beautiful subject for every person that sees it. Therefore this plant has an intrinsic value in itself that is independent to next utilizations of it for others' purposes such as person's health or its value in delighting. So, it means that this plant is in essence, valuable because it has the goal in itself therefore ethics principles have direct value for protecting or prohibiting them.

III. KINDS OF ETHICS IDEAS ABOUT ENVIRONMENT

A. *Ethics that human is the main goal of it*

Some people imagine that environmental politics must be assessed based on their effects on human. This viewpoint causes creating environmental ethics that human is the main goal in it. Believing to this ethics causes that human assesses good and bad results of every action that he does in environment. For example, in an environmental place, the extraction of mines decreases the ecological affluence of swamps in that place and when this happens, some people get depressed or maybe some people get regretful of deplorable condition of special animals and likely some people become sad for being destroyed of plant and animal species[8].

What is important here is that this ethics assesses human with considerable ethics quality. Everything is ethically considerable that enters to ethics assessment area in essence and independent on its profitability as an instrument for other purposes. Then, what is important ethically here is only human's pleasure and distress that environmental activities can affect on them. Also, environment has an important role in human's survival so we have an indirect duty to it that it refers to human's requirements.

B. *Ethics that animal is the main goal of it*

This opinion not only includes humans but also involve all animals that are ethically important and considerable. Most of actions that we do in environment can affect on animals and it is recommended that this subject must be ethically noted. For example, if we notify that polluting river can affect on animals such as alligator, we can conclude that this subject is ethics fault that must be assessed without attention to its independent effects on human. This ethics recommends that we must ethically notify to the sporadic of animals not to special species. What will be considered is what happens for animals in non-directional relationship of them to other animals and their effects on the sporadic of animals. However this ethics says that all animals are ethics and considerable, but it doesn't classify all animals in the same way. It is beneficial for planning this idea to say some ethnicities that animal is main goal of it, gives ethically different importance to different

kinds of animal. Who forms these differences may one-directionally disregard animal's interest that is only for that these interests are inhuman and brutal. Some say that this action is non-explainable and unfair work. Just as exactly this affair affects on our judgment about environmental politics, it is depended on to ignorance level, too. This view can cause that human interests free of their intensity, power and number be considered more than animal interests or may permit that stronger or more various interests of animals regain human interests that are weaker and less various. It seems that for avoidance of being unidirectional and intractably needs to assess these equal interests in the same way [9].

C. *Ethics that life is the main goal of it*

Organisms are involved all humans and other animals so that it includes plants, alga, amoeba organisms and maybe virus and sometimes it is suggested that it includes ecosystem and even all biosphere. Ethics that life is the main goal of it gives ethically importance to all organisms. In that way, maybe protecting of tortoise is more preference than keeping the shrub, however both of them are ethically important and considerable, but here tortoise is ethically more important because it is more complicated and this factor be considered as an intensified factor for being alive, it means more complicated organism, ethically more important. In other example by different view, protecting of one plant is more reference than keeping one tortoise because only that special plant can fill its position in that ecosystem while maybe other tortoises in other species that are the same as discussed tortoise can be replaced with it. This ethics can acclaim not only all organisms are ethically considerable but also all organisms have ethically equal importance. For example, existence of two living things is more considerable than one thing and also may be thought that protecting of biosphere and large ecosystems are more important than keeping large number of humans.

D. *Ethics of all things*

All ideas that have discussed until now, assess the human's action by attention to its subsequences for all people. What makes differences between these ideas are kinds of people inside protected areas or in their region as well as more recent ideas include kinds of preceding ideas. It means in ethics that life is the main goal of it, there are people with ethics that animal is the main goal of it and people with ethics that human is the main goal of it and they are related to each other. It can be deduced that we will unavoidably go to the ethics that life is the main goal of it. What acclaim here is that lifeless things same as many organisms that are lack of knowledge and free of initially biological system, are ethically important and considerable, so this ethics can be named ethics of all things. For example, imagine the plan that shoots rocket to other luminaries that are free of population for experiment, and naturally based on this shooting, that luminary will be completely destroyed. Is this work wrong spontaneously? In ethics for all things that even does right for cliffs, yes, this work is wrong. The same as ethics that life is main goal of it, ethics of all things have been demonstrated in various forms and methods, too. In general, based on above explained

ethnicities, every ethics that leads us to our behavior level natural environment is environmental ethics. This expression "environmental ethics" sometimes has more limited usages. This expression sometimes pointed to the ethics that says human is ethically considerable and this prepares a firm and consistence support for environmental fans' ethics demands. Based on this concept, the ethics that life is main goal of it, is environmental ethics and the ethics that animal is main goal of it, is less environmental ethics, however, some use this expression for special ethics. Generally, environmental ethics is the ethics that prepares preparations for protecting of natural environment and this Protection is ethically pleasant and acceptable. General belief of ecosystem says that two kinds of organisms are ethically important and considerable: biosphere as an entire and large ecosystem that makes this biosphere. Human, animals, plants, cliffs, molecules and etc. that make these large ecosystems are not ethically considerable. When they help to protect this entire that even they are a partial of it, they find subjectivism. Why must not we be depressed of extinction of some species? We must not be worry about those species but our worry must be of extinction that acts against final and general purpose of biosphere or ecosystem protection. It is possible that totality of ecosystem be combined with every other ethics that was explained more before. For example, if totality be combined to ethics that animal is the main goal of it, we have duty to notify to animals interests and the goal of protecting biosphere. So, however, the general principle of biosphere is different of other ethnicities but it doesn't need to be different in all considerable politics. In other words, the way of achieving environmental ethics with ecosystem totality is believe to one of ethnicities.

IV. THE PROCESS OF ENVIRONMENTAL ETHICS DEVELOPMENT IN THE WORLD

In 1970, environmental ethics assessment was done on earth for the first time and in this condition, environmental researchers started to cooperate in environmental groups for following ethics. On that time, biologists that were interested in environment asked philosophers to do work about environmental ethics. At the last years of 1960, two scientific articles had been published that caused creating enlightenment space. These articles were "historical roots of ecological crisis" and "common tragedy" that were respectively written by Line White, March, 1967 and Garret Hardin, December, 1968. Most effective writing, "earth ethics" was belonged to Leopold that described philosophically the roots of ecological crisis. This article was published in 1949, but it universally got accessible in 1970(with special edition including an article that was in his second book). In 1974, William black stone hold first practical conference by subject of philosophy and environment crisis that included first article of Pet Gaunter about big ticket. In 1972, another book was published that was named "Isn't it too late?" One article about knowing religion in ecology was published by Jay Bicep that it was first book of this writer that emphasized on knowing religion.

In 1973, an Australian philosopher named Richard Routley gave an article about philosophy in 15th century that was

named "Is environmental ethics necessary?" Next year, John Pas More of Australia wrote other book about human responsibility against nature. It was an answer to Routley. He declared in general environmental ethics isn't needed. In 1975, by publishing Hermle Ralston's article by title of is there ecological ethics in ethics, environmental ethics tended to main philosophic way. In 1973, Arn Nes, a Norwegian philosopher and editor of research journal, published the article by title of vast movement of deep and shallow ecology and in this article he attended ecological movement. In 1970, it was first philosophic journal that proceeded environmental ethics. In 1979, when Har Gerd organized the journal about environmental ethics, there were better opportunities for publishing the same articles and the name of his journal got the subject of his work. In the beginning of 1980, Charlds Birch and Cuob published another book that was named "living freedom". In 1988 most of books such as "respond to nature" by Paol Tilver "environmental ethics", Herlm Ralston, "earth economy", Mark Magoph, "foundations of environmental ethics", Ozen Si Har Gerd were published. Li Bird Caliquite for defending of earthy ethics that was written by Brian Norton, published a collection of articles that was named "why plant species must be protected"?

Today this collection has been proposed among environmental researchers. In 1980, second movement was created that was named "eco-feminism philosophy". Then third movement, "social-ecology" was formed based on Mori Bukchin's ideas. In 1989, by publishing Canadian ecological journal, trumpet, an important relation was formed between universities and extremist experts of environment. Earthy ethics was published once every four months and worked as an environmental reported publication. It was renewed printing and now it is a center that attends to life and environment. The concentration of this publication is on international suitable development. In 1990, international society of environmental ethics was established by the efforts of some people such as Lora Westar and Hermle Ralston. Now the members of this society are in all over the world. In 1992, second printing of philosophic journal that was named "environmental values" published in England and it was offered to fans of environmental ethics. In 1996, a new journal about ethics and environment was published in university of Georgia in USA. In 1997, second international society was established about the philosophy of environment that attended environmental phenomenology. Environmental ethics deals with titles such as: genetic engineering, cleaning tissue, source, animals, plants, air pollution and water exploration, cleaning radiation, ozone crisis, world heating, population, eco-feminism ambience, aboriginal people, intellectuality and environment [11].

A. Done works about environmental ethics in international and artistic societies

In 5 June 1997 at the same time as 25th anniversary of Stockholm proclamation and 5th anniversary of Rio proclamation (global day of environment), Seoul proclamation was published about environmental ethics subjects that was involved in 4goals and 27principles.

B. Development of making green movies in art and movie production industry

Generally, during last 3 decades, for fighting to environmental pollutants, many artists have played roles in many films that were about many disturbances of modern world and they have been appreciated by Oscar academy for acting their roles, but meanwhile we can't be heedless of environment role as a complementary role in many films. We expect this process be continued in future and green film industry be remained.

V. PARTS OF SEOUL PROCLAMATION CONTEXT

While human goes forward to 21 century, we don't have any selection in this way but. We refresh the principles and values that these show the relationship between earth and us. We have been witness unsteady processes of environment and life ways that have had harmful effects on our surrounding environment and also our life. It is clear that a new method has been discovered. Global society needs to a collection of requirements that makes possible justly approaches to the environmental sources of earth planet without that it be exceeded on its capacity. This is a wrong belief that science and technical knowledge are suitable solutions for solving all our problems. Unless, we change our beliefs and values of our life such as conditions that cause destroying environment and finally disintegrating natural systems that protect life. Renewed evaluation of what can cause steady progress and development is the only practical way that has been remained for human. We believe, for improving life quality and saving environment from destroying, we need deep understanding of life and it is necessary to organize a new system of ethics principles of environment. Assessment key of this subject is that people and environment are not separated of each other and are a part of a larger essence naming "single life system". So that we must learn that environment is not only for utilizing but it is a part of life. We have gathered here in Seoul, capital of Korea, to create a frame of ideal opinions, guide lines and principles for keeping life on earth and impart Seoul declaration about ethics principles of environment [11].

VI. SOUL STATEMENT PURPOSES

All decisions of mankind must be done based on this vital hypothesis that existence of all life that also includes human's life, only when is stable that solidarity and welfare of single life system be protected.

A. Creation a spiritual culture

Industrial civilization has been considered about frequency of goods and services for human and worrying for objectivism and changing human worthiness. These inverse effects on our life have been reached to critical threshold in society. So that, now we must find suitable equilibrium between objectivism prosecutions and requirement to spiritual acts to caress life more.

B. Achieving environmental fairness

Earth planet is common house of all of us. We all must try to share fairly its sources among ourselves and use environment fairly. Specially, in contribution of economical and social sources of environment among nations, strips and human generations, it must be observed.

C. Keeping science and technical knowledge

Science and technical knowledge have been had an important role in developing human history and they are the important determining factors in establishing changeless future. Technical knowledge must be assessed exactly and this action must be done before and after of its function to prevent from irreparable destruction of environment. The results of these efforts must be globally traded, because it simplifies the efforts that be done for keeping the future more constant.

D. Cooperation in responsibilities

All members of human society are responsible in protecting solidarity of environment as a single life system. We must accept our responsibilities and do these by deciding about our daily living. These individual efforts can be improved by structural nets in all levels of urban society and government, industry and business and nongovernmental organizations.

VII. KINDS OF GREEN FILM

A. China syndrome (1979)

While Kimberly Welth, opportunist newsman, was researching about the sources of incident that was occurred in nuclear energy installation. He wanted to reflect this incident in mediums but suddenly found himself in a disastrous conspiracy that caused the complete effect of this incident be changed to a secret.

B. A Urban Action (1998)

John Shelly Kahn works as a lawyer that wants to be successful somatically and economically without losing his belief to legality collection so that he agrees to undertake the attorney of two powerful companies. It is while eight families have been given to blood cancer because of being poison in products of these two companies.

C. Danger Zone (1996)

Rick Morgan, mine specialist, is only Esperance for finding a parcel of poisonous and harmful wastes that has been lost. Meanwhile there are other powers that have many programs for this load and they try to transfer it to eastern Africa. Throughout these conflicts on money and power, Morgan is trying to find this chemical and harmful load, but raffish traffickers are abusing of him to send this load to Korea while he is unaware.

D. Pelican Brief (1993)

Two Supreme Court Justices have been killed. A professor of university that had worked for one of these two justices has

achieved to a hypothesis about killing these two justices by one of his students and he declares this subject to one of his friends in Federal Police. Police gets interested in this subject but government officials fears of disclosing this hypothesis. They imagine this subject can threaten the future of environment, so that they want of police to have no attention to this subject. In this way, that professor of university be killed and girl student tries to prove her hypothesis and save her soul. She declares that both of two justices against of their different ideas have had common points with each other. This common point was been their efforts for keeping environment. She decides to clear the truth by getting help of a news-writer in Washington and identify guilty that had done some killings for achieving to his goals based on environment destruction.

E. Fire Down Below(1997)

In mountains of Kentucky, poisonous chemicals has been entered to mines and caused environment destruction but local inhabitants that give importance to their job and mine owners' power, can't do any activity to destroy it. Agent of environment protection organization is sent to that area and when he finds that before agent has been killed, he receives threatening letters based on stopping his researches about the reason of environment harmful destruction and pollution [12].

VIII. METHODS AND TECHNIQUES OF MANAGING ENVIRONMENT AND DEVELOPING ENVIRONMENTAL ETHICS

Most of people believe that the main problem of world is absence of knowledge and science while science and knowledge is promoter when there is a force inside human that controls them. Actually, human problem is not science problem but is action problem and action is not possible without motivation, internal effective force and ethics principles changes and Palladian trends of today industrial world. So, for developing the environmental culture can act based on three trends as bellow:

- a.** Trend based on law that mentions restricted, disincentive and obligatory standards and precepts that can force society to do special kind of behavior or shun it. The base of this view is restricted international, local, national and zonal precepts and laws and abnormal behaviors of people with nature and natural resources.
- b.** Trend based on ethics that assesses principles that is governed on human's relationship with nature and human's duties for avoiding of damaging or defending against damage and in this trend, human has internal responsibility sense against environment, its values and controlling his behavior.
- c.** Trend based on plural knowledge that its purpose is support, culture development and making society more powerful for keeping values, transferring it to next generations or other societies as social training and sociability. Human can act ethically in relation to something only when he watches something, feels it, understands it or believes it.

Human has little information about earth's functions. So that it is necessary to clear these functions. We can develop environmental education and knowledge in three levels: first of all it is necessary to train and inform responsible, in overall determinants of huge plans, and all organizations that can

create problem for environment. Second level is general addressees and third level is special addresses means university people and environmental specialists. It is clear that ethics based on observing the conditions of each other, attending of each other and earth is a base of constant life. Development mustn't have been disadvantages for other groups and next generations and threats other species' life. It is necessary to do bellow actions for performing this basis:

- Ethics of constant life must be developed by religious leaders, philosophers, society leaders, groups of citizens and all compassionate people. Beneficiaries must create relation in international national and networked colligations with each other and its result must be a clear statement of human behavior principles in nature frame that is acceptable for publics.
- Approving a world assertion and agreement about government's constancy that engage them to world ethics and its principles must be published in constitution and other laws.
- Owners of all jobs must insert this ethics in laws collection of their personal and professional behaviors.
- It is necessary to establish a new global organization to superintend global ethics administration and attract people's attention to the major affairs of its reversal. The role of this organization against world consistency will be similar to the role of international members against human's rights.
- It needs to establish network that connects national groups to each other and national statements about global ethics must be accepted in world countries and national union must be formed for its development to approve the global asserts and agreements.
- For controlling pollution in specific parts must use different methods. One of these examples is tax determination on pollution that in this way the cost of residues' infiltration is more economical than tax and fines payment that are due to creating pollution. This rule binds people to infiltrate and control pollution [12].
- The best way for preventing costly laws is environmental protection investment. Government has an effective role in protecting environment for some reasons. First, technical knowledge for environment protection hasn't high advantage for industries so that industries haven't trend to spending these costs spontaneously. Second, environment protection has a lot of social advantages such as energy and other usable resources usage saving and environment improvement. Third, pollution prevention and efficient resources creation that causes industries spends their costs for achieving technical knowledge, creating working asset, creating job and economic growth;

In general, a collection of managerial methods that can develop the environmental ethics have been described as bellow:

1. Environmental subjects must be entered in educational, ethics, behavioral, mental and religious,...structures and in school, university and seminary books and in basic educations by education and science ministries and other related organizations.
2. Holding congresses, seminars, conferences by government and related NGO continuously for introducing environment ethics nationally and internationally.

3. Establishing specialized committees and working groups for managing environment and increasing environment ethics to constant development.
4. Institutionalizing environmental management unit or environmental groups in ministries and different organizations of country.
5. Right training for identifying correct methods in environmental sources usage.
6. Improving and developing environmental ethics in tourist and safe recreational activities environmentally in protected national and local parks.
7. Encouraging and supporting of active nongovernmental organizations that are interested in the propagation of environmental ethics.
8. Encouraging and persuading film making industry of country for producing environmental films (green films) about environmental ethics.
9. Concepts of environmental ethics must be started and used of ministries such as industries and mines, power and specially municipalities and industries owners. It means that training must be started from high level of society.
10. Preparation and collection of considering projects about environmental ethics.

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