

Full Length Research Paper

Analysis of philosophical view of environmental education regarding Marxism and Islam

Seyed Mohammad Shobeiri^{1*}, Mohammadreza Sarmadi², Zahra Sahebamee³ and Alireza Bassiri⁴

¹Payam-e-noor University, Department of Environmental Education, P. O. Box: 19395-3697, Tehran, Iran.

²Payam-e-noor University, Department of Education, P. O. Box: 19395-3697, Tehran, Iran.

³M.A in Education from Payam-e-noor University, Tehran, Iran.

⁴M.A in Environmental Education from Payam-e-noor University, Tehran, Iran.

Accepted 15 May, 2013

Throughout history, nature has been of predominant value for human. It can be said that, compared to human, all religions and intellectual schools attached even greater importance to nature and severely underline the respect for it in their teachings. With technology grown, man achieved the ability to interfere with his life environment in an irrevocable way. In the meantime, the change in man's attitude towards nature was the source of the harms caused to the environment. The right of man to exploit nature for his own welfare through complete domination over nature was recognized. And as for changes in his life, man paid no attention to the harms caused to nature to the extent that he saw himself in contrast with nature. Having mainly aimed to consider philosophers' beliefs, the research is determined to review and analyze their attitudes. In the meantime, the attitudes of Marxism and Islam towards nature, which are materialistic and divine views respectively, have been considered. The research method is documentary-analytical. Considering the results obtained, the improvement of man's view towards environment and present idea is deemed necessary. The conception that man is entitled to multilaterally exploit environment should be obliterated. By reviewing many past opinions, one can try to reconstruct environment and compensate the existing cultural shortcoming or, that is to say, the forgotten correct look at environment, which bothers today's societies. Revival of the Islam's look at environment can be considered a conspicuous step in this regard.

Key words: Philosophy, environmental education, environmental protection.

INTRODUCTION

God has created the universe, the earth, heavens and whatever therein according to order and regularity. On the earth's surface, there is no creature disturbing such order and regularity as much as man does and there is no creature damaging and injurious as man is. All the creatures of God are considered blessings for man. Overexploiting these blessings, man causes their destruction.

Our ancestors lived in complete conformity with their

environment without controlling or transforming it. They were the exemplary of a man not against nature but congruent with it. Environment, as the place for manifestation of human society life, has been always of substantial importance in social growth and human development. Importance of environment for any man is as much as that of his health. To evade environmental problems and physical and mental disorders arising there, man has no choice but to consider nature as part

*Corresponding author. E-mail: sm_shobeiri@pnu.ac.ir.

of his and himself as part of nature (Soltani, 1991).

Until the middle of the Twentieth Century, it was believed that the economic growth and exploitation of Twentieth Century that deemed any unbridle exploitation environmental resources has no limit, and the earth view that challenges the world natural structure and environment. Nowadays, the approaches of the early enjoys unlimited facilities for its preservation and reconstruction, yet, contempt of nature and exaggeration of man's value is a type of invalid business and exclusive of nature as admissible and did not considerably care about the environment were gradually transformed; and interest in nature and destiny of the environment became one of substantial concerns of man's life (Berman, 1994).

The earth is limited and the human population with its progressive growth has faced the dearth of fertilized land. Disturbing consequences such as environmental pollution, extinction of biological species and plants, destruction of vast part of agricultural lands and climate detrimental changes forget the idea that as if the nature is wild and human is responsible to calm it, and many have found out that some interaction should be established between human and environment. For this purpose, some method should be found to avoid this crisis (Pupkin, 1996).

Despite this and contrary to some views, coming back to the past is not a solution, but one can obviate the problems arising from this crisis by studying philosophical and religious views and comments (Pupkin, 2007).

The environment is a great and complicated collection of different factors and at the same time includes a type of philosophical view towards life to provide survival of human society and improvement of its quality.

Objectives of research

In the present century, as man faces different environmental crises, the societies are looking for a substantial approach, that is to say, the all-inclusive and comprehensive approach that can change the interaction method between human and environment.

Perhaps, the main characteristic of environmental subjects lies with its tendency towards philosophical and experimental questions concerning the environment. Such a subject deals with discovery and identification of cultural, social, political, ethical, sensational, economical and practical dimensions of environmental subjects. In environmental subjects, the idea is that learning about environmental issues with a backward look should include the identification of present status and the best status. For mankind survival and promotion of his lifestyle, any body should become aware of the relation between human and the environment, realize the same, develop values and views for social justice and protection and solely or in group take any due action to obviate or avoid the occurrence of environmental problems (UNESCO, 1991).

The objectives the research looks for are as follows:

- Analyzing philosophical opinions on environment
- Finding a relation point between philosophical opinions and views and protection of environment
- Studying the reflections of materialists towards the environment
- Studying the environment from the viewpoint of divine religions especially Islam
- Promoting the environmental awareness and improving people's attitudes

Questions of the research

- Is there a relation between philosophy and the environment?
- What is Marxism's attitude towards the environment?
- What is Islam's attitude towards the environment?

RESEARCH METHOD

The present study is of theoretical-applied type. Theoretical and applied researches are not contradictory but complementary. There is a strong tie between theoretical and applied researches and they are fed by one another. Acquisition of knowledge is more feasible through theoretical research and such knowledge brings about a basis for applied activities. The present research is descriptive that includes a collection of methods whose objective is to describe the study conditions or phenomena (Sarmad et al., 2004).

In this research, collection of data is conducted by a library and behind-the-desk method. The data were collected by referring to libraries and websites. We tried to study different sources including books, magazines, papers and treatises and analysis of data for indirect expression and in few cases, direct quotation is used.

In the research, the data analysis method is content analysis method, which is a technique used for objective, regular and somewhat qualitative description of content of relations with the final aim of data interpretation (Hafiznia, 2006).

In his treatise for master program titled "the environment in Islam", Asghar (1994) deals with the natural resources in Holy Koran. According to him, the objective of this research is to meet the requirement of researchers and practitioners concerning different fields of natural resources in order to enlighten public opinions and stimulate religious conscience and religious responsibility of Islamic societies in protecting natural environment.

His research is fundamental-applied and description, interpretation and conclusion were less considered. And he mostly tried to provide environmental list in Holy Koran. This research includes two parts, one is natural environment and the other human environment; and the first part is divided into situation of resources, climate, water, terrain, plants, animals and miscellaneous and each scope was divided into several sub-scopes. Then the etymologies of Koran words were identified.

In this research, the verses including environmental words were first identified and then their numbers and Sura and parts of them containing the intended words together with their Persian translation were identified.

In his treatise titled "The Principles of Environmental Protection in Islam", in Tarbiat Modares University in 1997, Sadegh Asghari Lafmajani raises some questions: man as the higher creature and successor of God in the earth is entitled to make use of God's gifts. But how? Now the earth faces a great crisis. Environmental disease like cancer is rooting in the components of the earth and its disastrous face is gradually revealed.

Therefore, another question arises:

What criteria does Islam as all-inclusive religion present in the

arena of environmental issues?

To reply the questions raised here, the researcher is looking to present beliefs and practical principles in Islam through studying Holy Koran verse by verse and based on its different interpretations, studying books and interviewing with instructors in universities and religious schools and collecting and analyzing data.

He is of the opinion that, in order to avoid environmental destruction, different elements and factors should be included, among which the religious factors are the most important of all. Thanks to its all-inclusiveness and its synthesis of all-inclusive revelation, Islam has some rules and regulations to meet the changing needs of man at any age.

The result of the research was to present a comprehensive environmental school based upon Islam School. In this environmental school, the credential principle of the environment implies the criteria for righteous thinking in the arena of the environment and practical principles of the environment.

The researcher advises that given the present conditions of the environment, all scientific, cultural, economic and political sections require urgent actions. These conditions require more attention by all human beings. All of us are jointly responsible and should be mobilized against this common enemy, that is, disturbing actions that create imbalance in the environment and result in destruction of the heritage of the future generations.

In a paper, titled "Religion, ethics and environment" in 2008, Ensha'allah Rahmati, Assistant Professor of Islamic Azad University, Tehran South Branch, studied the ratio between religion and environment, identified the relation between religion and the environment and proved that it is not a causal but a psychological relation.

The paper then stated that the religious subject of individual or society can be the source of considerable inspiration on the behavior of individual and society towards the environment. Hence, an intermediary loop, as environmental ethics, is seemingly required for establishing relation between religion and environment in the contemporary world.

In fact, as the followers of the primitive religions respected and revered nature, the followers of the great religions have had the same behavior towards nature in their special ways. As Hindu taught respect for nature to its followers through its maternal perception of God, the Unitarian Religions did not bring any teachings contradictory to religion for their followers by fraternal perception of God.

Anyway, before the modern era, even if religions did not actively participate in environmental issues, the workbooks of the followers of all religions did not reflect incorrect behaviors towards the environment as present environmental crisis and/or did not reflect anything at all. On the other hand, nowadays, the followers of the very religions live in the earth and more or less believe in their religious teachings. Although, in modern countries, the presence of religion has become pale in man's life, in almost all societies including modern and traditional, the signs of environmental crisis are tangible, as if, despite their differences, the followers of different religions have come together to destroy natural environment. Therefore, in order to determine the reason(s) for such a crisis, one should search somewhere else. It is obvious that the root of this crisis should be searched in somewhere or something that is interpreted as modern era.

FINDINGS OF THE RESEARCH

Is there any relation between philosophy and environment?

The term "ecology", which has taken broad dimensions and branches and repeated in mass media during recent

decades, has taken biological aspect. While the term is derived from the Greek terms "Oikos" means home and "Logos" means knowledge of anything, and ecology therefore, means an action in connection with life and anti-life issues on any living thing (UNESCO, 1991).

This term was first used by Ernest Heinrich Heckle in the late 1860s; the meaning intended by Heckle was "The science of relations between organisms and their environment". Ecology includes the knowledge required for managing nature in general as well as special components of nature and method of joining together and their dependency on one another and how they together constitute a consignment. In other words, ecology is a knowledge that helps us understand the world we live in and what effect the world has on us. Hence, it will establish very close relation with philosophy. Ecology, as a scientific discipline, is the study of ties, joining together and energy flow that exist in the scope of and/or between livings and ecosystem. But the newer political meaning of ecology implies an outlook that is used for protecting natural environment (Ball and Richard, 2005).

The track of implications of ecology can be followed from the beginning of the creation up to now. It seems that the men before industrialization age attached more importance to and cared more about their surrounding world. They got whatever they needed from nature. For this purpose, the ideology of Zoroaster can be mentioned, which honored the four elements, water, wind, soil and fire. According to the Greeks, Iranian Zoroastrians were very fastidious with maintaining water, soil, air and fire clean.

The Greeks wrote that Iranians did not throw any unclean or dirty thing into water; they took care to keep the soil and the earth clean. According to Zoroaster, whatever being bestowed on by God is clean and lovely. There is a great difference between the religions that deem material and body satanic and the Zoroastrians who deem them Godly gifts that are deserved to be protected. This is man who should not use the material wrongfully. God has created this joyful world together with its all beauties for human exploitation and enjoyment. All people, as honest persons, admit Godly greatness and religiousness (Mehr, 2005).

Perhaps, philosophy does not directly address the environment, but it considers the environment through such concepts as the world, existence and nature. As St Thomas Aquinas was of the opinion that philosophy depends on nature and existence and Bacon deemed philosophy related to the knowledge on God, nature and man (Durant, 2006).

As for the use of nature, there are generally two beliefs in philosophy: the first belief states that one should exploit nature as far as possible to tame it and its recalcitrance is obliterated. Philosophers as Bacon, Hobbes and Spinoza are of the opinion that Bacon is very persistent on this idea.

Bacon was of the opinion that one can obey nature so

as to become its master. He believed that "one cannot dominate nature unless nature is under their command".

Bacon maintained that man should not fight with somebody else but fight against the obstacles nature has for dominating man. He eulogized this ambition and domination over nature. "It is interesting to know that there are three types of ambitions in man in the following order: first that one can develop power in his country. This is a banal issue; second, that one should try to impose power on other lands. Of course, this is higher than the first item, but accompanied by passion. Third, that one tries to realize the human power over the world; undoubtedly, it is the healthiest and the most glorified.

Hobbes also deemed domination over nature as progressive and he was very optimistic in this regard. Spinoza (cited in Baspers, 1976) deemed domination of human over nature as a duty but did not consider it a substantial issue, and did not underline this idea.

But, the second opinion is vice versa and states that one should honor nature and tries to preserve it as a deposit. We should protect it for our descendants and next generation and try to be honest. Most religions and philosophers with divine attitude follow this view.

Marxism is one of the main ways that conveys the Bacon's concept of domination over nature to the modern world.

Marxism's view on environment

As Marx and Engels were extraordinarily aware of environmental detriments and showed oversensitivity to it, but assumed the myth of enlightening age as regards domination over nature. Of course, it cannot be denied that many advocates of Marx treat nature as an object for exploitation only.

Anyway, today's critics argue that the ideology of Marx and Engels primarily derives from perfect domination of technology over nature, and despite their environmental sensitivity in special scopes, their theoretical views should be judged, and therefore, from this viewpoint Marxism and advocacy of environmental protection are not thoroughly compatible. Many are of the opinion that, in the theory of value, Marx deemed labor as the source of all values and denies the existence of value in the nature. Moreover, the very bad environmental performance of the previous rulers of the Soviet Union and the countries in Eastern Europe was considered as general reflection of Marx' failure to include environmental considerations in his main narration.

Promote was considered the most conspicuous cultural figure throughout the romantic area. In western culture, Promote was not only the symbol of technology but also the symbol of creation, revolution and rebellion against gods (religion). From Marx's viewpoint, Promote was more the symbol of revolution compared to technology. It is true that in Greek Mythology, the goddess Promote (Titan) brings fire for man. But, for Marx, it was further

important that Zeus chained Promote for ever as a punishment for its stealing fire, and Promote tried to free itself.

The obvious point in Marx's study is the mutual relation between man and nature. He was of the opinion that the special historical shape of production relation at any period of history is considered the main footstone of this relation. Marx wrote in his economic and philosophical writings in 1844: "man is alive with nature, that is, nature is his statue". Therefore, if man wants to survive, he should continuously talk to nature". The saying that physical and spiritual life of man ties with nature means nothing but the fact that nature is in connection with him, and man is part of nature (Marks, 1998).

In the book Capital, Marx wrote that "further freedom of man is subject to the fact that socialized men, correlated producers, intellectually adjust their relation with nature and jointly control it instead of letting it dominate them as a blind power (Marks, 2007).

Having underlined the necessity of protection of the earth for next generation, Marx wrote "from social perspective with higher economic shape, private ownership by individuals over the earth is as irrational as the private ownership of a man by another man. Even, the whole society, a nation, or all the societies in combination are not the owner of the earth. They only occupy and use it and should hand it over to next generations as their ancestors did" (Foster, 2003).

Nowadays, the attitude of the radical advocates of the environmental protection assumes that global destruction of environment plays a vital role in the last game of capitalism. For the first time in the human history, we face the environmental survival on a global scale, about which the thinkers of Nineteenth Century, especially Marx and Engels, had no perception. The necessity of serious confrontation with modernity should be accepted and then revolutionized. Otherwise, the destruction of the living world that we know is inevitable. And in this work, the colossal mass of humanity loses nothing but its chains, but save a planet.

But second opinion, which was expressed on the environment, is of celestial and valuable approach and talking about nature is considered as deposit. Like other religions, Islam underlines the same issue.

Islam's view on the environment

The issue of environment is not the issue of today and is underlined in the human history. As nature and terrestrial world is the birthplace and lap of human, it is always honored by religions and its deference is emphasized. Tree planting is recommended in Islam, Christianity, Hebraism, Zoroaster, Buddhism and many other religions. Even some days in a year are allocated to tree planting and celebrated. In Buddhism, everyone should plant a tree every several years and take care of it until it becomes strong. In all divine and great religions,

cleanliness, purity and lack of pollution are considered part of religious duties (Yazdi and Hossein, 1997).

Although at the commencement of Islam, the issue of environment was not identified as it is today; in the Holy Koran as the most important source of this religion, there are a great many teachings and hints, based on which contemporary Islamic orators present their argumentations. In addition, there are some themes on Islamic environmental approach in the prophet's tradition. Islamic teachings imply the fact that this religion includes a collection of values whose observance guarantees the universe evolution trend and human. This system includes the use of resources, manner of relation between human and nature and most importantly the quality of the relation between human and God. In Islamic belief, the relation between individual and environment is controlled by some ethical regulations. These regulations arise from creation of man by God and the role being entrusted to him in the earth. The world including all things therein was created by God and human is substantial part of divine balanced creation. Yet, the role of man is not limited to enjoyment, use and profit from surrounding environment (Hadadi, 2008).

The most important objective of creation is God thralldom. In order to achieve this objective, determination of the relation between man and environment is necessary, because man is interacting with his own environment. From Islamic perspective, the main stages of this relation includes perfection, identification of nature and land improvement, that is to say, the objective of contact with nature and the use of elements and materials therein for deeds and activities should be centralized on their perfection. This partial perfection is based on identification of components and their relations and the land improvement should be included in the execution method (Aminzadeh, 2003).

From the perspective of Islamic thinkers, natural elements maintain themselves from the viewpoint of Holy Koran: 'any existence moves within its special existential system, and if it deviates from the specified line determined by other determinants, it will result in their system disorder. At the same time, other elements of the universe seek to adjust the work of this existent and make it compatible with them and dispel the evil from them. It is much better if this element of existence that has deviated comes to stamina, otherwise the crushing means of nature and descending disasters and catastrophes will trample it. And it is one of the general honors of the nature' (Nasr, 1998).

The issue of God's caliph on the earth

Theism Theory is the primary principle of Islamic Ideology. Theism is a framework for Muslims' beliefs, and such a framework influences his/her view and effort. From theism viewpoint, everything is the sign of God and a witness to its existence. The whole world has been the

creature of the divine will and created for a divine objective.

Man is one of these creatures that is God's caliph and free to use such sources. Man is caliph because God blew its spirit into his body.

This is also stated in the Holy Bible of Christians and has brought about some incorrect perceptions on the part of some western thinkers to the extent that Linn White believes that historical roots of the occurred environmental crisis results from the attitude of Christian and Jewish Religions, whose disciples deem nature under man's domination. And considering the fact that they deem man as God's caliph on the earth, they deem any interference with nature as permissible. White was of the opinion that the look of religion to nature is the main crisis factor (Comstock, 1997).

Of course, religions have been accompanying man for millenniums, but White did not pay attention to the fact that the environment crisis has happened during the new civilization era. Although White's theory is wrong to some extent, it has resulted in some attempts in intellectual, ethical, philosophical and knowledge approaches towards the environment, and it is of importance from this viewpoint. Although White addressed the theory of God's Caliph in Holy Bible and Torah, prophecy dynasty and divine religions are not included in a dynasty. Although some differences addressing all paths in fact lead to one destination and the final objective is to approach God. For this purpose, such a mistake can be replied from the viewpoint of Islam and through referral to Koran. As mentioned earlier, Koran states this point. Yet God's caliph on the earth does not mean the permission of corruption on the earth. The question by angels from God can be mentioned here. Angels asked God, "did you create an existence on the earth to do vice and bloodshed on the earth?" God answered, " I know what you do not know".

God's caliph is the symbol of divine attributes; thanks to God's clemency and proportionate to its science and wisdom, it has wise, clement and scientific behavior in interaction with all things. Even, he finds out the meaning that if he, as God's caliph, follows his existential perfection, all things and existent hymn by worshiping him. In Surah Sad, the harmony of nature and perfect man is addressed,

We let him occupy the mountains so that he prays all days and nights and ask the birds to come together before him and everyone comes to his court from all direction

In this Koran-related look, the perfect man is the Imam of the whole nature for praising God and knowledge of the same. That is to say, his pontificate applies to all things and existences. On the other hand, the theosophical view considers man as the compressed version of the universe and the mirror of all things for the man is the comprehensive universe or the symbol of all divine names. From behind such view towards nature

and the universe, holiness of nature appears as the divine symbol (Nasr, 2003).

From among all creatures, human is unique, and in the meantime, what distinguishes him from other creatures is acceptance of divine deposit, which is presented to him and other creatures has refrained from doing so.

Although such a big deposit brings about some possibilities and freedoms as well as responsibilities for him, the depository is anyway expected to fulfill his responsibilities very well. Man has a very heavy deposit with himself and when somebody is entrusted with a big deposit, some great responsibilities are expected from him. Therefore, man is authorized to make use of deposit at any time if he observes two important points, that is, fulfillment of responsibility in the best possible way and glorification of the divine deposit.

Nature is considered not anything but a deposit for man. And simultaneous with obtainment of divine virtue, man is entitled to dominance without facing any resistance or war. Yet man should not abuse his power, capabilities, aptitudes and rights without considering his responsibility as regards honesty. In the meantime, the role of religion is to guide human to fulfill such honesty. Control of affairs and protection of nature, natural resources and other creatures of God constitute part of this divine deposit and human should prove that he not only as a depositor but also as a caliph takes care of such deposit (Nasr, 1968).

Human is God's caliph and successor on the earth and the honor of all creatures in the universe. Yet, such a caliphate does not mean the exploitation of natural resources and other creatures, because, his virtue stops him from conducting inhuman and hideous acts about the environment against God's will.

In Islamic ideology, the relation between human and nature should be similar to a just legislator and his citizens. Any abuse of power would shift man from a just leader to an opinionated tyrant. And the result of tyranny is nothing but rebel against tyrant. This is exactly what happens between tyrant human and aggrieved nature (Samani, 2007).

Man should try his best to protect the deposit and hand it over to his progenies. Therefore, whatever is made available to human is God's gift. God's mercy applies to all men and therefore justice should be administered in this regard so that all men enjoy God's mercy.

According to divine signs, the creation process of all existences should be harmonious and placed within the framework of justice. In the universe system, justice means that everything should be placed at their appropriate places. On the one hand, in order to protect this pillar of the universe, the Almighty has asked man to do justice and has sent its prophets for the same reason. And as the rules of Islam are universal and perpetual and apply to the men who have not been born yet. Enjoyment of natural blessings is not peculiar to a special generation, that is, in addition to intra-generation justice,

intergeneration justice has its status as well. Therefore, any use of natural resources that leads to their destruction or the environmental pollution and causes difficulty in the life of other men (including existing or future human) is forbidden.

DISCUSSION AND CONCLUSION

Nature has long drawn the man's attention; and philosophers and religious or non-religious thinkers have expressed their ideas in this regard, and some of them such as naturalists begin to learn from nature. Yet, the environment as its contemporary meaning and the crisis resulted from it is the product of modern and industrial era. Anyway, such a crisis has caused philosophers to pay attention to the environment and each of them looks for a way to confront it. In the meantime, Islam as the most complete divine religion looks at the environment from non-material aspect. In Islam, the environment, nature and other creatures are considered divine deposit and protection of them is construed as honesty. And continuation of it lies with the observance of justice for next generations. And contrary to Marxism, Islam is not seeking to dominate nature and does not underline the advantages of a special sector.

For Muslims, the phenomena of nature are nothing but signs of God. Islam refrains from considering nature as anything but the signs of God. The great scientists, philosophers and orators of Islam contribute to this ideology. Islam never paves the way for the advent of the idea of Promote Man, that is, a man free from any responsibilities towards the whole world, holinesses, God as ultimate truth and nature.

The man, who is his own master and runs the world, dominates it as he wishes is called Promote. The idea of Promote Human has been never embodied in Islam. In Islam, the main perception of human is God's caliph and surrendering to God's will. What Islam avoids at any cost is the Promote Human Idea that breaks the existence chains and declares its independence from God and the world.

There is a considerable difference between the issue of God's caliph in Islam and the approach being addressed in the modern era.

There are some coordination and equilibrium between Islamic man in the place of God's caliph and nature. This is obviously stated in Koran and it can be seen in the civilization that resulted from Koran's message. Koran continuously refers to the world of nature and the Koran revelation, which states man and the universe form a dual unity from Islamic perspective, is addressed (Nasr, 2009).

In fact, the reason for such dominating approach over the environment belongs to industrial age and the view of the bold man, which is exactly against the spiritual tradition that considers the man as God's caliph on the

earth. Given such a dangerous crisis, the time when nature was of help to man has passed. Such an attitude first goes away from revelation, withholds itself from heavens, and finally loses the earth at the peak of civilization and its technological consequences. Now, man is in need for a new vision on nature, a vision that prevent vice and destruction (Asghari, 2009).

On the other hand, the man of new civilization era has left the centralization of theism considering its secular and humanist structure. Such a disruption negates the identification of human's status in the universe, widens the gap between human and any sublime element and hinders any spiritual perception of the universe, and its civilized embodiment as regards nature is non-realization of its significance, destruction and creation of crisis in the environment. Relying on "human orientation", this approach haughtily causes avidity and avarice in human and underlines the maximized exploitation. Finally it takes the sense of "influence on intrinsic meanings of phenomena" from human. Therefore, given the contemporary crisis, which results from the combination of human orientation of new civilization, one can find out that "nowadays, it is impossible to neglect man's spiritual health and nature's spiritual importance (Nasr, 2003).

Propositions

1. Study of different religions and their relations with the environment
 2. Analysis of the philosophical principles of environmental training especially from axiological viewpoint
 3. Study of the philosophical views of individuals who are active in the field of environment, such as Arene Naes, John Stewart Mill, Paul Tylor, Holmes Rolleston and other philosophers of the environment
 4. Comparative study of environmental education in different countries
 5. Study of Islamic philosophy and its relation with nature and environment
 6. Study of the environmental education methods in Islamic teachings (Koran and Tradition)
 7. Comparison between Abraham-based religions concerning the confrontation with nature and environmental protection
 8. Study of ethics in different philosophical schools and their attitudes towards environmental ethics
 9. Study of the comments of non-divine religions, Buddhism, Hinduism, Shinto etc on environmental protection
- Determination of the role of ideologies and political inclinations in environmental protection

Limitations

1. The subject of research and its essence, which is a new subject as regards the environment and philosophy

2. There was no appropriate research background on this subject
3. The experts and scholars who exclusively deal with environmental philosophy were not available
4. In the country, there is not the field of environmental philosophy and the relevant fields only deal with the specialized subjects of environmental protection
5. Limited access to foreign researches with the subjects similar to that of present research

REFERENCES

- Aminzadeh B (2003). Religious and Environment worldview; an introduction to Islam Attitude to Nature. *J. Environ. Stud.* No. 30.
- Asghar MF (1994). Environment in Islam, Tehran, Tehran University, Faculty of Nature Resources, Thesis of Master's Degree of in the field of Natural Recourses Engineering Majoring Environment.
- Asghari SA (2009). Ethics, Theosophy and Environment.
- Ball T, Richard D (2005). Political Ideologies and Democratic Ideal, (Translation Roya Montazemi), Tehran: Peyk Bahar Publication.
- Baspers K (1976). Spinoza: Phylosophy, theologies and politics (Latifi M.), Theran, Tarh-e-Now Publication
- Berman M (1994). Marks, Modernism and Modernization, (Translation Yousef Ali Abazari), Philosophy and Word Magazine No.3.
- Comstock GL (1997). Theism and Environmental Ethics, Phillip LQ and Charles T (eds.), A Companion to Philosophy of Religion Blackwell Publishers.
- Durant WJ (2006). History of Philosophy, (Translation Abbas Zaryab Khoei), Tehran: Sciences and Cultural Publications.
- Ensha'allah R (2008). Religion, Ethics and Environment, Etelaat and Hekmat Monthly, No. 3.
- Foster BJ (2003). Marks Ecology; Materialism and Nature, (Translation Aliakbar Masoum Beigi), Tehran: Other Publications.
- Hadadi M (2008). Principles of Environmental Ethics in Religions, <http://www.ettelaathekmatvamarefat.com>.
- Hafiznia M (2006). An Introduction to Research Method in Human Sciences, Tehran: Samt Publications.
- Marks K (1998). Handwriting of Economical-Philosophy 1844, (Translation Hassan Mortazavi), Tehran: Agah Publication.
- Marks K (2007). Capital, (Translation Hassan Mortazavi), first volume, Tehran: Agah Publication.
- Mehr F (2005). New View from Old Religion (Philosophy Zoroaster).
- Nasr SH (1968). The Encounter of Man and Nature, Georg Allen and Unwin Ltd.
- Nasr SH (1998). The views of Islamic thinkers on nature, Tehran: Kharazmi Publication.
- Nasr SH (2003). The need for holy science (H. Miandari), Tehran, Taha Publication.
- Nasr SH (2009). Religion and environmental crisis (M. Shanehchi) <http://www.hawzah.net/Per/Magazine/NN/017/nn01708.asp>.
- Pupkin R-Ch, Stroll A (1996). Contemporary Metaphysics and Philosophy, (Translation Jalaleddin Mojtabavi), Tehran: Cultural Studies and Human Sciences Research Center).
- Pupkin RCh, Stroll A (2007). Generalities of Philosophy, (Translation Jalaleddin Mojtabavi), Tehran: Hekmat Publications.
- Sadegh AL (1997). Principles of Environmental Protection in Islam, Tehran: Tarbiat Modaress University, Faculty of Natural Resources, Thesis of Master's Degree in the field of Natural Recourses Engineering Majoring Environment.
- Samani MS (2007). Islam and environment <http://www.magiran.com/npview.asp>.
- Sarmad Z, Bazargan A, Hejazi E (2004). Research Methods in Behavioral Sciences, Tehran: Agah Publications.
- Soltani K (1991). City Ecology from Environment Point of View, Abadi Magazine, First Year, No.3.
- UNESCO, Scientific, technical and occupational Education Department (1991). International environmental education (Broomand F.), Tehran: National Commission of UNESCO in Iran.

Yazdi P, Hossein M (1997). Importance of Environment, Quarterly of Geographical Researches, No. 36.