



THE JURISPRUDENCE OF ENVIRONMENTAL PROTECTION: AN INQUIRY INTO THE MORAL FOUNDATIONS
OF GLOBAL ENVIRONMENTAL GOVERNANCE AND ITS IMPLICATIONS

Author Name: Ahmed Kheir Osman^(a)

Co-Author: Olugbenga Oke-Samuel Ph.D. ^(b)

^(a). Universitas Islam Sultan Agung- Unissula , Indonesia - ahmedkheirosj@gmail.com

^(b). Faculty of Law, Adekunle Ajasin University Nigeria

ABSTRACT

The paper is a contribution to environmental jurisprudence. It affirms the existence of a universal morality which is centred on the need to protect the environment. Common grounds on the need to maintain the intrinsic worth and values of the environment are explored. The perspectives of major religions, cultural practices, conservationists, international bodies, governments and other relevant role players in environmental protection are examined. Contemporary issues in environmental protection and climate change like plastic pollution, environmental justice, the Paris agreement, and the rise of courts across the globe in environmental protection are discussed. The paper finds that some of the initiatives on securing the global environment are already yielding results. It identifies innovative legislations, emerging decisions from the court rooms and the increased awareness and actions by organizations, communities and individuals as measures reflecting the morality. The paper acknowledges the need for and proposes greater action towards compelling a more proactive commitment on the part of the developed countries in the implementation of the different agreements on environmental protection and climate change

ARTICLE INFORMATION

Keywords

Environmental Protection Universal Morality Environmental justice.

Cite This Article (APA)

Osman A. K. & Olugbenga O. S. (2025) The Jurisprudence Of Environmental Protection: An Inquiry Into The Moral Foundations Of Global Environmental Governance And Its Implications 1(1) 1-26.
<https://doi.org/10.69612/upujsd-2025-11-002>

INTRODUCTION

More than two decades after the Stockholm conference, environmental issues remain a real concern to humanity and governments across the world. The drive towards improvement in trade and economic activities among nations is often accompanied by different nagging consequences; particularly where protection of environment is not factored into economic development or the means and methods of production. The result is degradation of the environment, and at the global level, one of the consequences is the damning reality of climate change.

Degradation may have short, direct or indirect- long term effect on the health, rights, and livelihood of the people in the local community, within a region or globally. In some cases, catastrophic impacts have been recorded on larger environments like the year 2010 oil spill in the Gulf of Mexico, the Chernobyl disaster in the old USSR and the Bhopal tragedy in India. In some jurisdictions, the extent of the degradation of the environment have led to aggressive or violent protests, and sustained campaigns against violation of people's fundamental and environmental rights.

Huge financial resources are known to have been expended on mitigating environmental problems. For instance, in 2005, a chemical factory in Jilin, China released massive quantities of benzene into the Songhua River, forcing Chinese authority to cut off public supplies of drinking water for days to the town of Harbin with nearly 4 million inhabitants (Fu *et al.*, 2008). 'This later became a major international incident as the spill approached China's border with Russia. The Chinese government had to commit more than \$1 billion USD to clean contamination of the river and further development of its environmental agencies' (Fu *et al.*, 2008).

The sum of US\$470 million was paid as compensation to the Indian government on behalf of the 500000 claimants to the money in respect of the Bhopal tragedy.

Additionally, the reality of the menace of climate change is dawning on mankind, human mismanagement of the natural environment has not only made the earth warmer than anticipated, but "is already jeopardizing the livelihood of the poor across the world" (Schubert *et al.*, 2007). Mankind and even other species on earth now live with adaptation and mitigation measures as the impact of climate change is expected to be more life threatening particularly, in the developing world in the next decade (Schubert *et al.*, 2007). Already, colossal resources are being channeled towards coping with the effects of climate change.

Above situations and many other circumstances of man are therefore compelling a move beyond rhetoric towards a reassessment of measures for managing the environment. The paper highlights the consensus on environmental protection as a value and argues for a more effective application of the value.

ENVIRONMENTAL PROTECTION AS A UNIVERSAL MORALITY

Environmental protection as a value is common to mankind. There is a universal morality to protect the environment; this has been demonstrated over the age at different unit and levels of the society; from the small family unit through communities, provinces, nations, regions and up to global level, mankind has acted evidently in favor of environmental protection. This morality manifests in international treaties, countries domestic laws and policies, religious and cultural practices, environmental movements and actions of different nation states in their domestic affairs and international relations.

Universal Morality

Philosophers like Hare are in agreement about all systems treating certain moral terms alike in an evaluative sense (Hare and Richard, 2002). Noam Chomsky state that:

... one of the, maybe the most, elementary of moral principles is that of universality, that is, if something's right for me, it's right for you; if it's wrong for you, it's wrong for me. Any moral code that is even worth looking at has that at its core somehow. (Noam, 2010)

Kennedy (2010) writing along this line of thinking is of the opinion that 'to protect nature is to follow a moral path'. These arguments impose responsibilities on every man to be his neighbour's keeper and protect the environment. This responsibility, according to Cregan 'stems solely from how our actions would and do affect others'.

Different cultures, philosophies and religious practices are in agreement with environmental protection and in particular about the unity of nature and humans.

Religion and Environment

Most faith or religious doctrines across the world not only support environmental protection, but have respect for nature as doctrines, they treat environment, the earth in particular as sacred and in some, the art of nature worship as an integral part of faith (Verma, 2010). These moral rules and values act as guides to human beings in their relationship and dealings with the environment.

Realising the important place of religion in environmental protection, the Harvard Project on Religion and Ecology in 1998 embarked on a three-year project. In its finding, the project called for greater participation of the world's religions in helping to solve the global ecological crises.

A 2004 survey across major religions in the United States showed that 55 to 70 percent of respondents across major religions were in support of 'strong regulation to protect the environment even at the risk of losing their jobs or higher prices for goods'.

The ancestors, according to the Dalai Lama, viewed the earth as rich and bountiful. The Dalai Lama acknowledges the crisis in the environment as “destruction of nature and natural resources’ which emanates ‘out of ignorance, greed and lack of respect for the earth’s living things’. According to him, “there is a universal responsibility to have feelings for others... all beings want the same thing that we want; this is the way to achieve a true understanding unfettered by artificial consideration.” The Dalai Lama instructs that: ‘Just as we should cultivate gentle and peaceful relations with our fellow human beings, we should also extend that same kind of attitude towards the natural environment. Morally speaking, we should be concerned for our whole environment’.

Buddhism as a religion and philosophy is dominant in the eastern world in countries like India, China, Korea, Japan, central and South East Asia in general where it influences the people’s life and affairs. One of the cardinal doctrines of Buddhism is that a devotee must overcome desires for pleasure and pursue simple living.

The famous sermon on Buddhism by the son of Emperor Asoka recorded in the ancient Buddhist chronicles is a clear statement on the position of Buddhism on environmental protection. In the sermon, he declared that: ‘the birds of the air and the beasts have as equal a right to live and move about in any part of the land as thou. The land belongs to the people and all living beings; thou art only the guardian of it.’

Buddhism’s teaching of austere living is a great impetus to environmental protection, since uncontrolled and unsustainable production is a bane of environment. Producing what is not essential to living just for affluence purpose is a clear affront to the principle of sustainable development.

Hinduism. Hinduism has a very strong ecological doctrine. Fundamental to Hinduism is the teaching that God- the Brahman, is in everything around and that these living creatures and other organic things on earth are sustained by divine forces. It therefore teaches harmony with and respect for nature in addition to the sanctity of life. Hinduism preaches that human being does not have control over all creatures; it’s only God the creator that can control them. It emphasizes the sacredness of God’s creations, so mankind must not damage other creatures without justification (Dwivedi, 1993). Hinduism belief that a person may come back after death as animal or bird. This explains the need to respect other species in the environment. The highest worshipper of God according to the Bhagavata – purana loves God by loving the beings. The case system which is associated with Hinduism

Christianity. That man has dominion over the resources of the earth is never in dispute; this right is however expected to be exercised in Christianity in line with several duties and obligations contained in the holy bible; among which is according to Genesis is a duty to ‘preserve the earth’.

Right from the beginning of creation, God's love for nature is revealed in the book of Genesis by his 'planting a garden eastward in Eden' and 'putting a man whom He formed' in the garden. The clear mandate of man in 'the garden' was to 'tend and keep the garden'. This passage imposes a duty and obligations on Christians as gardeners or custodians to preserve the environment, particularly the wild life. Man's stewardship in the environment is God's own way of establishing his control and influence on his creations. Since man was created in God's image, man is the only creation that can feel and understand God's concern over other creatures on the earth. It is therefore the position of Christianity that man's "dominion" over the earth is a position of trust, since he is expected to account for all his deeds to God.

God's love and concerns for other creations in the environment are demonstrated through different injunctions in the Holy bible. For instance, in chapter 22 of the book of Deuteronomy, the Bible states that:

If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young ones or eggs, you shall not take the mother with the young; you shall surely let the mother go...

Equally, the bible contains different reasons why God created the earth (environment) which presupposes adequate care and protection by man as the steward. Some of these are identified (Bergstrom, 2018) as; the need to meet man's basic needs as contain in Genesis 2:16 – "of every tree of the garden you may freely eat", and to glorify God – 'For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made...'.

The Catholic Pontiff Pope Benedict the IX at a Vatican Conference on climate change expressed this morality when he urged bishops, scientists and politicians ... to 'respect creation' while 'focusing on the needs of sustainable development' (Vidal and Kington, 2007).

Islam. Islamic religion is one of the most popular religions on earth. Though it originated from the Arabia in the Middle East, it has followers in nearly all the countries of the world.

Adherents of Islamic religion called the Muslims believe that Allah is the only God, the creator, sustainer and restorer of the world. The holy book of Islam, Quran is not only a religious book but legal code to every Muslim.

Islamic religion has a strong teaching on environmental protection. According to Izzi Deen (Izzi, 2010), Environmental ethics in Islam is based on legal foundation – the Sharia 'which is hold to be formulated by God', and 'human nature – which was imparted unto man at creation'. While natural instincts from 'God which enables man to distinguish between evil and good' should ordinarily guide man in his activities in the environment, Izzi Deen is of the opinion that because of external influences and corruption, ethical

conscience alone cannot define the correct attitude to the environment and other problems hence the Islamic legal codes which were founded by messengers of God.

A Muslim like any other human may escape human laws in his dealings with the environment, but he cannot escape the watchful eyes of the divine warden.

Since God is the creator of all things, Islam dictates that man in enjoying the benefits of God's creations must 'preserve, protect and promote their fellow creations'. God frowns at wastage and willful destruction of resources, the current spate of over exploitation and unsustainable means of development which has occasioned environmental disasters in different parts of the world in the oil producing areas cannot be justified under Islam.

In Surah 7:31. Allah said: 'O children of Adam! Look to your adornment at every place of worship and eat and drink, but be not prodigal Lo He loveth not the prodigals'

The drinking and eating in the above passage according to Izzi Deen refer to the utilization of resources. This, from the injunction, is subject to control.

The root of environmental sustainability in Islam can be traced to the position of Islam that life is maintained with due balance in everything. In all, man is just a maintainer of the earth under Islam, he does not have sovereign control, since the provisions on earth were not made for him alone, Gods provision in the earth are meant for even the animals around man in the environment. This is made clear in Surah 79: 30 -33. "And after that He spread the earth and produced there from water thereof and the pasture thereof, and He made fast hills a provision for you and for your cattle".

Traditional - Native People and Environment

Local people have values, knowledge and practices that are crucial to environmental management. Some of these are however not in the formal setting of environmental governance as they are either in customary norms or oral tradition, and typically unwritten.

Awareness about environment has been elevated to its peak in modern time; however, it is important to acknowledge that environmental protection historically began with nature conservation. In most local communities across the world, communities through indigenous knowledge and beliefs regulate interaction of their members with nature. According to Pember (2008)

...the traditional and native people hold the view that '...the land, water, and wildlife are members of the community with equal standing to humans, they warrant the care that we would extend to other members of the family'.

The Bolivian foreign minister as a solution to the climate crisis claims that developments in terms of western world 'creates considerable imbalances and a million problems' which he said can be solved by indigenous people. According to him, the indigenous Andean of Bolivia believes that:

... everything in the planet forms part of a big family. We are being fed with the milk from Mother Nature, water. All animals feed with the milk of Mother Nature ... as do plants, that's the reason why we work so as not to produce imbalances, we work towards harmony between plants, people, animals, we work for the balance of the planet. We have values and principles, which have survived more than 500 years. Among these values we could mention the *tama*. The *tama* means big family, we all belong to a big family, and there is another value, there is another principle called *la tumpa*. *La tumpa* tells us that there must be a compulsory control among all of us.

In Indigenous Nigerian and South African societies, there is a close affinity between the local people and nature. In most local communities, forests are conserved for different reasons. These include reservation as habitats for the ancestors or for medicinal purpose, hence they are forbidden from activities like hunting or felling of trees. Transgression of such rules is usually met with serious sanctions. In some areas in the Ilaje part of Ondo State in Nigeria, fishing is restricted to certain rivers or waters. In Idanre in Ondo State, Nigeria, one traditional method of conserving Bat as specie of animal is that the king decides periodically when people of the community may hunt Bat in the kingdom. The hunting expedition holds during the annual Usen festival. After the festival, a prohibition is placed by the king and it becomes a taboo for anybody to go to the hills to hunt the animal.

A clear outcome of practices like this is the sustainability of certain species of plants and animals in the affected environments.

ENVIRONMENTAL MOVEMENTS

Environmental movements have been defined across the age by different activities and concerns for the protection and preservation of the environment by different groups, individuals, non - governmental, governmental and international bodies. The mode of operation of environmental movements has been to influence societies, governments, bodies, policy makers, business owners and other users of the environment.

While some environmental movements are organised as political parties, most are non- governmental organisations.

Environmental organisations promote this moral through the use of mechanisms like scientific research, public education, political advocacy, and hands-on environmental protection, preservation, and restoration.

To achieve their goals these bodies operate through the media, putting pressure on government, resorting to the justice system and influencing public opinion. While agitations for the protection of the environment from time immemorial are global, the pivotal role of the United States environmental movements make a study of the promotion of this moral through the emergence and growth of US environmental movements a necessity for this paper.

The growth of movement for the regulation of the conduct of man in his relationship with the environment in the United States is important here because of the role of the United States in blazing the trail in environmental protection and law making. In particular, the Clean Air Act of the United States is the first attempt in modern law making to regulate the atmosphere. This therefore demands an insight into the emergence and metamorphosis of the subject – environment in its cradle.

Environmental activism in the United States is usually categorised into two eras: the conservation and environmental movements.

Pioneered by elites, the conservation movement was more of advocacy for preserving specific aspects of nature for aesthetic and practical purposes like recreation.

While it is generally believed that environmental protection as a field is a recent development, developments in the US point to the fact that the root lies in the past activities of different individuals and groups. To elucidate this argument, Jedediah contends that the early environmentalists or at best naturalists may not have the language 'environment' to describe their crusade, but that later events and developments identified the activities of these groups as pioneering work in environmentalism (Purdy, 2009).

Beyond traditional practices in environmental protection in time immemorial, the account of the work of Henry Thoreau signaled the beginning of an era of the emergence of an army whose task was to push for man to discover the unique values of the earth.

The works of John James Audubon, Ralph Waldo Emerson, and Henry David Thoreau have been credited with laying the foundation for conservation movements which was the first focus of environmental activism. Their writings were primarily on protecting nature and conservation of natural resources.

In particular, Henry Thoreau's activities and writings can be said to have provided the spiritual and literary foundation for environmental movements in the United States. Thoreau's major work "the Walden" regarded as America's famous tribute to the harmony of humanity and nature chronicled his experiential living with nature in the wilderness; of particular importance is his two years sojourn between 1845 and 1847 in the Walden Pond, Massachusetts. Thoreau's pioneering work in nature writing greatly influenced the subsequent work of John Muir who was prominent as a US forest conservation advocate.

His position is that American industrial practices were leading to 'waste and despoilment of economic development' and that the worst was yet to come.

John Muir's apparent romance with nature and the wilderness spurred an 'evangelical awakening' that led to different campaigns and movements in environmental activities, even years and decades after his death.

Muir's writings introduced new perspectives and ideas about the importance of land and natural environment. Long before conservation movements, Muir wrote about the depletion of the natural resources in the United States. This made readers to appreciate the beauty of the American landscapes and the importance of nature. His work evoked a passionate attachment to nature and the natural environment in the American society. Jedediah described his work as 'providing something new' (Purdy, 2009) and 'a manual for experience of a certain type (Purdy, 2009)' pointed to 'a precise, appreciative, even reverent way of seeing the land...' (Purdy, 2009); and 'a register of overwhelming yet exquisite emotional response, with a benign moral interpretation already latent in it' (Purdy, 2009).

His work was greatly influenced by the writings of philosophers like Emerson Waldo and Williams Wordsworth who both believed 'that a single, benign ordering principle underlay all reality and expressed itself in the patterns of both world and mind'. John Muir's greatest legacy to environmentalism was the formation of Sierra Club in 1892.

John Muir's work wielded much influence on the United States government in the protection of some wildernesses (Reynolds, 2009).

Environmental activities of this era manifested through formation of clubs and societies to promote recreational and outdoor activities like establishment of parks, wilderness expedition, hiking and bird watching, among others. The Audubon society founded by George Bird Grinnell was formed primarily for the protection of plumage birds from the millinery industry and the protection of certain game birds from unregulated sport hunting.

1960s America witnessed the repackaging of environmental concern from land and natural environment-focused campaign, as different issues and actors emerged to herald the birth of a new movement. For instance, the vociferous write ups of publications like Time Magazine, The New York Times, among others joined other actors in the campaign against man's irreversible obsession with technology and its attendant negative impact on the environment. In one of its features, Time magazines chronicled the different ways in which man's technological advancement has impacted the environment, describing man as 'the dirtiest animal' who must learn that he can no longer afford to vent smoke casually into the sky and sewage into the rivers as he did in an earlier day when vast reserves of pure air and water easily diluted the pollutants. The publication nostalgically recalled the pre technology age when natural decay was a 'vital process that

balances life in the natural world'. It strongly canvassed that man 'should strive to parallel natural decay by recycling-reusing as much waste as possible'.

While ruling out the possibility of attempting to 'take nature back to its pristine purity', the publication identified environmental awareness among the populace and its integration into the curriculum of colleges and schools as a way to address the reality of environmental degradation. One major actor whose work is seen as a watershed in environmental activism is Rachael Carson, a marine-biologist. Published in 1962, Carson's book 'Silent Spring' created awareness about the effect of the use of chemicals particularly in agriculture and other human activities on the health of human and other species in the environment. Carson's work generated different debates and reactions, and eventually got the attention of the US government under the Kennedy presidency, which ordered investigation into the issues raised by the book. Her work compelled environmentalists to consider the scientific and ecological basis of environmental degradation, the ongoing research about Persistent Organic Pollutants and the bio-degradability and mobility of pesticides is attributed to the publication of Silent Spring (Martin, 2001). Her work ultimately led to the banning of DDT and restriction on the use of other hazardous chemicals.

1970s marked the height of environmental awareness in the United States. The question around this period was not whether environment should be protected, but about the means and the appropriate policy.

Environment by this era had become a baby of all. According to Kean (2000), the National Environmental Policy Act Bill was sponsored by Senator Henry Jackson of the State of Washington and when passed into law, it was signed by President Richard Nixon, who both belonged to different political divide.

The unity of purpose towards environmental protection in the era has been attributed to the "universality of concern for environment" (kean, 2000). Kean's opinion is that "caring for homeland is not a partisan issue" (kean, 2000), that "it requires concern from Americans of every political persuasion" (kean, 2000). According to him, "after all, protection of the soil, air and water that Americans use is more truly 'national defense' than most major weapons systems" (kean, 2000).

Two major significant developments influenced environmental movements in the era (kean, 2000), the first was that the federal government of the United States took the lead by promulgating the National Environmental Policy Act (NEPA), and the second was the convocation of the Earth day in the United States.

National Environmental Policy Act institutionalises environmental protection as a policy in all federal government undertakings in the United States.

Rights of Nature

As far back as 1972, the Sierra Club attempted to move the United States Supreme Court in the case of *Sierra Club v Morton* to grant recognition to the right of nature as a measure to promote conservation of the natural environment. This effort and that of Christopher Stone who authored the book 'Should Trees Have Standing' were however unable to persuade the US Supreme

Court. However, years after the 'Rights of Nature' has been given recognition in countries like Ecuador, Bolivia and to some extent in New Zealand. The right of nature embodies right of nature in the different forms 'to exist, persist, maintain and regenerate its vital cycles, structures, functions and its processes in evolution'. Under the Bolivian Constitution of 2009 the *Buen Vivir* (the good way of living) principle was adopted to guide the state in its actions on environment and related issues. Subsequently the Law of Mother Earth, The Rights of Our Planet – A Vision from Bolivia was enacted in 2010, it was later revised in 2012.

ENVIRONMENTAL MORALITY AT INTERNATIONAL LEVEL

The gathering of world leaders in Stockholm in 1972, described as the first largest gathering of world leaders remains the first attempt at formalising the morality of environmental protection and institutionalising environmental governance at the global level. The Stockholm conference was attended by representatives from 113 States (Stokke, 2003) in addition to delegates from international organisations. The conference was informed by different factors but the most motivating factor was for the conference "to serve as a practical means to encourage and to provide guidelines... to protect and improve the human environment and to remedy and prevent its impairment". Since the conference, there has been growing efforts at addressing global and local environmental problems.

The international environmental morality has since Stockholm crystallised into a global environmental governance system that comprises of "adopted principles, guidelines, action plans, resolutions and declarations" (Adil, 2010) and treaties covering different issues confronting the global environment. Some of these issues are over population, pollution, global warming, acid rain, ozone depletion, climate change, deforestation and loss of biodiversity. These issues contribute immensely to the global environmental problems.

Furthermore, there is noticeable growth in initiatives and activities of the international civil society and business towards protecting the environment. Multinational Corporations and different actors have been compelled through international agreements, domestic legislations and pressures from environmental movements to adopt friendly environmental practices. These measures include investment in environmental sustainability particularly in their areas of operation.

United Nations

The United Nations Organisation has evidently integrated environmental protection and sustainability into its operation. This is apart from brokering different important gatherings where landmark decisions and agreements have been reached on the environment. To promote the morality of environmental protection globally, the United Nations have organised the following conferences: The United Nations Conference on Human Environment; World The United Nations Conference on Environment and Development (UNCED); the Earth Summit; The United Nations Climate Change Conference; the United Nations Conference on Sustainable Development - Rio +12, UN Sustainable Development Summit.

The Stockholm Conference is credited with laying “the foundations of the international system of environmental law” and dictating latter developments in the international community in environmental protection. For instance, the ‘Stockholm Declaration on the Human Environments’, a major document produced at the end of the conference, remains a leading document and reference material on environmental protection at all levels.

Today, at the international level, “there are over 500 international and regional agreements and treaties that are addressing everything from the protection of the ozone layer to the conservation of the oceans and seas.

Equally, the forum provided the platform for the commencement of the intervention of the civil society in environmental issues at global level. A parallel conference of different non- governmental organisations was held simultaneously in the city while the conference of Heads of government was on.

The establishment of the United Nations Environment Programme is one of the highlights of the outcome of the Stockholm conference.

The developments in international and national laws that followed Stockholm have been acknowledged by the Global Judges Symposium as “a sound basis for addressing the major environmental threats of the day”. It is doubtful if there is any country in the world that does not have national environmental laws today.

The Earth Summit in Rio de Janeiro, Brazil in 1992 provided a larger forum after Stockholm for the building of a global consensus on environment and development. Major developments associated with the conference include the signing of the Framework Convention on Climate change and the Convention on Biological Diversity; the release of Agenda 21 to guide the United Nations; Rio Declarations; statement of forest principles and the creation of the Commission on Sustainable Development.

The development of local Agenda 21 process and the United Nations Commission on Sustainable Development’s benchmarking exercise at the conference has been recognized as “encouraging States to provide a more comprehensive account of their own national sustainable development strategies”.

The General Assembly of the United Nations has adopted many resolutions on the state of the global environment UN bodies like United Nations Scientific and Cultural Organization (UNESCO), International Atomic Energy Agency (IAEA), Food and Agriculture Organization (FAO), International Labour Organization (ILO), International Maritime Organization (IMO), United Nations Development Programme (UNDP), and the United Nations Industrial Development Organization (UNIDO) have different programs and standards in place to ensure compliance with principles of environmental protection and sustainability.

International Organisations

The World Bank as an international body play pivotal role in promoting environmental morality. Primarily, its mandate includes “financing of infrastructure facilities such as roads, railways, and power facilities as well as small-scale projects such as providing credits to micro-entrepreneurs and farmers” and “increased emphasis on investments” particularly in developing countries. Environmental protection is fully integrated into the activities and projects of the Bank.

To underscore the importance of environmental protection, the Bank has commissioned different policy and research work on environment in all its operations. By its ‘Operational Directives on Environmental Assessment’ that was released in October 1989, the Bank mandated the integration of the principle of Environmental Impact Assessment for all its projects which may impact on the environment.

The environmental strategy of the Bank approved in 2001 was based on developing countries priorities and centred on improving: (a) the quality of life, that is, people’s health, livelihood and vulnerability - affected by environmental conditions; (b) the quality of growth – by supporting policy, regulatory, and institutional frameworks for sustainable environmental management and by promoting sustainable private development, and (c) protecting the quality of the regional and global commons such as climate change, forests, water resources and biodiversity.

Despite its supposed commitment to integrating environmental protection into its approval mechanisms for approval and funding of major projects, the World Bank is often found not to honour respect, nor act on reports or finding of its inspectorate divisions (Ramachandra, 2019) . The US Supreme Court however has opened the gate for the World Bank to be sued the US for harms caused by its funding of any project that occasions damage to the environment. In the case of *Jam v International Finance Corporation*, the International Finance Corporation (an arm of the World Bank) was dragged to court for funding the Tata Mundra coal fired power plant in the Kutch Mundra coal -fired power plant, by the farming and fishing communities in India, the farmers and the fishermen alleged that their environment was damaged by the project. In its ruling, the Supreme Court held that the immunity held by the World Bank in the US Courts was not absolute from lawsuits (Ramachandra, 2019) .

The implication of this ruling according to Ramachanra and Lennon is that the World Bank no longer enjoy absolute immunity in the United States Courts.

At the international level, the global consensus on environmental morality has translated to the making of different agreements and treaties on different global environmental problems. These treaties cover issues like Atmosphere, freshwater resources, Hazardous substances, Marine environment, Marine living resources, Nature conservation and terrestrial living resources, noise pollution, Nuclear safety and others.

ENVIRONMENTAL MORALITY IN AFRICA (NIGERIA AND SOUTH AFRICA)

African countries have always been part of the various initiatives towards promoting environmental morality. As home to many nations with indigenous and native people, most African societies have strong attachment to nature. The history and cultural practices of most African people in the different rural communities are similar to what is obtainable in indigenous communities in other parts of the world. Environmental morality in Africa is expressed in the communities through religious beliefs that the entire ecosystem are at the root of belief in the Supreme Being. The Supreme Being is the source of everything; including life and the means of supporting life like food, medicine and spiritual powers. In line with the beliefs, different practices are in places which explain why Africa is the storehouse of natural resources for the world.

Colonialism contributed a lot to destruction and degradation of the environment in Africa. The exploitation of Africa natural resources and subsequent industrialisation in different parts of the continent introduced toxic substances and pollution.

South Africa

In South Africa, post-apartheid environmental movements engage civil and political actions to draw awareness to the situations of polluted communities and violations of individual and people's environmental rights. This group is aided by the collapse of apartheid regime and the protective provisions under the Constitution of the Republic of South Africa which guarantees environmental rights of the citizens and other protections under the 1996 Constitution.

The social justice dimension of the environmental movement in South Africa makes the message of environmental protection crusade 'an easy sell' to the people, since every man in the country is conscious of the evil of injustice because of the apartheid regime. It was not difficult to organise people, particularly in areas where communities are confronted with pollution problems from corporations' facilities and decisions on location of facilities. The vulnerable in South Africa is given different platforms to express themselves through activities of organisations like, South Durban Community Environmental Association, Centre for

Environmental Rights, Legal Resources Centre, Earth life Africa and Groundwork - the representative of Friends of the Earth International; an international non-governmental organisation.

These organisations deploy different strategies like environmental education, campaigns, protest, litigation, research, training and periodic release of reports on the environment. Groundwork for instance has a large membership of experts and professionals across the globe. The group provides information through extensive publications of materials on environment and breaches of environmental regulations. Groundwork is equally involved in organizing local communities that are faced with environmental problems to have a platform; an example of this is the South Durban Community Environmental Alliance.

The South African Environmental Justice movement despite its prominence however, does not have a central coordinating body to regulate its activities. The negotiation of a new Constitution for South Africa provided a unique opportunity for the environmental justice movements as the groups were well represented and ultimately succeeded in getting away with a clear provision promoting environmental rights and environmental justice under the constitution.

With the operation of the 1996 Constitution and the extensive work by the different movements and organisations in South Africa, agitation is on the increase against environmental damages from state backed multinational business operations. While there is an unmitigated struggle against environmental justice in the petrochemical hub in South Durban, new and sustained struggles are emerging in different parts of South Africa against other major operators in the mining, petrochemical and other polluting corporations. Issues like noncompliance with environmental laws and standards are generating reactions from activists and the populace. For instance, new facts are emerging about harmful practices by multinational corporations in South Africa. In a recent Human Right Commission's inquiry into the pollution of the Vaal River System, it was revealed that oil giant Sasol of South Africa has not been in compliance with South African environmental protection rules by its consistent disposal of its waste into the Vaal River. According to a whistle blower harmful chemicals were disposed into the river for years.

In Mpumalanga, pollution from coal mines, transport and Eskom's coal – fired power stations has pushed the province to an unenviable position of world number one nitrogen dioxide polluted location across six continents (kekana, 2012).

Nigeria

In Nigeria, the government has institutionalized environmental protection in line with global trends; modern legislations and different institutions are in place at different spheres of government to promote environmental sustainability (Sanni, 2012) . Equally, Nigeria as a member of comity of nations is signatory to different international agreements on climate change.

Movement for environmental protection is more pronounced in the Southern part of the country, particularly in the oil rich Niger Delta area. There has been consistent outcry against environmental degradation and impoverishment of the populations as a result of pollutions from oil operation in the area. It is often difficult to separate the demand for environmental justice in the Niger Delta from the demand for fiscal federalism by oil producing communities in the Niger Delta. Protests against environmental degradation from oil operations began in the 1980s.

The original face of the struggle in the Niger Delta for environmental protection was in the form of demands for compensation by communities for environmental pollution from oil spillages, gas flaring and other environmental damages that are associated with oil operations. Equally, the communities often demand that the government and the companies operating in their neighbourhood live up to their responsibilities towards the host communities. For instance, one of the battle cries of the Ogoni people was that 'the villages have no clean water, little electricity, few telephones, abysmal health care, and no jobs for displaced farmers and fisher persons, and adding insult to injury, face the effects of unrestrained environmental molestation by Shell everyday'.

The struggle however changed with the involvement of Environmental Rights Action, the Nigerian partner of the Friends of the Earth International. Environmental Rights Action work is focused on 'defense of human ecosystem in terms of human rights and to the promotion of environmentally responsible governmental, commercial, community and individual practice in Nigeria through the empowerment of local people'. The group in partnering with the local people embarked on capacity building and sensitization of the local people about their environmental rights. It equally convenes workshops and training for government officials and the private sectors on environmental issues. One important aspect of the work of the group in promoting environmental justice is that it empowers the local people to take cases on environmental issues to court. The peak of its activities in this area was the 2005 Judgement in the case of *Gbemre v Shell Petroleum Development Company Nigeria Limited and Others* (Gbemre, 2005) where the Court in Nigeria decided that gas flaring in the course of oil mining violates the fundamental rights under the Bill of Rights in the Nigerian Constitution (including right to life, dignity of human persons) and environment.

UNENDING ENVIRONMENTAL CHALLENGES AND THE QUEST FOR SECURING THE MORALITY OF ENVIRONMENTAL PROTECTION

While the pursuit of environmental morality at the international system has led to improvement in the quality of the environment, particularly at domestic levels, securing the global environment is still a major challenge for humanity. Current issues that dominate the discourse on environmental protection include; the global climate change, plastic pollution and resource depletion and securing justice for victims of environmental

injustice. As usual, different measures and steps have been adopted some of these issues and measures are raised and discussed below.

Tackling Climate Change

Climate Change Crisis

Climate crisis which is directly linked to environmental problems remain a serious threat to humanity despite the different global initiatives. The impacts of climate change can be found in damaging floods, droughts and food crisis across the world. According to the Guardian (Arthur, 2019) , “extreme weather events claimed about 5000 lives in 2018 and left 29million people in need of humanitarian aid and emergency assistance”. The United Nations Intergovernmental Panel on Climate Change (IPCC) in 2018 issued another warning that unless global warming is kept to ‘a maximum of 1.5 °C within a dozen years’ there would be significant worst cases of risks of drought, floods, extreme heat, and poverty for hundreds of millions”. The reality is that Climate change cannot be eliminated; mankind therefore has been devising ways of managing or mitigating its effects by different measures.

Different initiatives have been taken including the coming into force of many agreements among nations of the world on addressing climate change, principal among which is the United Nations Framework Convention on Climate Change pursuant to which parties have developed different protocols.

The move against climate change is however faced with different challenges; for instance, while many of the industrialised nations are signatories to most international agreements on climate change and environment, most of these countries are still committed to fossils as sources of energy. The G20 countries for instance still power their respective economy with fossil fuels like petrol, coal and others, one of the major sources of climate problems. According to the Brown and Green report released by the Global Partnership Transparency; 82% of the energy in the G20 countries is provided by coal, oil and gas with an annual spending of \$147 billion on subsidies in 2016 Australia, Brazil, Italy, Saudi Arabia and South Africa are identified as having the highest fossil fuel subsidies in 2016. Canada and France are found to be the only G20 countries that generate more income from carbon pricing.

Whatever progress that was made under the Democratic government of Barack Obama in terms of getting United States and other developed countries to lead the global initiatives on climate change has been lost. The Republican regime in the United States has once again given voice to the camp of climate change sceptics across the globe by the ideological stance of the ruling Republican party under President Donald Trump in the United States to back out of global climate change commitments. The “energy first” agenda of Trump’s administration has led to opening up of different parts of the United States for fracking for oil against international consensus. This policy has led to increase in pollution of the environment and climate change

risks. According to Meng (2017) fracking dramatically changes the environment in different ways like “significant input or output of water, air, liquid or solid waste disposals, and the complex chemical components”. It is however not entirely bad news from the fossil dependent nations. Germany as a coal dependent nation has indicated its readiness to close all its 84 coal burning plants by 2038 (Kirschbaum, 2019). This is surely a major policy shift and a boost for renewable energy from a nation that is one of the world’s biggest consumers of coal.

Paris Agreement

The battle against climate change has made a renewal of the commitment of humanity to environmental protection a necessity. Towards addressing Climate change, the Paris Agreement was adopted in 2017 by parties within the United Nations Framework Convention on Climate Change. The agreement represents a major breakthrough in the global efforts at addressing the problem of global environmental degradation and climate change. The focus of the agreement is to deal with greenhouse gas- emissions mitigation, adaptation and finance from year 2020. The agreement has a long term goal of keeping the increase in global average temperature to well below 2 °C above preindustrial levels; and to limit the increase to 1.5°C in order to substantially reduce the risks and effects of climate change.

The importance of the Agreement lies in the fact that for the first-time many nations of the world came together to agree on addressing climate change with elaborate plan to assist developing countries to meet up with their obligations. Furthermore, for the first time, the international morality on the human rights obligations under climate change was recognized in an international agreement.

Global pollution

Global pollution remains a major menace to living quality life in different regions of the world. Air, plastic and other forms of pollution are still ravaging every part of the world.

Different factors like rise in the consumption and living standard and population growth are at the forefront of factors fueling pollution. Human population is projected to reach 10 billion by year 2050 (United Nations, 2019), the growth according to the report will be mainly in the developing countries. The implication of this increase is that the environment will be subjected to more and severe pressure in order to meet human consumptions. This will further generate more pollution, unless adequate measures are put in place.

According to the World Health Organisation, ‘23% of all deaths worldwide – amounting to 12.6 million people in 2012 – are due to environmental causes...’

The major pollution issues now include plastic, waste and air pollutions from fossils. Plastic pollution as a threat to the global environment has manifested as a major threat that is evident in the marine environment

and biodiversity destructions. It is reported that not less than eight million tons of plastics leak into the ocean. The marine environment and aquatic lives have been the worst hit by the plastic pollution menace. Indonesia is reported to have the unenviable record of being the world's second –largest plastic polluter after China. Recently a dead whale that was washed ashore in Indonesia was found to have ingested a total of 'approximately 5.9 kilograms of plastic waste'. According to the researchers the different type of plastic products found in the belly of the aquatic animal include '115 plastic cups, four plastic bottles, 25 plastic bags, 2 flip-flops, a nylon sack and more than 1,000 other assorted pieces of plastic'.

A recent report by the Centre for International Environmental Law (Kistler, 2019) identifies the stages of the life cycle of plastic as - extraction and transport of fossil feedstock for plastic; refining and production of plastic resins and additives; consumer products and packaging; toxic releases from plastics waste management; cascading exposures as plastic degrades; ongoing environmental exposures. The report establishes that a lot of people across the world are exposed to different health risk at each stage.

Waste

In different countries waste pollution remains a serious problem, the most challenging being pollutions from licensed corporations. The story is the same in countries where there are massive mining operations. Companies that are exploiting for natural resources like oil and solid minerals like gold, lead, copper, diamonds and others often leave stories of woes and devastated environments. In some locations toxic wastes are released into the environment with the governments and the people bearing the huge cost which may come in terms of impaired health for the populace or use of tax payers money by the government to clear the waste. Apart from indiscriminate excavation of land, toxic waste waters and chemicals are often released into the local rivers and streams.

In the United States, it is reported that 'on average over 50 million gallons of (189 million liters) of contaminated wastewater has been flowing from mining sites on a daily basis (Brown, 2019)'. The untreated waste water often ends up flowing into ponds, rivers, soil and ground water (Brown, 2019).

The AFP report further states that many of the polluted sites across the United States are beyond recovery, locations like Northern California's Iron Mountain Mine, east Oklahoma's Tar Creek, and Colorado's San Juan Mountains – where there was a catastrophic Gold King Mine blowout in 2015 are cited in the report.

Environmental justice

In different parts of the world, agitations and clamour for environmental justice is on the increase. While this often involves open protests; advocates of environmental justice engage in lobbying, litigation and direct petition to appropriate authorities.

The formalisation of the environmental justice approach attained its peak in the United States when the People of Colour one of the grass root movements in the United States outlined and presented the principles of environmental justice. In the United States, like other parts of the world, minorities and the poor are increasingly carrying the burden of environmental injustice. Many poor and low – income minorities are daily confronted with living in polluted environments. It is reported that ‘91 counties across the US are building oil refineries or where refineries exist close to more than 6.7 million African Americans’. This according to the report represents 14 percent of the national population. These locations expose the people to ‘toxic and hazardous emissions like benzene, sulphur dioxide and formaldehyde’. In 2010, the New York City Environmental Justice Alliance – comprising of six- members’ organization from different parts of New York in the build-up to the New York 2010 election, wrote to the New York City Charter Revision Commission and demanded a revision of the Waterfront Revitalization Plan which the alliance claimed encourages environmental disparities by designating only 6 communities along New York city’s waterfront.

In South Africa

The situation is not entirely different in Nigeria, except the violent dimension of protests for environmental justice. The deafening cry for environmental justice in the Niger Delta has made the region restive, with constant violent protests and some criminality like kidnapping, robbery and deliberate destruction and sabotage of oil pipelines and infrastructures.

COURT AND ENVIRONMENTAL PROTECTION

Principle 10 of the Rio Declarations among other things emphasize ‘the need for effective access to judicial and administrative proceedings including redress and remedy for all concerned citizens. Following this, the global judges’ symposium in Johannesburg in 2002 clearly spells out the role of the court and judges in interpretation and enforcement of environmental law at the different level of governance. Judges at the symposium emphasised that ‘the fragile state of the global environment requires the judiciary as the guardian of the Rule of Law to boldly and fearlessly implement and enforce applicable international and national laws’. Much progress has been made since; courts across the world are getting greened through adoption and implementation of environmental principles in matters before them (Sanni, 2022). Relatedly, governments across the world are embracing the idea of establishing special courts for environment and related matters. It is reported that ‘over 350 specialised environmental courts have been established in 41 countries across the world (Werksman, 2009) .

Environmental litigation is technical; it therefore needs an administration of justice in which the key players are well informed and trained about the principles of environmental law.

South Africa has indicated its determination to move along this part by its recent activities. In 2008/2009, 53 officials of the Environment Department were trained overseas, while some officials were equally sent abroad to gather skills and knowledge in relation to criminal investigation, industrial compliance inspections and prosecutions (Leading an Environmental Revolution, 2010) . Equally, countrywide workshops with magistrates and prosecutors are regular exercise in order to secure effective enforcement of environmental legislation. Special courts have been established in places like Gauteng, Durban in Kwazulu-Natal, Nelspruit in Mpumalanga and the Hermanus District Court in the Western Cape (Leading an Environmental Revolution, 2010)

In different parts of the world, the courts have become proactive in the quest for environmental protection and justice. Epochal and land mark decisions have been recorded in recent time in the application of the different frameworks for environmental protection, which for some time remained primarily statutory. In Ecuador the Court has recognised the newly introduced Rights of Nature under Section 7 of the country's 2008 Constitution.

CONCLUSION

The Global consensus about the universality of the morality of environmental protection is not in dispute. This is visible and can be discerned in the attitude and practice of the different units of the society.

Despite the different challenges that are faced in promoting environmental morality and protection of the environment, it is no gainsaying that the different awareness about the values of environmental protection has yielded some positive results. From global awareness through conferences, international agreements and domestic legislations, environmental protection has become an important subject under different legal regimes, while the different initiatives are now yielding positive results.

Innovative and more practical legislative measures are emerging and being applied in different jurisdictions. While many of these legislations at national levels have been in the form of framework legislations, in most cases agencies and the executive have been empowered to develop subsidiary legislations to make them less cumbersome and for ease of enforcement (National Environmental Standards and Regulations Enforcement Agency, 2010) . The courts have risen to the occasion with new decisions on environmental justice and rights. Many organizations and multinational corporations have been held accountable for destruction of the environment and violation of environmental justice principle. With the recent decision of the US Supreme Court in the case of *Jam v International Finance Corporation* (Certiorari, 2019), we may be reaching a stage where there will be no hiding place for polluting multinational corporations.

It is however established in this paper that while many of these efforts are aiding protection of the environment, some major environmental issues like climate change, global pollution and others still remain

serious challenge to humanity. For instance on climate change; intrigues and insincerity among the major players particularly the industrialised nations remains a barrier to finding lasting solution. The economic interests of the leading industrialised nations, particularly the G20 nations tend to divert attention and actions from the warnings from the scientists in favour of fossil fuel industry. The G20 economies still rely on fossil, most of these countries spend heavily on subsidising these industries. This development runs contrary to the obligations and commitments of the nations under the Paris Agreement.

Closely related to this is the unmitigated destructive depletion of natural resources coupled with severe environmental degradation in the developing world under the pretext of international trade. Mining by foreign companies in different parts of Africa is a source of woes to local people, same situation with ongoing logging and felling of trees in places like Cameroon by China.

RECOMMENDATION

Efforts must be made to persuade and make climate change hostile nations like the United States and Brazil to take up their responsibilities under the different conventions and policies.

The unmitigated destruction of the natural environment through emerging challenges like plastic pollution, destruction of the ecosystem, climate change call for innovations and creative governance system in order to save the environment.

The reality of today is that roles must be taken up by towns and local governments in the making and enforcement of environmental and climate laws. Townspeople are beginning to assert the rights of the different communities to a clean environment and healthy climate communities. The examples of cities like Nottingham and Exeter that have gone ahead of others to adopt Right to a Healthy Climate must be emulated. This move apparently can supplement or augment the shortcomings in the national and state laws. Another creative approach is the emerging recognition of Rights of Nature by countries like Ecuador and Bolivia.

On a final note, the world cannot continue to ignore the fact that environment is about nature and that the local people across the world have developed certain principles that helps in sustaining the environment right from the pre - industrial age. This is evident even at present in different parts of the world. There is a need to look back and begin to apply some of these native principles. Like Judge Weeramantry clearly observed and suggested; in the course of humanity's romance with nature, 'principles have evolved and become ingrained in the traditions of many cultures and civilizations. The Law that judges administer must be a multicultural assemblage of the wisdom of the world'. It is further suggested that a united front be forged among cultures across the world to reconnect with history in order to harmonise the different cultural conservation practices towards proffering common solution to degradation of global environment. This process may start with harmonization of traditional conservation practices within a nation state, with a view of having a strong voice

in influencing local legislations on environment. In places like Nigeria, the undue centralization of environmental governance beyond active involvement of the local government system must be addressed. Since local people have close affinity with nature, local governments must be active in driving the morality of environmental protection.

AUTHOR RIGHTS & COPYRIGHT

The author(s) of this article under Uganda Pentecostal University Journal of Sustainable Development reserve the right of ownership and consent shall be granted through them to rewrite, duplicate or sale it for commercial purposes.

FUNDING OF THE RESEARCH.

This research has not been funded by any institution. The Authors conducted the research utilizing their own funds.

REFERENCES

- Adil, N., & Halle, M. (2010, May 5). *Global environmental governance: The challenge of accountability*. Sustainable Development Insights. Retrieved June 10, 2018, from www.un.org/esa/dsd
- Arthur, N. (2019, February 21). Climate change 'cause of most under-reported humanitarian crises.' *The Guardian*. Retrieved February 22, 2019, from <https://www.theguardian.com/science/2019/feb/21/climatechange>
- Bergstrom, J. C. (n.d.). *Principles of a Christian environmental ethic: With applications to agriculture, natural resources, and the environment*. Retrieved September 30, 2018, from www.leaderu.com/science/bergstrom-enviroethics.html
- Brown, M. (2019, February 21). 50M gallons of polluted water pours daily from US mine sites. *Associated Press*. Retrieved March 19, 2019, from <https://apnews.com/8158167fd9ab4cd8966e47a6dd6cbe96>
- Certiorari to the United States Court of Appeals for the District of Columbia Circuit, No. 12-1011 Argued October 31, 2011 – Decided February 27, 2019.
- Chomsky, N. (2002, July 2). *Terror and just response*. ZNet. Retrieved July 10, 2010, from www.chomsky.info/articles/20020702.htm
- Dwivedi, O. P. (1993). Human responsibility and the environment: A Hindu perspective. *Journal of Hindu-Christian Studies*, 6(1), 19–26. <https://digitalcommons.butler.edu/jhcs/vol6/iss1/8>
- Fu, W., Fu, H., Skott, K., & Yang, M. (2008). Modeling the spill in the Songhua River after the explosion in the petrochemical plant in Jilin. *Environmental Science and Pollution Research*, 15(3), 178–181.

- Gbemre v. Shell Petroleum Development Company Nigeria Limited and Others, AHRLR 151 (NgHC 2005).
- Hare, R. M., & Richard, M. H. (2002). *Sorting out ethics*. Oxford University Press.
- Izzi Deen, M. (Samarrai). (n.d.). Islamic environmental ethics, law and society. In J. R. Engel & J. G. Engel (Eds.), *Ethics of environment and development*. Retrieved September 30, 2010, from www.nur.org/islamicenvironmentalethics.html
- Kean, T. H. (1985). The environment movement in 1985: Between NEPA and 2000. *Columbia Journal of Environmental Law*, 10(2), 199.
- Kekana, M. (2012, October 30). Mpumalanga tops world nitrogen dioxide air pollution charts. *Mail & Guardian*. Retrieved October 30, 2012, from <https://mg.co.za/article/2012-10-30-mpumalanga-tops>
- Kennedy, R. F., Jr. (2010, August 6). Nature: A real moral value. *Alternet*. Retrieved August 6, 2010, from <http://www.alternet.org/environment/20937?page=1-2>
- Kirschbaum, E. (2019, January 26). Germany to close all 84 of its coal-fired power plants, will rely on renewable energy. *Los Angeles Times*. Retrieved March 10, 2019, from <https://www.latimes.com/world/europe/la-fg-germany-coal-power-20190126-story.html>
- Kistler, A. (Ed.). (2019). *Plastic & health – The hidden costs of a plastic planet*. Centre for International Environmental Law. Retrieved March 17, 2019, from www.ciel.org/plasticandhealth
- Martin Von Krauss, & Harremoes, P. (2001). MTBE in petrol as a substitute for lead. In P. Harremoes et al. (Eds.), *Late lessons from early warnings: The precautionary principle 1896–2000* (p. 116). European Environmental Agency.
- Meng, Q. (2017). The impacts of fracking on the environment: A total environmental study paradigm. *Science of the Total Environment*, 580, 953–957.
- National Environmental Standards and Regulations Enforcement Agency in Nigeria. (2010). *NESREA Establishment Act*. Federal Republic of Nigeria Official Gazette, No. 92, Vol. 94, 31 July 2007.
- Noam Chomsky, Terror and Just Response, ZNet, 02 July 2002, www.chomsky.info/articles/20020702.htm (accessed, 10 July 2010)
- Pember, M. A. (2008, December 21). How Native and White communities make alliances to protect the earth. *YES! Magazine*. Retrieved March 26, 2019, from <https://www.ecowatch.com/mount-everest-bodies-2632767480.html>

- Purdy, J. (2009). The politics of nature: Climate change, environmental law, and democracy. *Yale Law Journal*, 119, 1122.
- Ramachandra, K., & Lennon, E. (2019, March 21). How the World Bank can stop funding disaster. *The Nation*. Retrieved March 28, 2019, from www.thenation.com/article/world-bank-jam-ifc-cao/
- Reynolds, A. (2009). A brief history of environmentalism. *Channel 4 Television, London, England*. Retrieved September 13, 2009, from <http://www.channel4.com/science/microsites/S/science/nature/environment.html>
- Sanni T SDG 14: Trans-boundary Legal Action as a Means of Protecting the Marine Environment Life under waters, Intersentia, UK 2022 <https://www.intersentiaonline.com/publication/the-private-side-of-transforming-our-world-un-sustainable-development-goals-2030-and-the-role-of-p/16>
- Sanni T The Legal Framework for MDG in Uganda and Nigeria, AMJ (1-1) 2013 (ISSNNo:1996-9023) (pg 131-146).
- Schubert, R., Blasch, J., & Hoffmann, K. (2007). Environmental protection, energy policy, and poverty reduction – Synergies of an integrated approach. IED Working Paper, (1), 2.
- Stokke, O. S., & Thommessen, O. B. (2002). Year book of international cooperation on environment and development, 2002/2003. Earthscan, p. 20.
- United Nations Department of Economic and Social Affairs. (2019). *World population projected to reach 9.6 billion by 2050*. UN News. Retrieved February 25, 2019, from <http://esa.un.org/undp/wpp/index.htm>
- Verma, N. (n.d.). Religion: A savior for environment with particular emphasis on Hinduism. Retrieved September 17, 2010, from www.iitk.ac.in/.../Context%20and%20Human%20Resource-04-Nandita%20Verma.pdf
- Vidal, J., & Kington, J. (2007, April 27). The Guardian. Retrieved April 27, 2007, from <http://www.guardian.co.uk/world/2007/apr/27/catholicism.religion>
- Werksman, J. (2009). Forward to Pring George (Rock), Pring Catherine (Kitty) Greening justice: Creating and improving environmental courts and tribunals. The Access Initiative.

UPU Journal of Sustainable Development (UPUJSD) Open Access

UPUJSD is a peer-reviewed academic journal dedicated to advancing research and dialogue on sustainability across diverse disciplines. Published by Uganda Pentecostal University, the journal provides a platform for scholars, practitioners, and policymakers to share innovative ideas, empirical research, and critical analyses that contribute to achieving sustainable development goals.

Journal Themes

- Sustainable agriculture and food security
- Artificial intelligence in sustainable development
- Renewable energy and environmental sustainability
- Community development and social entrepreneurship
- Climate change adaptation and mitigation strategies
- Sustainable urban planning and infrastructure development
- Gender equality and social inclusion
- Legal frameworks supporting sustainable development
- Any aspects of the Sustainable Development Goals (SDGs)

Submit your Article [here](#)