SHORT CONSIDERATIONS ON ECO-THEOLOGY FROM AN INTERDISCIPLINARY PERSPECTIVE: LAW - PHILOSOPHY - RELIGION

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Eco-theology is a relatively new concept, which proposes the possibility to consider the currently serious environment problems to be very important for theology. Eco-theology is a subject for research for specialists in environmental law, medicine, biology, religion and philosophy. The topicality of the fundamental theoretical problems of ecology resides in the ecological researches towards understanding the laws of organization and evolution of life forms. The ecological researches have very significant in solving problems related to the rational use of biological resources and in preventing environment degradation.

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From the very beginning, I have to state that I am not trying to invent new terms, new sciences or law branches. Since the Bible, there is no orginal text, everything is intertext, adaptations and redefining; even the great William Shakespeare or, more recently, Paulo Coelho did no more than to take fragments from the Gospels or the Philokalia thinking and adapt these to the time and people; because, as the Ecclesiaste says: „what has been, that will be, and what happened will happen again; there is nothing new under the sun".

Even in the legal field, where laws derive from religious norms; for example: the Decalogue, it seems that from the Roman law there is nothing new, it is all text and intertext. Partially true, I can be contradicted, but except the environmental law, a new law branch, the other new law areas are insignificant. Or, as the regretted professor Antonie Iorgovan said: „in a metaphorical wording, the science knowledge is nothing but a constant process of language perfection to evoke the essence".

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We can find the same opinion in another one, according to which, in the international law science, the use of terms to separate different law in different branches derivates from the systematization of national law and appears in the codification of the international law. This was done within UN, which inoculated expressions such as maritime law, diplomatic law and treaty law or, recently, eco-theology. We are facing a complex process with implications and complications through a historical process of the global law's evolution. It is about surpassing the classic paradigm of dividing the law in two parts, internal law and international law.

As any innovation, the eco-theology concept generates a series of discussions, raises questions to which the law specialists and practitioners search for answers and solutions. To some of these questions, I will refer and try to clarify and answer from a inter, multi and trandisciplinary perspective: law, religion, philosophy. Before this, I will present a few elements related to ecology, ecosystem and ecosphere.

Fundamental Notions on Ecology, Ecosystem and Ecosphere

From an etymological point of view, the term ecology originates from the Greek *oikos*- house and *logos*- science. Today, ecology is defined as a science that examines the conditions of living creatures and their interactions between them and the environment. The topicality of the fundamental theoretical problems of ecology resides in the ecological researches towards understanding the laws of organization and evolution of life forms. The ecological researches have been very significant in solving problems related to the rational use of biological resources and to the prevention of environment degradation.

Besides the increased material productivity, the unprecedented technical development in all the areas of human activity has led to damages against nature in various forms (disturbance of natural ecosystems, environmental pollution etc.). By associating juridical, educational and administrative measures, an effective and positive result can be obtained, regarding environmental protection. Without proper education, any measure to protect the environment will fail miserably.

The ecological education has to develop within the whole humanity an attitude of respect and responsibility towards natural resources in order to protect them. In the education process, it is very important to acknowledge that man, as a biological species, depends on nature and cannot exist outside it. The ecological thinking is actively integrated in all life areas, exerting a powerfull impact over the social conscience.

Ecology does not study the individual biological system, the individual organism, or plants and animal, but it studies the systems based on them. In conclusion, ecology represents the science which studies the supraindividual systems, such as: population, biocoenosis, ecosystem and biosphere.

The population, from an ecologic perspective, is a system based on individuals from the same species, situated in the same habitat.

Biocoenosis is a system of populations attached to a specific habitat.

The biotope (habitat) is an area occupied by biocoenosis and contains the abiotic environment (soil, water, air etc.) and the necessary elements for the development of organisms.

The ecosystem is a complex system composed of biocoenosis and biotope. The biosphere contains all the ecosystems on our planet, the living layer and its environment (lithosphere, hydrosphere and troposphere).

Systemic Organization of Living Matter

The notion „system" reflects certain features of organization of the universe. The system is a collection of objects and symbols which form a whole. The interaction between the system's elements and their organization in space and time holds the system together, as a unit. The components of a system (the subsystems) are closely tied together through spatial reactions and interactions, performing certain functions and contributing to maintain the system's unity and fighting against outside forces which try to destabilize the system.

From the perspective of the relations between the system and the environment, we can distinguish three categories:

a) isolated systems - there are no exchanges of matter and energy
b) closed systems - there are only energy exchanges
c) open systems - there are exchanges of matter and energy

Biological systems are open, informational, have a self-preservation, self-reproduction, self-regulating and self-development capacity. These systems have an antientropic behavior, which gives them stability in their relations with other systems. Each system has its own structure, as well as its own functions. The structure represents the system's form or architecture. For example, the existing interconnections between the system's elements could be of a morpho-physiological nature and fulfill the main functions of an individual: self preservation and self regulation. All the living creatures have a series of characteristics which differentiate them from their system, characteristics which they have perfected over the course of time:

a) an historical characteristic
b) the informational character
c) integrality

d) dynamic balance
e) program
f) self regulation

a) Historical trait

Evolution, as a movement and transformation process, is a general characteristic of living matter. However profoundly we know the composition of a biological system (a micro-organism, a plant, an animal), using the best analytical methods, we will never manage to explain its structure and functions if we do not analyze its history. Every organism, from the most primitive to the most complex, conserves and resumes in its hereditary assets the history of the population, a history of endless generations.

b) Informational character

All the biological systems function as informational systems which use energetic transformations as a way to receive, process, accumulate and transmit information. Any living organism, in its metabolic activity, transforms energy, thus communicating and creating relations with the environment.

c) Integrality

The components of a biological system have a morpho-functional difference, they establish between themselves connections and interactions which determine the functioning of the system as a whole. Each biological system is delimited from other systems and acts like a single unit, due to the connections which link its components.The development of its integrality coincides with the development of the system and leads to an increased efficiency and a better dynamic balance.

d) Dynamic balance

The dynamic balance is a state in which the biological or mixed system (individual, population, biocoenosis) maintains within the same limits, having only small fluctuations in time and space, as a consequence of the elements' interdependence. The causes which lead to a dynamic balance are environmental factors which permanently tend to destabilize the system and create an exchange of matter and energy with the system.

e) Program;

The evolution of each organism is created through a general program, which determines the sequential development of each stage in the organism's life. This program determines a series of inferior programs (to coordinate inferior levels). The individuals integrate as a component in the biological system which forms a population. This action is realized through a superior program to ensure the existence of a populational system.

f) Self-regulation

The open systems are organized so that the self-regulation will allow them to receive information. This process is realized through a mechanism of direct connection and feedback.

The Hierarchy of Biological Systems

There are two hierarchical lines: *individual hierarchy*, which contains the systems from which form an organism; and the *supra-individual hierarchy* which contains the individual, the population, the biocoenosis, the ecosystem and biosphere. Generally, the hierarchy of organizational levels has to be studied in connection with the evolution of the fundamental steps of biological development: cell, multi-cell organism, population, biocoenosis.

Individual Hierarchy

The individual systems have the next traits:

- the systems within the individual are directly connected between them and are linked through physiological pathways and morphological ways;
- in normal conditions, the systems cannot exist and function outside the organism.

The Hierarchy of Supra-individual Systems

Living matter exists through biological individuals, plants or animals, which are placed on different levels of development, from bacteria to plants with flowers, from protozoa to extremely evolved mammals. Biological individuals cannot live isolated. Every species has a certain territory, a certain geographical area, on which the individuals of a species are not spread evenly, but they are grouped in narrows areas, forming populations.

All the supra-individual levels (individual, population, biocoenosis, ecosystem, biosphere) represent open systems with self-regulation.

Hierarchical Ecological Systems

Ecosystem

The ecosystem, as a structural and functional element of nature, determines the ecosphere's complexity and it is the basis of actions and reactions from the living matter from the environment. As an element of nature, the ecosystem represents a bigger or smaller fragment of the biosphere, and contains a living component, plants and animals (biocoenosis), and the biotope (habitat), which forms an integrated assembly, in permanent interaction.

The ecosystem consists in the next three parts:

- abiotic factors (climate, inorganic substances etc.)
- autotrophic organisms (bacteria, algae, superior plants etc)
- heterotrophic organisms (phytophagous, carnivorous, saprophagous, omnivorous)

The ecosystem is characterized by certain interactions between the habitat (biotope) and the living matter, differentiated by circulation, transformation and loss of energy, in a well defined structural space.

The Ecosystem's Functions

The functionality of the ecosystem results from the relations between the species and the interactions with the abiotic factors. The essence of a proper ecosystem functioning consists in the presence of solar energy and nutritional substances in the biological circuit, where they are transformed in organic substances that compose the populations from the biocoenosis. Thus, the ecosystem appears as a productive unit which builds organic matter. The main functions of an ecosystem are: the energy function, the function of matter movement and the self-regulation function.

The Energy Function

The ecosystem works as an energy accumulation and transformation laboratory. There's no ecosystem that produces energy. The ecosystem's energy can increase only as a consequence of external factors such as the solar energy (which is the ecosystem's main energy source). A part of the solar energy which reaches an ecosystem is reflected, another part is intercepted by the biocoenosis and the last part is absorbed by the soil or water. Solar radiation is an energy with short wavelength. Thermal radiation consists in energy of long wavelength, and assures the necessary caloric energy for the organisms, favorizing metabolical functions, cell interchanges and bio-chemical reactions.

The Function of Matter Movement

The chemical elements which participate at the construction of a new world in nature go through the so called bioelement cycle in the nature: carbon cycle, nitrogen cycle, phosphorus cycle, water cycle.

Self-regulation Function

The self-regulation function of an ecosystem is the result of its way of organizing, an expression of reciprocal connections between component species and the biotope. Usually, an open system, as the ecosystem, has the tendency to maintain a certain state and to regress to the initial state every time there is a disturbance. This tendency to return to the initial state and to

maintain (in certain limits) a state of balance between the components from a biocoenosis is due to its self-control capacity. The self-control mechanisms which kick into action are:

- biodemographic, performing numeric control and monitoring the biomass
- biogeochemical, which set in the environment and in the organism the normal concentrations of the chemical components

Both types of control have a biological nature, and are conducted by the organisms from the biocoenosis.

Ecology and Christian Faith

Eco-theology is a relatively new concept, which offers the possibility to consider serious environment issues to be very important for theology. Eco-theology is a subject for scientific research for specialists in environmental law, biology, medicine, religion and philosophy.

The proposition that the prefix „eco" should be used along with the term „theology", to demonstrate the necessity to take measure to conserve and protect nature, was initiated by the well known Argentinean theologian Alfredi Salibian. We must remember that the reconciliation brought by Jesus Christ has two dimension: a vertical dimension, because it has restored the people's relation with God, and a horizontal dimension, which allows to restore the connections between people and the divine creation.

We cannot omit from our scientific research the relation that has to exist among the political sphere and theology. Therefore, a lack of collaboration and mutual agreement between the two entities can have serious consequences, because if we do not understand what happens in the political area, it will be very difficult for us to comprehend and participate at the legislative process.

Also, Christians propose, and even insist on the urgency to promote an ethic of social responsibility in managing natural resources, a concept named „serving the creation" which is opposed to the dominant school of thought, which considers economy to be superior to nature and which brought many negative consequences.

Interdisciplinarity. The New Paradigm in Research and Law Reform

We took the title from a recent work of the eminent professor Ioan Alexandru, a well known theorist in administrative law, to address the issue of eco-theology from the perspective in order to promote a dialog between religion, philosophy, science, law science; since the subject is insufficiently known in the academic, educational and ecclesiastic area.

On the other side, teaching religion in school and introducing this subject in gymnasium and high school curriculum makes it inevitable to join scientific theories and data with the religious and philosophical speech. There is a pressing need for a natural cooperation between the church and the academics and university environment.

The inderdisciplinary projects could prove to be a solution to create a coherent vision regarding the importance of interdisciplinary dialog in today's society and to obtain a set of much needed competence in the interdisciplinary dialog between religion, philosophy and science.

The presence of religion in schools brings numerous situations in which the professor (of religion, philosophy or natural science) has to correlate certain affirmations made during the class with other statements made during other classes. In this context, much of the knowledge taught regarding some disciplines comes in contradiction with other statements. Also, the interdisciplinary research is necessary to surpass the stage of isolation in its on research field and to surpass a formal and institutional level from the perspective of a dialog between religion, philosophy and science. Unfortunately, in the modern world, things tend to complicate, because the three main areas of knowledge, theology, philosophy and science, have become foreign to one another. That is why it is natural to ask ourselves if there is a way to create a communication between them, not in a formal and institutional way, but in a real and practical manner at a very profound level. Otherwise, we will each find ourselves isolated in his own research field. There is a lot of talk on the actual political and economic crisis, although the real reasons for this crisis are of a moral and spiritual nature, as an effect of the alienation of knowledge forms.

The Idea of God and Science

What is law? How is law? When is it law? Which are the meanings of law? Law-science, law-technology, law-art. Why is law today an inalienable dimension of human existence? These are just a few questions frequently asked by the specialists who work in this domain. These are questions which everyone could ask themselves, all the participants to the social life, those who see in law a way to conquer life and not become its slaves, and those who feel that God is in themselves, as Nicolae Titulescu said.

To offer an answer to all concerns specific for the ambition to prepare for such a profound and deeply human specialty such as the judicial area, the science of general law theory proposes a few fundamental instruments to work with. These instruments are: concepts, categories, principles, and essential notions. We understood that „per aspera ad astra", and that law study

presumes not only a method, a system or sagacity, but full faith in God; we express our hope that this approach can become a new start for the difficult interdisciplinary research.

When I make this remark, I am thinking almost instinctively of professor N.C. Paulescu and his work, „Philosophical physiology", over which i will not detail. I will resume only to quote: „The professor has to weigh all the words he speaks and has to demonstrate everything he states". As a professor, dr. Paulescu was an overwhelming figure, his physiology teachings were extremely impressive. „Which of us has not been enthralled by the emotion he so brilliantly evoked, when in front of the attentive students, he talked about the existence of God, that supreme force, in which he strongly believed". This is how he was evoked by Aurel Abramovici, a medic that only the turpitude and scientific theft left him without a Nobel prize. From the critical analysis of professor Paulescu, it is shown that only Jesus Christ understood the cause of conflicts and that only He gave the remedies which build a true scientific moral- the Christian doctrine. That's why Paulescu ended his second Physiology book with the philosophical declaration: „The science of life has led me into a preceding lesson: I believe in God. The same science makes me add today: I also believe in Jesus Christ".

The idea of God is a fundamental notion without which science falls into absurdity. The atheist materialism has overgrown in today's society, and falsely named itself the expression of science. Atheism used the prestige of science, although it contradicts science, so that it can impose itself to all the pseudo scientists. Through these scientists, atheism has spread through schools and has exploited the innocence and naivety of children and inexperienced young people who don't have enough knowledge to distinguish the truth from a lie, poisoning, with its malevolent doctrines, many generations.

As any error, materialism means ignorance, by the lack of culture, intelligence or passion. When I was 17, I was a materialist thinker because I did not have enough knowledge on nature; because my reason was not well developed; thus, not having a critical thinking, I believed everything I heard and read. Well, if I had not gained knowledge by studying continuously new things about the raw nature and living creatures, or if my intellectual capacity had remained at a childish level, or if I had not noticed that the true scientists repelled the materialism doctrine, today I would be a victim of this doctrine.

The adepts of materialism always say that modern science has driven away God, they know so well to maneuver this idea, that today it is almost an embarrassement to pronounce the word „God".

All of this was made in the name of science. Yet, the great scientists, the great creators of science, all proclaimed the existence of God: Kepler,

Galilei, Descartes, Bacon, de Pascal, Leibnitz, Newton, Herschell, Laplace, Volta, Ampere, Faraday, Maxwell, William Thompson etc.

On the other side, from those who deny the existence of God, who has enough value to oppose against those who I have just quoted? The materialists pretend that modern science is the result of their work. Well, it is in vain any effort to find among them a creator of modern science, except maybe the famous zoologist Haeckel. Although Haeckel is an anti-science spirit; he believed he was the creator of a new religion, the monist religion, and the sectarian fanaticism, of a very rarely violence, with which he tried to spread his ideas, clouded his judgment, his calm and impartiality, traits which are fundamental for a scientist. The creators of transformism, Lamarck and even Darwin, on whose ideas the materialists have build their system, believed in God. „Another cause for the belief in the existence of God, which is based on reason, and not emotion, impresses me with its weight. It resides in the extreme difficulty, better said in the impossibility to comprehend the Universe, containing the man and his ability to see in the future, as a result of a destiny and a blind necessity. Thinking like this, I feel obliged to admit that there is a primary cause with an intelligent spirit, similar in some ways to th man's spirit, and I deserve to be called a deist. I have never went as far as to be a real atheist".

The Christian doctrine and the pacification of humankind has a lot of enemies. The remedy recommended by Paulescu is the divine spirit of truth- a distinct feature of Christianity, saying: „I bow before this spirit of truth, i shout from the depths of my soul: I believe in the holy Spirit". Between religion and science there are no conflicts, the great cosmologists consider that the laws which govern everything that surrounds us were created by God in the so called initial phase, before the birth of the universe, and all that science does is to discover these laws, step by step. If we talk about the guarantee that god exists from the perspective of the scientist, it is given by the extraordinary perfection and coherence that exists between all the cosmic processes from the universe. And the great scientists are not afraid to say that this perfection is the work of God, the Creator".

We know that within the interference area where theology, philosophy and science meet there is a strong necessity to explain through an ecclesial perspective. It is a domain which has multiple risks and that is the reason why we have to explain, to develop an honest dialog in which we avoid unilateral and reductionist attitudes. On one side, an attitude in which there is a radical separation of perspectives and domains, and, on the other side, an attitude which tries to forcefully accommodate the perspectives, reaching a possible confusion and other situations which distort the honest relation between theology, philosophy and science.

An area in which, according to some voices, science and religion are reconcilable is technology, which a lot of people see as something completely opposed to religion.

The Use of Technology and the Environmental Protection

In any case, the tendency to blame technology or the environmental problems is not due to our desire to find a scapegoat each time we do not fully understand the social events.

The desire to have decent life conditions, equality and better society rules has a powerful impulse towards a good environment administration. From many perspectives, technology is of a great help in implementing this type of administration. It can fulfill the dreams of a perfect world in such a way that the negative aspects become, for the first time, visible in an effective mode.

An important problem is if all the social tendencies can be combined in the same way by the information technology or if this technology acts in a selective way. A way to define this problem is to ask ourselves if all these social forces can successfully use the information technology in order to promote its own interests or if some of these interests obtain by this use more advantages than others.

Technology Spreads the Social Forces' Self Defense Means in order to Obtain Environment Protection.

It seems that there is a prompt answer to this problem. It derives from the fact that generally the technology achieves its configuration and finds its domains of applicability through the social forces action, purposes, conflicts and their ideologies. In society, there is a permanent fight for power and prestige. The information technology extends the self defense means of social forces involved in conflict. The bygone fights, the already made investments prepared the moment in which new information technologies appear in society. In the legal and institutional background of environment protection already built, the unequal distribution of economical possibilities and other power forces inevitably lead to new technologies, of which they get hold first the ones that can provide them. Their usage and, of course, their broad development would be therefore directed to the purpose of being mainly used for the interests and purposes of the powerfull and rich one.

This point of view, regarding the problem of social implications of technology gets more and more popular. It suits to the impression that many people from the industrialized countries obtain, observing the changes that have place around them. For them, the private and public bureaucracies seem to be more long distanced-less accessible than before-when administrative

environment processes are being handled by the computer. Moreover, this point of view has an important secondary effect that makes the automatic processing of dates be neutral and immaculate. The engineer can continue to put forward hid favorite toy as an instrument for a society whose actual run ignores. At the same time, he can react against presenting the computers as scapegoat for the nefarious consequences of the lasting development policies and the fundamental human right for a healthy environment.

Finally, this point of view has an extra advantage, leading the issue to be dealt in the prevailing reference frames of the social sciences. Generally, society is conceived as an arena where fights take place in view of a permanent reallocation of both material and power resources. None the less, this argument has a big inconvenience. The permanent redistribution of resources can very good sidetrack attention from the society evolution, society that is gradually recast through this redistribution, namely the accretion of power in the organized structures of society. Conceiving this power movements in the reference frame that grants the continuing recurrence of political fights, the possibility that all this could end one day or lose their significance can be dissimulated.

A more systematic society can, of course, be the long term consequence of changes that are barely taking shape. The big issue that hides behind this situation is whether this renewal will be limited to what is necessary or will attempt to human creativity, to his critic judgment and freedom, finally leading to a bureaucratic society entirely regulated.

Technology and Bureaucracy of Environment Administration

The analysis of intrinsical properties of technology explains better her societal ups and connotations than considering it only as an instrument accessible for social forces. The extent in which the formalized structures dominate society is affected by the technologies this society makes use of. It is likely that the most general feature of the „informatization" of society is the bigger and bigger importance of the formal elements in the social system frame. Technology is at the same time the immediate cause and vehicle of their introduction.

Bureaucratization and Computerization of Society: Two Correlated Processes?

The computer triumph highlights a egregious parallel in the growing role of formal organizations, of bureaucracies in society. The bureaucratization of society is the point where the macrosociological analysis of the social implications of automatic processing of data should start. Bureaucratization, as understood here, is more than the simple existence of

some powerfull organizations with hierarchical structures and other features of bureaucracy. Computerization and bureaucratization of society are related processes. Both are ingrained in the apparent superiority of formalized structures in carrying out specific purposes.

Her influence will be global it is likely that the her impact will affect all kinds of society. Regarded from the point of view of present time, all this seem utopian. But me must consider and be enough imaginative to observe that a change in perspective often turned utopia into reality. The present reflections, however preliminary and summary are, highlight an aspect: in our action to bring into force such plans we will have to carry out a great conceptual and organizational work, at a global scale. If we take into account the fact that what we foresee today will become a necessity in about thirty years, we must conclude that it is urgent to attempt the necessary primings. In reality, we are already overdone by our epoch requirements and this delay can be expensive and dangerous for society.

The computer can be used as an instrument, in art, for example, to compose music, painting, in law, to systematize the normative cadre exposed to the legislative inflation and impermeable for a lawyer that does not own the banal laptop with internet connection. It is like a painter's brush, meaning that the computer is not the one which creates, it neither paints, nor writes solfeggio or makes laws. And here lies the difference between what can be done with any instrument and creativity and human possibilities. And, as in every science, the further you go in that domain, the more you realise what you do not know and that there are things that immediately lead you to at least one question: whether there is anything besides science. That is the moment when you figure out your limits as a human being.

Artificial intelligence is something that mechanically implements some rules. But man has empathy, he has the possibility to put himself in somebody's skin, the possibility to live, he has something extra. And this is where I am going to give you an example. In the vision of a Russian philosopher, Mihail Bahtin, language is very much connected to dialog. He was greatly influenced by the ideas of Orthodoxy. Therefore, things are far from being fully explained by science, but we must see al this as instruments. Artificial intelligence too must, in fact, be seen as an instrument, not as something able to create robots that will substitute people.

Conclusions, Solutions and Proposals regarding the Economic Crises, the Environment Degradation and the Spiritual State of Human Being

From the beginning some questions came to my mind: whether there is or there is not a connection between the people's economic behaviour and their religious beliefs, and whether in connection with their religious beliefs their high or low leveled performance can be influenced in a positive or negative way? Can a non religious economy investor behave differently than

a religious investor? Regarding the religious economy investor behaviour, does his appartenence to the Christian or Islamical religion matter or not?

Considering my juridical specialization, I will also try to find a possible answer to such issues. Do you notice that in this case what matters is the kind of religion we are talking about and more than that, for Christian religion, what counts, in terms of differenced behaviour, is the fact that somebody can be either a Christian or a Catholic, a Protestant or something else. Generally, what I am trying to contend here is that all these are important. This means it makes sense to me to think at the next point: looking for me to be effective and gainful in economical terms, as entrepreneur and consumer, can keep the work of virtues. That is to say piety, restraining, communion or I am decried to competition and mutual exclusion from the market. One is to involve moral values by virtue of ethics reasons and something else by virtue of teleological and religious reasons.

In connection with that, an interesting application is the actual issue of the economic and financial crisis. For establishing the nature, causes and remedies, there is a Christian-orthodox perspective that involves the religious condition of the human currently and naturally involved in the economical processes, either as an entrepreneur, or capitalist, as an investor or consumer.

Seeing it only from the perspective economic theory, meaning the one that is not in the dialog, the majority of economists are inclined to believe that this crisis is inevitable. But the economic crisis, if you look at it from the teleological perspective as well, is an avoidable phenomenon because a great number of its causes, which concern the nature of the crisis, have a connection with the low spiritual state of the contemporary human for example. So, economic crisis has economic solutions. Economic solutions cannot be used because the reason for not using them regards the human low condition, and that is a matter of theology. Here is where I have to rod up with the instruments of the spiritual ascent and this way we see how we connect an entity with an economical process and an entity with a spiritual process until they become one.

Also, the amplitude and gravity of social queries, which have planetary scale, as the environmental degradation, the population transfer, the new dimensions of insecurity -consequences of the increased number of civil wars- can not be "endorsed" by the governments and the non-governmental organizations, states being forced either to modify their actual regulation instruments in this matter or to establish new international devices. This is the reason why the debates regarding the reformation of the international institutions need to be seriously taken into account. The non-governmental organizations that activate in the human rights and environment domains need

to especially do their best to quicken this reform, answering the questions regarding sovereignty and legitimacy, and those are: who has the right to order, how, submitting to which control and in what kind of political structures. And from the perspective of military conflicts that we are witnessing, in the aim of expediting the pressing situation of meeting or even fusion of the global environmental challenges with the inadequacy of available resources for the environment protection., the NGO must bring up the application of military-related resources facilities in the environment protection regarding: the making of an international work point for monitoring the environment, at NGO's disposal, which will contain, besides the specialised staff, the endowment with the afferent facilities from the military district, with the aim of to indurate other multilateral international abilities called to answer the environmental urgent cases; the stronger involvement of the military staff by the instrumentality of education and instruction, to be aware of the necessity of protecting the environment and to use its skills and abilities for monitoring the attack on environment; the support and development of military technology transfer to non -military districts inside and outside the countries.

For as much actual experiences in domain are limited and the cooperation is vital for a global effort to concern the military resources for environmental purposes a change of experience between states-through the instrumentality of states-in using military-related resources in national plans of action for protecting the environment, as well for the evaluation of national military-related resources, which could be at the NGO's or other international organizations disposal, for certain terms, for their usage in case of environmental disasters or emergencies.

For this purpose, creating a work group besides the NGO for monitoring the environment condition, with specialised and military technology gifted staff, in order to answer the environmental emergencies in the aim of inter, pluri- and trans-disciplinary of environment protection issue, to force the jurists to appeal more and more to the logistics and expertise of environment experts, philosophers or theologians, seems to be very important for us. In conclusion, we put forward some measures too: i) the more effective concern of military staff through education and instruction in being aware of the need to protect the environment ii) the absorption of environment concerns in the national military programs for research and development iii) the integration of preserving and developing the environment aims sustained in the national security concepts iv) the promotion of disarming efforts because military activities make an attempt on environment both in peace and armed conflict time.

Here they are, in brief, only by editorial reasons, a few thoughts regarding the eco-technology from a trans-disciplinary perspective. There is also, certainly, the risk of the imperfection of a first enterprise of this kind, concerning the exhaustive proportions, as well as the issue of the unity of interpretation – as long as in many theoretical issues, the opinions even among researchers continue to be divergent.

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