

How do We Live and what is the World We Live in Like? Some Possible Neuroscientific Evaluations on the Anthropology of the Spiritual Life in the Context of the Contemporary Society

Adrian Sorin Mihalache^{1,2,*}

¹Faculty of Orthodox Theology, "Alexandru Ioan Cuza" University of Iași, Romania

²PhD student, "Carol Davila" University of Medicine and Pharmacy, Bucharest, Romania

Abstract: Numerous results from recent medical research have revealed various ways in which environment, cultural experiences or living and working conditions affect health, with significant influences on the well-being. We shall analyse some of the challenges of today's society, and some of the consequences that they may have on relating man to the others and to the world they live in, as well as on health. We shall also make a few remarks on how entertaining offers and the usual practices of the information society could influence the drives, preoccupations and spiritual practices. Lastly, we shall discuss some common practices in the field of spiritual life that recent research has brought to attention and some evidence of their beneficial influence on health and well-being.

Keywords: Sensorial overstimulation, Cognitive overload, Data smog, Competition culture, Multiplication of desires, Diminishing attention, Weakening of will, Compassion.

INTRODUCTION

Research on the brain has created excellent premises for the encounter of areas of reflection and knowledge about human life that used to be quite far apart. It is now possible to bring together many contributions and to deepen anthropological considerations, by bringing to light the way experiences and cultural environment exert influences on human life.

Many neuroscience research results are relevant to anthropology, focusing on various cultural patterns, habits and professional practices, largely reflecting cognitive, emotional and behavioral influences. The various neural, endocrine, immune or genetic mechanisms and the way they experience feelings, emotions and human actions, different emotional responses or behavioral patterns, are brought to light. Thus, in anthropological phrasing, one can see how culture, as an expression of man, transforms him and the coordinates of his life.

In this study, we shall discuss a series of research that highlights some individual practices and habits existing in developed societies that affect spiritual provisions.

We shall highlight aspects of recent culture (mass media, consumerism, competitive environment) that

alter defining elements of spiritual life, such as attention, self-reflection, self-control or compassion.

In the second part, we shall make some remarks about some spiritual practices which, in the recent approach of neurosciences and in accordance with the experience of Christian tradition, have an important prophylactic or therapeutic role.

First of all, it is important to mention that in some approaches the concept of spirituality is sometimes perceived as something distinct from religious life. The former has to do with various practices (meditation, contemplation, a certain integrating approach to the world and to one's peers) while the latter refers to collective activities, religious ritual, membership of a community of faith, of a hierarchical spiritual structure. According to some research, religious life has beneficial effects on health [1] while other scholars underlined that spiritual practices are favorable to health [2]. Further research has revealed that, in fact, they are both beneficial; while religious life regulates healthy behaviours, spiritual life regulates a person's emotion, thought and drives [3]. However, we must underline the fact that nowhere in the reflection of Christian theology, are religious and spiritual life mutually exclusive. In fact, an authentic spiritual life implies a religious life (that is, participation in religious services, membership to a community), which requires continuous inner work (prayer, the cultivation of virtues, not judging the others, kindness, gentleness, etc.) They are not actually mutually exclusive, but nourish and

*Address correspondence to this author at the Faculty of Orthodox Theology, "Alexandru Ioan Cuza" University of Iași, Romania; Tel: +402322251519; Fax: +40232 25 8430; E-mail: adrian.mihalache@mail.uaic.ro

authenticate each other. Hereafter, we shall refer in particular to the practices of spiritual life.

1. Individual Practices and Habits Existing in Developed Societies that Affect Spiritual Propensities

a. Sensory Overstimulation may Prevent Reflection

The frameworks of the consumer societies have produced profound mutations in personal and community life. In normal life situations, we can notice a multiplication of visual, auditory or taste stimuli, present in commercials and advertising posters, in the content of the videos, in street boards and especially in stores. The recent man experiences sensory overload [4], as viewer, Internet surfer, console or phone gamer.

In this regard, a result in the area of neuroscience can be particularly significant. It is a research that has shown that prolonged exposure to sensory stimuli has a significant impact on the mood and reflexive capabilities. In other words, sensory experiences diminish the mood for self-reflexivity [5].

This result becomes more important if placed within the context of the data on neuroplasticity processes. It is well-known that the configuration of neural networks and brain areas is more emphatic during childhood [6] and that children are the very audience that experiences the most the intense and new experiences of the entertainment industry. Therefore, prolonged and repetitive exposure to gaming [7], TV entertainment [8] and box office productions could diminish the reflexive provisions that prove to have a significant impact on habits. But even in the case of adults, shopping [9] or frequent visits to the mall, to the heavily urbanized space to the detriment of the natural environment, the preference for intermediate digital communication at the expense of immediate interpersonal relationships can significantly affect the perceptual patterns and habits of a person.

For example, there are research results that have long shown that spending more and more time in front of the small TV or computer screens may atrophy "the abstraction and understanding capacity" [10]. In a particular and in a more intense way, exposure to erotic stimuli can have more pronounced effects on behavior. It is easy to notice that some advertising or marketing products employ such ingredients that are increasingly prominent, to gain public attention. What we deal here with has been called the "erotisation of the objects" [11], process through which the attention of the viewer is attracted to sexual erotic content. In more and more

productions that are intended to present clothing, beverages or household items, the female or male body in indecent positions or outfits irresistibly attracts attention. Brain research has pointed out that, in general, when visual or other types of stimuli lead to cravings, long-term changes in brain activity are involved. Certain brain structures (*nucleus accumbens*, for example, with a significant role in reward), as well as dopaminergic circuits are intensely stimulated [12]. Further, significant to our discussion, on the one hand, the person has a strong desire to receive a reward while at the same time feeling an increasingly intense impulse to act [13].

All these require, at least partially, an alert rhythm, making the ordinary life seem pressing. We are encouraged in this vein of thought by many scholars who notice the rush we live with, the constant pressure of time, shattered into ever more events, as well as by the fact that they significantly diminish our willingness to wait. "Gone are the times when the world had time to live. Nobody wants not to hurry anymore, because not to hurry is to waste time. Who stops to take a glance at himself or to the world he lives in? (...) Hating time means not taking the risk (or, on the contrary, the chance) of a face-to-face encounter with one's self (...). Postmodern society is not a civilization of waiting. No future" [14]. And, as reflection cannot occur quickly, under the pressure of time [15], the rhythm of life greatly reduces the possibility of proper reception, of reflection or contemplation, positions and activities of the mind that take an adequate amount of time.

b. Multitasking, Smog Data, Cognitive Overloading may Diminish Attention

Another feature of the mentioned context is the over-abundance of information. In the educational process and, in many situations, in the professional field, in the daily activity, the person is continually exposed to a flow of information containing numerous data and knowledge to be acquired or assimilated.

We may also add, the news and information that are present everywhere, in the setting of human life, in the media and information society. News TV and radio channels or other informative programs, specialized Internet pages, as well as numerous printed books and magazines, as well as mobile movies and applications, many of which are accessible to smart phones, expose the person to a huge flow of data.

In neurosciences, there is some evidence that overexposure to information could create difficulties in

processing and cultivating the attention, which is another crucial element of spiritual life. In fact, "the over-abundance of poor quality information", called <<data-smog>> [16], or, in another phrase, cognitive overload [17], hinders attention processes since man has clear limits in data processing [18]. According to some research, we can normally process up to 120 bits of information per second, or, in other words, we can normally track up to two people who address us simultaneously [19]. In another approach, a respected scholar underlines that a person can process 126 units of information per second or 7,560 units of information per minute, meaning half a million per hour and 185 billion in a lifetime of 70 years, with an average of 16 hours of waking, including all our memories, thoughts and conscious activities [20]. These limits are important in our discussion on attention, since other results show that prolonged exposure to the overflow of information turns out to be the enemy of attention, not its trainer [21].

c. The Multiplication of Desires Weakens the Will

Another important aspect of the spiritual life is the power of self-control. The practices of spiritual life usually involve a careful watch of the movements and actions, a permanent cultivation of virtues, the pursuit of desirable behaviors. In its more intense forms, spiritual life involves isolation, deprivation, fasting and vigilance, being therefore indispensable in terms of effort and discomfort.

However, the civilization model of the last decades has brought prosperity and comfort in many developed areas. This may prove to be against the cultivation of self-control. On the one hand, economic prosperity multiplies the person's desires, which weakens the power of self-control. On the other hand, the comfort of civilization weakens the willingness to make an effort. Therefore, the relationship between well-being and self-control, between the effort and discomfort of spiritual exercise and the comfort of civilized life is worth questioning.

Assessing the living conditions of the consumer society, some psychological approaches reveal the manner in which everyday environment of the prosperous societies is a field of permanent exercise of the will [22]. Roy Baumeister has long argued that will is a limited resource that is consumed by stress, by decision-making processes, influenced by various factors including physical fatigue or pain, cognitive effort or emotional labour, being, in the case of ordinary

subjects, closely linked to the glucose level of the blood [23].

In this context, generous shopping facilities, rich TV entertainment offers, numerous tourist destinations as well as endless possibilities for financial investment in the acquisition of goods and services or capital market assets represent, each and everyone, a vast field that causes the consumption of the resources of the will. Facing various offers, man is invited to look and to choose, refuse or postpone the fulfillment of a desire, and this endeavour consumes the resources of self-control.

Essentially, the diversification of offers, often found in consumer societies, leads to a multiplication of desires. The situations in which we have a choice between different products or services, entertainment offers, tourist destinations or financial-banking tools, jobs and leisure possibilities, a choice that significantly consumes the will [24].

Encountering in the daily world numerous situations that require deliberations, concrete decisions or repositioning in relation to aims that cannot be reached, volunteer resources weaken [25], often leading to what is called *the exhaustion of the self* [26].

On the other hand, contact with a higher level of welfare stimulates the desire to acquire it. Some studies, for example, show that, in the vicinity of wealthy people, the less rich people are stimulated to want more and to buy [27]; perhaps that is why, in response to advertisements of new product, in some places, the young, more intensely exposed to marketing, are more materialistic than the elderly [28].

The state of contentment - as a form of happiness that proves to be much more stable - is harder to reach, given a fiery desire for the acquisition of something perishable, by recurrent exposure to messages and images that illustrate luxury and wealth [29]. On the other hand, it is significant that exposure to such messages weakens pro-social drives [30]. It is also important to consider another result that suggests that materialism does not provide satisfaction [31], which leads us to the conclusion that welfare, which entails a multiplication of desires, is a cause of unhappiness and not its result [32].

d. Power, Well-being and Competitive Spirit Diminish the Propensity for Compassion

The goal of well-being, the pressure of the competition, the competitiveness and efficiency gain

are common aims of today's society. Advocating them attracts other values as well, values that interfere with the project and practices of spiritual life. Several findings warn that the practices in the sphere of the economy could influence man's relationships with the others and the world and particularly his propensity for spiritual exercise.

We must mention that psychology approaches empathy as the ability to understand the thoughts and feelings of another person [33], the ability to know the mood of another by affective identification [34], without losing the awareness of one's self [35]. It is about an emotion in reference to someone else's emotion that occurs together with "our own evaluations and judgments of ourselves" [36]. On the other hand, the concept of compassion has recently arisen in scientific research [37]. However, compassion and empathy have a common root (*pathos*), the ability to experience suffering together with someone [38]. However, in order to emphasize the difference between them, compassion also contains a clear urge to take action in order to improve the condition of the suffering one [39]. For example, in the case of patient care, compassion features three aspects: recognition of suffering, emotional resonance and movement towards addressing suffering [40] so as to bring about relief.

It is important to remember here that the person carefully processes the information of the social environment, often taking it as a reference. The information in the area of consensus and public practice (*social cognitions*) is analyzed as a matter of priority since it contributes to the choices of the subject, determining how the person relates to his peers and to daily events [41]. That is how we come to understanding why the spirit of competition, the culture of competition and comparison or the preoccupation for increasing welfare can discourage the person's propensity for helping the others, for compassion and kindness.

Some research shows, for example, that the propensity for helping the others is less common in prosperous societies, being unevenly distributed and varying according to the structure of social classes, being more present in the emotional repertoire of people of lower background [42]. People from the less favored socio-economic backgrounds have a psychological and even physiological adaptability to the suffering peers. People with low incomes show increased attention, care and compassion towards

those with special needs, compared to those with a good economic situation. In fact, those with high income do not have the experience of difficult situations and, most of the time, do not encounter suffering or deprived people in their professional sphere. In other words little do the specific features of life and activity train them for the proper reception of the others. That is why it is difficult to sense and understand the messages from the suffering peers. These experiential particularities could therefore explain why socio-economic status is more correlated with a low level of empathy and less willingness for compassion [43].

e. Consumerism, Contemplative Propensity, and Horizontal Pursuit of Happiness

The extensive materialism of human life also causes mutations in the architecture of personal motivation, having an important role in structuring spiritual life and in the propensity for its practices. The concern for the knowledge and contemplation of the world, the endeavor of the human being to understand life and peers, the inner striving of spiritual becoming can be diverted by attractive and more accessible targets of the consumer society. Living in a prosperous society, working in a well-paid sector, having access to entertainment, a person may linger in a less pre(ten)cious universe, under the auspices of "having" and "experiencing." Experiencing a spectacular growth, the entertainment industry can channel human existence into sensory experiences and acquisitions [44]. The replacement of clothing or household goods, the renewal of the domestic environment through the purchase of new furniture with more advanced items, the change of holiday destinations, even cosmetic surgery claim to be turning points for the renewal of life. The desire for achieving such things may remain alive for a long time, avoiding even the mechanism of exhaustion of the previously mentioned self if the person is convinced of the value of these experiences [45]. The situation is also problematic because the endeavor to increase self-control over life when confronted with all these temptations may even constitute the obstacle to its cultivation [46].

However, these aims do not seem to ensure happiness or well-being, although they are for many representatives of the young generations the most commonly understood meaning of a fulfilled life. Some results highlight that luxury purchases, pleasure sex or parties provide a sense of well-being [47] that is weaker than in the case of volunteering and donations.

In fact, happiness does not depend on earnings [48]. Therefore, the situation is rather upside down: the fixation for happiness can make people unhappy [49].

f. Isolated Hyper-Connectivity Diminishes Communication Provisions

A WHO report based on information from 109 countries showed that depression is the most widespread condition among teenagers aged between 10 and 19 [50]. Large urban agglomerations, residential mobility, noise, alert rhythm of life, all other aspects that are typical of cities with high population density almost inevitably produce these effects. In the big cities, the face of the other is often perceived as unknown, as alien or adversary [51]. The new anthropological context conditions new behaviors for these new living conditions. The intention, obvious in big cities, of not looking and not listening to what strangers in public spaces do and say was called by sociologist Erving Goffman *polite inattention* shown to strangers. According to the same author, this has become a real routine, the sign of a "life on one's own", which also leads to loneliness [52].

One may thus perceive a possible explanation for the fact that mental disorders are more common among urban population than among those living in rural areas [53]. Another study has shown that in urban agglomerations there is a higher rate of schizophrenic disorders compared to the numerically identical samples in rural areas [54]. Such a result suggests that the integration of a person into a community is more than just placing that person in a residential complex, surrounded by neighbours. Life in an over-populated city complicates the challenges of loneliness and does not solve the problem of social fragmentation.

g. Stress Intensification Weakens Peace. The Obsession for Happiness Causes Unhappiness

Research in the field of medical science highlights some causes that may prevent a person from reaching a state of calm. Brain exploration shows that constant, required attention increases the activity of the frontal lobes to the detriment of the middle brain. New anthropological coordinates are identified. The habit of prolonged exposure to a flow of information or action is accompanied, from one point forward, by fear of disconnection, which could greatly diminish the chance of self-appeasement [55]. Excessive use of digital technology for information, mailing and entertainment, the many cognitive tasks involved in manipulating and memorizing data as well as the multitude of service and

product offers that require deliberative processes cause difficulty in reaching a peaceful state [56].

2. Acquiring Knowledge, Shaping Man and Building a Better World. Culture as an Epigenetic Factor

Let us place what we have mentioned so far in a wider anthropological context. Civilization has reached a level of unprecedented scientific breakthroughs and technological development, but at the same time, it faces a few global threats emerging even in the course of its progress. Waste and relentless exploitation of resources, pollution and species extinction or the ever wider gap between the poor and the rich are some of the problems that have become more serious in the last centuries, precisely during a very steady progress. These paradoxical traits suggest that, so far, man and mankind have failed to find the best way to capitalize on all the acquisitions of knowledge to improve life and make a better world. Scientific progress does not inevitably lead to the progress of the world.

To further these findings, one might say that the behavioral economy has an explanation for this anthropological situation: bounded human rationality [57], the fact that he does not adequately assess the great dangers if they are somewhat more remote in time and space [58]. But findings of this kind are also present in Christian anthropology. To provide a well-known example, Saint Apostle Paul stated something similar: "For the good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). And, in the same line of thought, Christian theology and spirituality place the responsibility of the world's global problems (economic, ecological or social problems) on the spiritual life of the person [59].

Let us summarize what we have stated so far. On the one hand, the current living conditions and the culture of the consumer society affect man, his moods, his ability to manage attention and self-control, the state of calm and the availability for reflection. On the other hand, in the wider context of life, we foresee major threats, which have grown over the last decades. They urgently need a new manner of life, self-control, ethical actions, spirituality, the rationality of men and communities. But if approached in this way, the results seem to warn that these very capabilities that are needed to solve current challenges are affected by new living conditions. We could deal with a vicious circle of mutual influences. Considerably transformed, in his emotionality and understanding, by the world he built and that he lives in, man acts continually through

provisions, choices and actions, so as to alter the world. The changes he brings about modify his own context of life, influencing him with new waves of transformation.

Moreover, as recent sciences seem to emphasize, the transformations that man faces through everyday experiences can end up by profoundly changing his life: cerebral functionality and hormonal patterns, health, the expression of the genes and the hope of life are affected by his choices, actions, emotions and thoughts. Numerous research results highlight various types of plasticity (long-term changes), in the neural networks, processes of neurogenesis, genes expression, or telomere length. It is well known that neural networks, brain structures and activity can undergo significant and lasting changes, given every day experiences [60]. The simple repeated control of attention can cause significant neuronal changes in signal processing from stimuli [61]. Even body positions, influencing the hormonal pattern, induce specific emotional drives [62]. And, as we have seen elsewhere, different emotional drives significantly change the way we think [63]. Finally, on a different exploration path in the field of medical sciences, evidence has emerged that deepens the consequences of our experiences in gene expression! [64] Epigenetics reveals how life, emotions or the way of thinking can have repercussions on the genetic material, to the depth of the biological codes that structure the functions of the living. As we go through life, a researcher asserts, epigenetic processes continue to modify and build the persons we become [65]. This remarkable plasticity of the human being, resulting from experiences, deeds and habits of life, is also revealed on another level. Some research shows that stress, but also some activities and habits, can influence factors with a decisive role in the duration and quality of life! It is about the length of the telomeres (chromosome end-formations that decide the quality of the cellular process), directly involved in the process of the renewal of the cells of the body. It is known, for example, that stress shortens the telomeres, while the experience of the spiritual life, the practice of compassion and sustained physical activities can stop their decline [66]. They all warn us that experiences, daily practices, habitual repetitions often lead to ample changes.

3. Practices of Spiritual Life with a Beneficial Role in Health and Well-Being

What we wish to underline hereafter is that, in the last two decades, results that come from the field of

medicine and neuroscience as well show that the old ways of improving life, cultivating virtues and ascetic practices specific to spiritual works and religious experience can regulate the life of a person, organizing the field of his actions, and can remedy many of the recent situations. Hereafter, we shall underline some facts regarding some practices that belong to the spiritual life explored in the medical sciences and neuroscience, showing their beneficial effects on health.

a. Meditation has Beneficial Effects on Health

It is well known that meditation produces significant effects on the well-being. It activates brain activity in several important areas: *the Insula* (also known as the viscerotropic map of the body), the Temporo-Parietal Junction, the Caudate Nucleus or the Amigdala [67]. Therefore, among other things, meditation experience plays a regulating role in the functioning of visceral organs, while contributing to diminishing aggression [68].

At the same time, it has been proven that the practice of meditation increases the neural mass in the hippocampus, with important effects on memory improvement [69]. It also reduces pain sensitivity and helps reduce stress [70], facilitating cognitive reappraisal [71], inducing structural changes in the cortex [72] and cortical gyrification (the growth of some areas in the cortex) [73]. Results of this kind are important if we take into account that the big cities, strongly urbanized, expose the person to a social stress in various forms [74], with possible negative effects on the expression of the genes encoding the immune response [75].

b. Generosity Generates a State of Well-Being

Other studies reveal the beneficial effects of generosity, altruism on health, but also on interpersonal and intra-community relations. Some studies show that those who donate something to those in need, even if they have a small income, have a better state of mind at the end of the day than those who spend money in their own interests [76]. Even the mere intention of a generosity gesture activates areas in the brain that are active in the state of happiness (temporoparietal junction and ventral striatum) [77].

Research shows that generous people are freer of illness [78], generosity engaging a state similar to that of a fulfilled life. Mercy facilitates the birth of good feelings. The direct relationship between the donor and

the beneficiary increases the "emotional reward" of the act of charity [79]. Moreover, generosity also brings organizational benefits because kindness and helpfulness increase the cohesion of the working teams [80], the generous ones being more productive at work and more responsible at the community level [81].

Other results show the effects of altruistic behavior on the well-being. The involvement in volunteering activities improves overall health [82] decreases the risk of death, especially if the activity is carried out without an interest [83]. Volunteering diminishes the rate of weight loss and fragility, improving exhaustion, slow walking, and the low mood for physical activity [84].

c. Interpersonal Attachment and Nature Contemplation Improve the Reaction to Stress and Comforts

The tactile expression of attachment, that is touching, has an important therapeutic role. Some studies show that touching has effects on the activity of the hypothalamic-pituitary-adrenal axis (HPA), which regulates cortisol release [85]. Affectionate touch also has an enhancing role in the expression of genes encoding glucocorticoid receptors (GR), influencing the number of perceiving ports and modulating, through these, the response to stress [86], thus having long-term implications in the mechanisms of adapting and defending the body in stressful situations.

A mother's affectionate touch of the child has a key role in increasing the level of oxytocin and vasopressin, which has neuropsychological implications. We refer to the increasing of the sense of security, the propensity to social connectivity, the improving of the immune response and a beneficial impact on the general health [87]. These results actually add a finer resolution to the extensive studies carried out 20 years ago, that have shown that the attachment and warmth of family relationships influences the adult's state of health, over two decades [88].

In general, the family environment influences the cognitive-emotional and psycho-physiological evolution of the child, these influences being felt up to older ages [89]. On the other hand, children's receptivity to spiritual experiences proves their enhanced capacity to develop quality relationships with their own age, but also the willingness to understand the values of their own lives [90], increasing the value of the family environment for the formation of the future adult.

On a wider scale, the sense of security that results from belonging to a community characterized by cohesion and spiritual unity can contribute significantly to the mental health of the inhabitants [91]. This is important, especially if we take into account that, in many situations, the social stress is augmented by the presence of strangers in the field of life [92]. At the same time, the natural environment is an extraordinary source of re-balancing and psychophysical rehabilitation, which can significantly reduce stress and mental fatigue much more effectively than the entertainment productions available in urban space can. Some results show that only a few hours spent in the middle of nature [93] diminish stress, reduce mental fatigue and help improve physiological parameters significantly [94].

All these results, which regard the therapeutic potential of spiritual life, are even more relevant if we consider the long-lasting effects of their specific practices on health.

CONCLUSIONS

A huge Responsibility for the Management of Cultural Influences on Life

These results show that, in a way, the areas of inner and social life experience are juxtaposed, influencing each other and influencing the lives of every person and community. All affect, in various forms, the health, drives, length and quality of life, the mind and emotionality, various understandings and spiritual ascension. Such understanding, however, is also found in the approach of spiritual life in Christianity. Through prayer and ascetic needs, the practice of contemplation and philanthropy, spiritual endeavors pay special attention to their deeds and thoughts, supervising their inner drives, paying attention to how they perceive and help their peers, exercising gentleness and compassion continually.

On the one hand, these results are in a spectacular agreement with the old experience of spiritual life, providing anthropology with recent relevant content on the current context of life and the condition of man. On the other hand, we face a huge personal, social and political responsibility that concerns our own lives and that of our peers. We are responsible of everything we do, of what we think, of how we organize our communities and common experiences, because they all exert an influence on one's own propensities, but also on the others, and because everything we do comes back to us, with deep changing effects.

REFERENCES

- [1] Koenig HG, King D, Carson VB. *Handbook of Religion and Health*. Oxford: Oxford University Press; 2001.
- [2] Johnstone B, Yoon DP, Cohen D, Schopp LH, McCormack G, Campbell J. Relationships among spirituality, religious practices, personality factors, and health for five different faith traditions. *J Relig Health* 2012. <https://doi.org/10.1007/s10943-012-9615-8>
- [3] Aldwin CM, Park CL, Jeong YJ, Nath R. Differing pathways between religiousness, spirituality, and health: A self-regulation perspective. *Psychology of Religion and Spirituality* 2014; 6(1). <https://doi.org/10.1037/a0034416>
- [4] Connor S. *Postmodernist Culture. An Introduction to Theories of the Contemporary*. Bucharest: Blackwell Publishers Ltd.; 1999, p. 287.
- [5] Goldberg I, Harel M, Malach R. When the Brain Loses Its Self: Prefrontal Inactivation during Sensorimotor Processing. *Neuron*, April 2006; 50 (2): 329-39. <https://doi.org/10.1016/j.neuron.2006.03.015>
- [6] Franck N. *Train and Protect Your Brain. More Cerebral Vitality*. Romanian translate from French by Adriana Steriopol, Bucharest: Trei Publishing House; 2014. p. 27-9.
- [7] Turel O, Romashkin A, Morrison KM, Health Outcomes of Information System Use Lifestyles among Adolescents: Videogame Addiction, Sleep Curtailment and Cardio-Metabolic Deficiencies. *PLOS ONE* 2016; 11 (5): e0154764. <https://doi.org/10.1371/journal.pone.0154764>; Gentile DA, Choo H, Liau A, Sim T, Li D, Fung D, Khoo A. Pathological Video Game Use among Youths: A Two-Year Longitudinal Study. *Pediatrics*, 2011. <https://doi.org/10.1542/peds.2010-1353>
- [8] Gentile DA, Berch ON, Choo H, Khoo A, Walsh DA. Bedroom Media: One Risk Factor for Development. *Developmental Psychology*, December 2017; 53(12): 2340-55. <https://doi.org/10.1037/dev0000399>
- [9] Andreassen CS, Griffiths MD, Pallesen S, Bilder RM, Torsheim T, Aboujaoude E. The Bergen Shopping Addiction Scale: Reliability and Validity of a Brief Screening Test. *Frontiers in Psychology* 2015; [cited 2017 September 17]. <https://doi.org/10.3389/fpsyg.2015.01374>
- [10] Sartori G. *Homo videns. Imbecilizarea prin televiziune și post-gândirea (Homo videns)*. Romanian version by Mihai Elin, Bucharest: Humanitas Publishing House 2005; p. 34.
- [11] Brune F, *Fericirea ca obligație. Eseu despre standardizarea prin publicitate (Happiness as an Obligation. Essay on the Standardization through Advertising)*. Romanian version Costin Popescu, Bucharest: Trei Publishing House; 1996.
- [12] Rutledge RB, Skandali N, Dayan P, Dolan RJ. Dopaminergic Modulation of Decision Making and Subjective Well-Being. *The Journal of Neuroscience* 2015; 35 (27): 9811-22. <https://doi.org/10.1523/JNEUROSCI.0702-15.2015>
- [13] Baumeister RF, Tierney J. *Vointa. Cum să-ți redescoperi cea mai mare putere interioară (Willpower: Rediscovering the Greatest Human Strength)*. Romanian version by Cristina Arsene-Onu, Bucharest: Paralela 45 Publishing House 2012; p. 112.
- [14] Brunner R. *Psihanaliză și societate postmodernă (Psychoanalysis and Postmodern Society)*. Romanian version by Luciana Penteliuc-Cotosman Bucharest: Amracord; 2000, p. 47-9. Waiting does not mean only tension. It can also be a respite for a perspective or retrospective reflection that can also entail inner drives that are more appropriate to what is expected. The rush excludes the possibility of this inner preparation, for a proper reception, for a faithful printing and a long-lasting preservation of what we wish to come across. Not being in the mood for waiting, we receive and reflect superficially on experiences, depriving life of its initiatory character.
- [15] Television, he asserts, exerts the pressure of emergency on the thought process, providing to the viewer a "cultural fast-food" that demands a kind of fast-thinking that no longer meets the "reception requirements" (Bourdieu P, *Despre televiziune (On Television)*. Romanian version by Bogdan Ghiu, Bucharest: Art Publishing House 2007; p. 42-3).
- [16] Weil A. *Fericirea spontană (Spontaneous Happiness)*. Romanian version by Iustina Cojocaru, Bucharest: Curtea Veche Publishing House 2013; p. 247.
- [17] Levitin DJ. *Mintea organizată: cum să gândești corect în era supraîncărcării informaționale, (The Organized Mind: Thinking Straight in the Age of Information Overload)*. Romanian version by Dan Crăciun, Bucharest: Publica Publishing House 2015; p. 47.
- [18] Weil A. *Fericirea spontană (Spontaneous Happiness)*. Romanian version by Iustina Cojocaru, Bucharest: Curtea Veche Publishing House 2013; p. 247.
- [19] Levitin DJ. *Mintea organizată: cum să gândești corect în era supraîncărcării informaționale, (The Organized Mind: Thinking Straight in the Age of Information Overload)*. Romanian version by Dan Crăciun, Bucharest: Publica Publishing House 2015; p. 37.
- [20] Csikszentmihalyi M. *Flux: psihologia fericirii (Flux: The Psychology of Happiness)*. Romanian version by Monica Lungu, Bucharest: Publica Publishing House 2015; p. 49.
- [21] Hanson R, Mendius R. *Creierul lui Buddha. Neuroștiința fericirii, iubirii și înțelepciunii (Buddha's Brain: The Practical Neuroscience of Happiness, Love, and Wisdom)*. Romanian version by Ovidiu Solonar, Bucharest: Paralela 45 Publishing House 2011.
- [22] A careful reflection highlights possible differences between desire and will. Relying on results from the field of psychology and the neuroscience of spiritual life, some scholars claim that desires (especially if they are many, varied, often contradictory) and making a decision wear out the will (Baumeister RF, Tierney J. *Vointa. Cum să-ți redescoperi cea mai mare putere interioară (Willpower: Rediscovering the Greatest Human Strength)*. Romanian version by Cristina Arsene-Onu, Bucharest: Paralela 45 Publishing House; 2012, p. 109). According to other approaches, unlike the will, the desire is considered to be fleeting, interfering most often with the project or with the higher aims of becoming, being possibly fueled by various impulses. Since too intense desires can divert attention and weaken self-control, they can wear out the will so that a spiritual action to diminish their intensity is necessary (Hanson R, Mendius R. *Creierul lui Buddha. Neuroștiința fericirii, iubirii și înțelepciunii (Buddha's Brain: The Practical Neuroscience of Happiness, Love, and Wisdom)*. Romanian version by Ovidiu Solonar, Bucharest: Paralela 45 Publishing House 2011; p. 91-3).
- [23] Baumeister RF, Tierney J. *Vointa. Cum să-ți redescoperi cea mai mare putere interioară (Willpower: Rediscovering the Greatest Human Strength)*. Romanian version by Cristina Arsene-Onu, Bucharest: Paralela 45 Publishing House 2012; p. 110.
- [24] Ibidem. p. 112.
- [25] Ibidem.
- [26] Ibidem. p. 33.
- [27] Zhang W, Howell RT, Howell CJ. Living in wealthy neighborhoods increases material desires and maladaptive consumption. *Journal of Consumer Culture* 2014. <https://doi.org/10.1177/1469540514521085>
- [28] Twenge JM, Kasser T. *Generational Changes in Materialism and Work Centrality, 1976-2007: Associations with Temporal Changes in Societal Insecurity and Materialistic Role Modeling*. *Personality and Social Psychology Bulletin* 2013; 39(7): 883-897. <https://doi.org/10.1177/0146167213484586>

- [29] Csikszentmihalyi M. Flux: psihologia fericirii (Flux: The Psychology of Happiness). Romanian version by Monica Lungu, Bucharest: Publica Publishing House 2015.
- [30] Bodenhausen GV, Bauer MA, James E, Wilkie B, Kim JK. Cuing Consumerism: Situational Materialism Undermines Personal and Social Well-Being. *Psychological Science* 2012; 23(5): 517-23.
<https://doi.org/10.1177/0956797611429579>
- [31] Tsang JA, Carpenter TP, Roberts JA, Frisch MB, Carlisle RD. Why are materialists less happy? The role of gratitude and need satisfaction in the relationship between materialism and life satisfaction. *Personality and Individual Differences* 2014; 64: 62-6.
<https://doi.org/10.1016/j.paid.2014.02.009>
- [32] Weil A. Fericirea spontană (Spontaneous Happiness). Romanian version by Iustina Cojocaru, Bucharest: Curtea Veche Publishing House 2013; p. 249.
- [33] Strickland BR, Eds. *The Gale Encyclopedia of Psychology*. 2nd ed. Detroit: Gale Group 2001; p. 219.
- [34] Dicționarul Explicativ al Limbii Române (The Explanatory Dictionary of Romanian Language). The etymon is Greek: ἐμπάθεια (empathia, that means "to suffer", being made up of ἐν (en), meaning "in" and πάθος (páthos), meaning "feeling". Available from: <https://dexonline.ro/definitie/empatie>.
- [35] Hollinsworth A. Neuroscience and Spirituality. *Zygon* 2008; 43 (4): 839.
- [36] Strongman KT. *The Psychology of Emotion: From Everyday Life to Theory*. 5th ed., Chicago: Wiley 2003; p. 145. Available from: http://zygonjournal.org/issue2008_4.html
- [37] Davidson R, Begely S, Creierul și Inteligența emoțională (The Brain and the Emotional Intelligence). Romanian version by Valentin Vidu, Bucharest: Litera Publishing House 2014; p. 254.
- [38] It Refers to Compassionem (nominative compassio) that may be translated as "sympathy", compati, made up of com meaning "together", and pati, meaning "to suffer". Harper D. *Online Etymological Dictionary*. Available from: <https://www.etymonline.com/word/compassion>
- [39] Hollinsworth A. Neuroscience and Spirituality. *Zygon* 2008; 43(4): 839.
- [40] Cameron RA, Mazer BL, DeLuca JM, Mohile SG, Epstein RM. In search of compassion: a new taxonomy of compassionate physician behaviours. *Health Expectations* 2013.
<https://doi.org/10.1111/hex.12160>
- [41] Neufeld E, Brown EC, Lee-Grimm SI, Newen A, Brüne M. Intentional action processing results from automatic bottom-up attention: An EEG-investigation into the Social Relevance Hypothesis using hypnosis. *Consciousness and Cognition* 2016; 42(101): 101-12.
<https://doi.org/10.1016/j.concog.2016.03.002>
- [42] Stellar JE, Manzo VM, Kraus MW, Keltner D. Class and compassion: Socioeconomic factors predict responses to suffering. *Emotion* 2012; 12(3): 449-459.
<https://doi.org/10.1037/a0026508>
- [43] The heart rate of a person who is not adapted to compassion increases in the presence of someone who is in distress, indicating a state of stress. On the contrary, research shows, the one who can express compassion for those suffering has a lower heart rate, feeling calm during the helping activity. (Stellar JE, Manzo VM, Kraus MW, Keltner D. Class and compassion: Socioeconomic factors predict responses to suffering. *Emotion* 2012; 12(3): 449-59.
<https://doi.org/10.1037/a0026508>)
- [44] Lipovetsky G. Fericirea paradoxală. Eseu asupra societății de hiperconsum (Paradoxical Happiness). Iași: Polirom Publishing House 2007.
- [45] Research shows that the exhaustion of the self is not always valid. If incentives, individual perceptions of the difficulty of tasks, personal beliefs, performance feedback as well as mood swings influence the power of someone's will to pursue the proposed targets for a long time (Inzlicht M, Schmeichel BJ. What Is Ego Depletion? Toward a Mechanistic Revision of the Resource Model of Self-Control. *Perspectives on Psychological Science* 2012; 7 (5): 450-63.
<https://doi.org/10.1177/1745691612454134>
- [46] Uziel L, Baumeister RF. The Self-Control Irony: Desire for Self-Control Limits Exertion of Self-Control in Demanding Settings. *Personality and Social Psychology Bulletin* 2017; 43 (5): 693-705.
<https://doi.org/10.1177/0146167217695555>
- [47] Steger MF, Kashdan TB, Oishi S. Being good. *Journal of Research in Personality* 2008; 42(1): 22-42.
<https://doi.org/10.1016/j.jrp.2007.03.004>
- [48] Diener EN, Weiting, Harter, James, Arora, Raksha. Wealth and happiness across the world: Material prosperity predicts life evaluation, whereas psychosocial prosperity predicts positive feeling. *Journal of Personality and Social Psychology* 2010; 99(1): 52-61.
<https://doi.org/10.1037/a0018066>
- [49] Martin Seligmann also offers some refined distinctions that can help us decode the recent human being's position on the issue of happiness. Sensual pleasure and spiritual joy do not provide the same kind of well-being. (Diener EN, Ng W, Harter J, Arora R. Wealth and happiness across the world: Material prosperity predicts life evaluation, whereas psychosocial prosperity predicts positive feeling. *Journal of Personality and Social Psychology* 2010; 99(1): 52-61.
<https://doi.org/10.1037/a0018066>
- [50] Media Centre Online [homepage on the Internet]. WHO calls for stronger focus on adolescent health. Available from: <http://www.who.int/mediacentre/news/releases/2014/focus-adolescent-health/en/>.
- [51] Bauman Z, May T. Gândirea sociologică (Thinking Sociologically). Romanian version by Mihai C. Udma Bucharest: Humanitas Publishing House 2008; p. 61.
- [52] Ibidem, p. 55-62.
- [53] A study carried out in Sweden, for example, has highlighted the correlation between the life in large urban agglomerations and the occurrence of mental illnesses. For men, in particular, the risk of acquiring psychosis increases by 68% in urban areas, while for women the risk is 77% higher than in rural areas. (Sundquist K, Frank G, Sundquist J. Urbanisation and incidence of psychosis and depression: follow-up study 4.4 million women and men in Sweden. *Br Psychiatry* 2004; 184: 293-298. Available from: <http://bjp.rcpsych.org/content/184/4/293/full-text.pdf+html>).
- [54] Zammit S, Lewis G, Rasbash J, Dalman C, Gustafsson JE, Allebeck P. Individuals, schools, and neighborhood multilevel longitudinal study of variation in incidence of psychotic disorders. *Arch Gen Psychiatry* 2010; 67(9): 914-922.
<https://doi.org/10.1001/archgenpsychiatry.2010.101>
- [55] Devi G. Calm. Cum să-ți găsești liniștea într-o lume agitată și stresantă (A Calm Brain: How to Relax into a Stress-Free, High-Powered Life). Romanian version by Gabriela Petrilă, Bucharest: Litera Publishing House 2016; p. 33-4.
- [56] Ibidem, p. 35-41.
- [57] Simon HA. Theories of Bounded Rationality. in CB McGuire, R Rander (eds.), *Decision and Organisation*. Amsterdam: North-Holland Publishing Company 1972; p. 161-176.
- [58] Person I, Săvulescu J. Unfit for the Future: The Need for Moral Enhancement (Uehiro Series in Practical Ethics). Oxford: Oxford University Press; 2012.
<https://doi.org/10.1093/acprof:oso/9780199653645.001.0001>

- [59] Episcopal Jubilee Synod of the Russian Orthodox Church, Fundamentele concepției sociale a Bisericii Ortodoxe Ruse (The Fundamentals of the Social Conception of the Russian Orthodox Church). in: Ică Jr. I, Marani G. Doctrina socială a Bisericii. Fundamente – documente – analize – perspective (The Social Doctrine of the Church. Fundamentals - Documents - Analyzes - Perspectives), Sibiu: Deisis Publishing House 2002; p. 253.
- [60] Even 30 minutes of effort can induce a change in cerebral function. So important are the experiences and so valuable is the time we live. (Ros T, Munneke MAM, Ruge D, Gruzelier JH, Rothwell JC. Endogenous control of waking brain rhythms induces neuroplasticity in humans. *European Journal of Neuroscience* 2010; 31(4): 770. <https://doi.org/10.1111/j.1460-9568.2010.07100.x>
- [61] Farran B, Mangun GR, Usrey WM. Attention enhances synaptic efficacy and the signal-to-noise ratio in neural circuits. *Nature* 2013; 499(7459): 476-80. <https://doi.org/10.1038/nature12276>
- [62] Minvaleev RS, Nozdrachev AD, Kir'yanova VV, Ivanov AI. Postural Influences on the Hormone Level in Healthy Subjects: I. The Cobra Posture and Steroid Hormones. in *Human Physiology* 2004; 30(4):452-56. <https://doi.org/10.1023/B:HUMP.0000036341.80214.28>
- [63] Najjar N, Davis LW, Beck-Coon K, Doebbeling CC. Compassion Fatigue: A Review of the Research to Date and Relevance to Cancer-care Providers. in *Journal of Health Psychology* 2009; 14(2): 267-77. <https://doi.org/10.1177/1359105308100211>
- [64] Kaufer D, Francis D. Creșterea, natura și stresul, pe care-l provoacă viața (Growing, nature and the stress that life causes). in Brockman M, Știința viitorului (The Science of the Future), Romanian version by Vasile Mitu, Bucharest: Nemira Publishing House 2012; p. 57-70.
- [65] Fisher H. Epigenetica – veriga lipsă. (Epigenetics – the Missing Link). in Brockman J. Totul are o explicație (Everything Has Got an Explanation). Romanian version by Vasile Mitu, Bucharest: Nemira Publishing House 2013; p. 212.
- [66] Blackburn E. Miracolul Telomerilor. Noua știință a păstrării tinereții (The Telomere Effect. The New Science of Living Younger). Romanian version by Constantin Dumitru-Palcus, Bucharest: Lifestyle Publishing House 2017.
- [67] Lutz A, Brefczynski-Lewis J, Johnstone T, Davidson RJ. Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise, in *PLoS ONE*, e1897; 3(3). <https://doi.org/10.1371/journal.pone0001897>
- [68] Ibidem.
- [69] Hozel BK, Carmody J, Vangel M, Congleton C, Yerramsetti SM, Gard T, Lazar SW. Mindfulness practice leads to increase regional brain gray matter. in *Psychiatry Research: Neuroimaging* 2011; 191: 36-42. <https://doi.org/10.1016/j.psychresns.2010.08.006>
- [70] Brown CA, Jones AKP. Meditation experience predicts less negative appraisal of pain: Electrophysiological evidence for the involvement of anticipatory neural responses. *Pain* 2010; 150(3): 428-38. <https://doi.org/10.1016/j.pain.2010.04.017>
- [71] Garland E, Gaylord S, Park J. The Role of Mindfulness in positive reappraisal. in *Explore (NY)* January – February 2009; 5(1): 37-44. <https://doi.org/10.1016/j.explore.2008.10.001>
- [72] Luders E, Clark K, Narr KL, Toga AW. Enhanced brain connectivity in long-term meditation practitioners. *NeuroImage* 2011; 57(4): 1308-16. <https://doi.org/10.1016/j.neuroimage.2011.05.075>
- [73] Luders E, Kurth F, Mayer EA, Toga AW, Narr KL, Gaser C. The Unique Brain Anatomy of meditation practitioners: Alteration in cortical Gyri-fication. *Frontiers in Human Neuroscience* 2012; 6: 34. <https://doi.org/10.3389/fnhum.2012.00034>
- [74] Lederbogen F, Kirsch P, Haddad L, Streit F, Tost H, Schuch P, et al. Cityliving and urban upbringing affect neural social stress processing in humans. *Nature* 2011; 474: 498-501. <https://doi.org/10.1038/nature10190>
- [75] A study focused on possible epigenetic effects on macaques, the stress driven by the social status in a community. There is the possibility that a similar effect should be present in human beings as well. (Social environment is associated with gene regulatory variation in the rhesus macaque immune system. Tung J, Barreiro LB, Johnson ZP, Hansen KD, Michopoulos V, Toufexis D et al. Social environment is associated with gene regulatory variation in the rhesus macaque immune system. *PNAS* 2012; 109 (17): 6490-95. <https://doi.org/10.1073/pnas.1202734109>
- [76] Dunn EW, Spending Money on Others Promotes Happiness. In *Science* 21 March 2008; 319(5870): 1687-88. <https://doi.org/10.1126/science.1150952>
- [77] Park SQ, T Kahnt, A Dogan, S Strang, E Fehr, PN. Tobler. A neural link between generosity and happiness. *Nature Communications* 2017; 8: 15964. <https://doi.org/10.1038/ncomms15964>
- [78] Veenhoven R. Healthy happiness: effects of happiness on physical health and the consequences for preventive health care. *Journal of Happiness Studies* 2006; 9(3): 449-69. <https://doi.org/10.1007/s10902-006-9042-1>
- [79] Aknin LB, Dunn EW, Sandstrom GM, Norton MI. Does social connection turn good deeds into good feelings? On the value of putting the 'social' in prosocial spending. *International Journal of Happiness and Development* 2013; 1(2): 155-71. <https://doi.org/10.1504/IJHD.2013.055643>
- [80] Dunn EW. Spending Money on Others Promotes Happiness. *Science* 2008; 319(5870): 1687-88. <https://doi.org/10.1126/science.1150952>
- [81] Helliwell J, Layard R, Sachs J, De Neve JE, Huang H, Wang S. *World Happiness Report*. New York: Sustainable Development Solutions Network 2017; p. 39.
- [82] Tabassum F, Mohan J, Smith P. Association of volunteering with mental well-being: a life course analysis of a national population-based longitudinal study in the UK. *BMJ Open* 2016; 6(8): e01132. <https://doi.org/10.1136/bmjopen-2016-011327>
- [83] Konrath S, Fuhrel-Forbis A, Lou A, Brown S. Motives for volunteering are associated with mortality risk in older adults. *Health Psychology* 2012; 31(1): 87-96. <https://doi.org/10.1037/a0025226>
- [84] Jung Y, Gruenewald TL, Seeman TE, Sarkisian CA. Productive Activities and Development of Frailty in Older Adults. *Journal of Gerontology: Social Sciences* 2009; 65B(2): 256-61. <https://doi.org/10.1093/geronb/gbp105>
- [85] Meaney MI, Aitken DH, Viau V, Sharma S, Sarrieau A. Neonatal Handling Alters Adrenocortical Negative feed-back Sensitivity in Hippocampal Type II Glucocorticoid Receptor Binding in Rat. *Neuroendocrinology* 1989; 50: 597-604. <https://doi.org/10.1159/000125287>
- [86] Sharp HM, Pickles A, Meaney M, Marshall K, Tibu F, Hill J. Frequency of Infant Stroking Reported by Mothers Moderates the Effect of Prenatal Depression on Infant Behavioural and Physiological Outcomes. *PLoS ONE* 2012; 7(10): e45446. <https://doi.org/10.1371/journal.pone.0045446>
- [87] Fries AB, Ziegler TE, Kurian JR, Jacoris S, Pollak SD. Early Experience in Humans is associated with Changes in Neuropeptides Critical for Regulating Social Behavior.

- Proceedings of The National Academy of Sciences 2005; 102: 17237-40.
<https://doi.org/10.1073/pnas.0504767102>
- [88] Ornish D. Dragoste și supraviețuire (Love and Survival). Romanian version by Nicoleta Radu, Bucharest: Curtea Veche Publishing House; 2008.
- [89] Lindblom J, Peltola MJ, Vänskä M, Hietanen JK, Laakso A, Tiitinen A. Early family system types predict children's emotional attention biases at school age. *International Journal of Behavioral Development* 2015; 41(2): 245-56.
<https://doi.org/10.1177/0165025415620856>
- [90] Holder M, Coleman B, Wallace JM. Spirituality, Religiousness and Happiness in Children Aged 8-12 Years. *Journal of Happiness Studies* 2010; 11(2): 131-50.
<https://doi.org/10.1007/s10902-008-9126-1>
- [91] Depner CE, Dayton I. Supportive relationships in later life. in *Psychology and Aging* 1998; 3:348-57.
<https://doi.org/10.1037/0882-7974.3.4.348>
- [92] Martin LJ, Hathaway G, Isbester K, Mirali S, Acland EL, Niederstrasser N *et al.* Reducing social stress elicits emotional contagion of pain in mouse and human strangers. *Current Biology* 2015; 25(3): 326-332.
<https://doi.org/10.1016/j.cub.2014.11.028>
- [93] Health Council of the Netherlands, Nature and health. The influence of nature on social psychological and physical well-being. Publications [cited 2016 May 3] 2004; 9.
- [94] Van Den Berg EA, Hartig T, Staats H. Preference for Nature in Urbanized Societies: Stress, Restoration, and the Pursuit of Sustainability. *Journal of Social Issues* 2007; 63(1): 79-96.
<https://doi.org/10.1111/j.1540-4560.2007.00497.x>

Received on 24-12-2017

Accepted on 30-12-2017

Published on 31-12-2017

<http://dx.doi.org/10.15379/2410-2806.2017.04.02.04>

© 2017 Adrian Sorin Mihalache; Licensee Cosmos Scholars Publishing House.

This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License

[\(http://creativecommons.org/licenses/by-nc/3.0/\)](http://creativecommons.org/licenses/by-nc/3.0/), which permits unrestricted, non-commercial use, distribution and reproduction in any medium, provided the work is properly cited.