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UNDERSTANDING SPIRITUALITY

AN EXPLORATORY STUDY ON ROMANIAN YOUTH

AND NEW METHODOLOGICAL DIRECTIONS

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Abstract

The manner in which people define spirituality from their personal perspective is important for their engagement in spiritual concerns. In the present article we employed two approaches for this purpose. Firstly, we investigated the Psychology of religion literature to find how spirituality is defined. Secondly, we conducted an empirical exploratory study, using thematic analysis, in order to tap into the manner in which young people define spirituality. Through the thematic analysis we extracted five major themes which reflect how participants define spirituality: spirituality as personal development, spirituality as inner personal world, spirituality as a relationship between the individual and the divine, spirituality as an unseen world beyond our world and the intrinsic interdependence between spirituality and religiosity. In order to expand the study of spirituality, we propose two alternative and complementary methodological approaches: an intentional focus approach, through analysis of personal goals which focus on the individual character of spirituality and a transdisciplinary approach that allows the conceptualization and accounts for the unseen world spirituality often refers to.

Keywords: spirituality, intentionality, thematic analysis, transdisciplinarity

1. Introduction

Most research on the Psychology of religion focus on the relationship between religiosity and health aspects, like quality of life and well-being. Studies show a strong positive association between spiritual concerns and a higher quality of life. As spirituality and religiosity are important factors for an increased quality of life, they open important directions of intervention and represent significant anchors in health and coping domains.

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The manner in which people represent and perceive spirituality is crucial for their engagement in spiritual concerns and hence offers a new line of intervention in order to increase their quality of life. What appears as a major concern for research is the need to know how people conceptualize spirituality from their personal perspective. In this endeavour we used two approaches. Firstly, we investigated the Psychology of religion literature to find how spirituality is defined. Secondly, we conducted an empirical exploratory study, using thematic analysis, in order to tap into the manner in which young people define spirituality. Both approaches on defining spirituality, theoretical and empirical, show limitations of current perspectives as well as some contradictions. In order to better investigate spirituality, we propose two alternative and complementary methodological approaches: an intentional focus approach, through analysis of personal goals and a transdisciplinary approach.

2. Defining spirituality in the Psychology of religion

The Psychology of religion has been in a perpetual state of defining its concepts and domain of study, with an array of different conceptualizations stemming from predetermined foci of research and existing dogmatic commitments [1, 2]. The problems regarding conceptual delimitations also apply to the definition of religion itself, as theorists were not able to reach an agreement regarding what religion is. As Belzen states [3], Stahlin believes that each researcher investigates what he defines as religion, while Yinger considers that any definition of religion is satisfactory solely for its author.

We are confronted here with a major problem in Psychology since its beginning as a science: different and sometimes contradictory definitions and theories of a concept that coexist. In delimitating our field of research and interest we will try to offer some definitions and models of spirituality that gradually emerged, focusing on what these definitions have in common.

In synthesizing different approaches to spirituality and religion, Zinnbauer and Pargament [4] point out three main approaches of these phenomena: substantive, functional and traditional. The *substantive* approach revolves around the sacred and views spirituality as "the presence of a relationship with a higher power that affects the way in which one operates in the world" [4, p. 23]. On the other hand, the *functional* approach is organized around the purpose that religion and spirituality have in a person's life, spirituality being viewed as "the search for existential meaning" [5] or as "a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate." [6]. The third approach, the *traditional* one, emphasizes the personal aspects of spirituality and religiosity. In this context, Tart [7] views spirituality as being "that vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with love, with compassion, with purpose".

Some models of spirituality have been proposed in order to describe the essence of the term [8]. These models propose a number of dimensions of spirituality that focus on internal processes, encompassing the inner world of the individual, mostly ignoring external aspects related to the outer world and social relations. The model proposed by Ingersoll [9] considers seven dimensions, including: meaning, concept of divinity, relationship, mystery, play, experience, and an integrative dimension. Another model refers to nine dimensions, such as transcendence, life mission, awareness of the sacredness of life, altruism, idealism, awareness of the tragic [6].

In the last decades the concept of spirituality has been frequently employed in the Psychology of religion. This has led to a terminological confusion regarding the distinction between spirituality and religion, and in the most radical cases to a dualist perspective on the domain of study [4]. As we emphasized before, there is wide variety of definitions concerning the same concept in Psychology, including the Psychology of religion. Therefore, it is hard to find a consensus among researchers regarding the best way to define and delimit the two terms, though some attempts exist.

In delimiting spirituality from religion Zinnbauer and Pargament [4] rely on the distinctive approaches we previously presented, pointing out several differences between the two, which aid scientific investigations. According to these authors, religion focuses firstly on the *substantive* dimension, while spirituality rather reflects a *functional* dimension, with the former being defined as formal, institutionalized sets of beliefs and practices and the latter as an individual's striving toward existential or sacred life goals. Secondly, religion is viewed as a *static* edifice of pre-existing and immutable rules, contents and precepts, while spirituality is founded on a *dynamic* discourse which reflects individual strivings and achievements [10]. Thirdly, religion reflects *objective and institutionalized* practices, while spirituality refers to *subjective and personal* perceptions of transcendence and the divine. Fourthly, religion relies on beliefs, while spirituality is saturated with emotions; Elkins [11] describe spirituality as the awareness individuals develop of the transcendental, through values attached to this dimension. Fifthly, religion is often presented as saturated in negative valences, as a limitation for human development, while spirituality has a positive valence, through strivings toward human potentials and positive emotions.

As religion is generally defined as an institutional phenomenon, and spirituality as an individual representation of the sacred, many theorists have pointed out that the comparison should rather be made between religiousness and spirituality, in order to keep an adequate level of analysis [12]. Religiousness, as individual beliefs and practices, versus spirituality, as sacred human activities, reflects more person-oriented domains, which allow better investigation. Still, as a major element of convergence, both rely on the *search for the sacred* and therefore more comprehensive approaches tend to focus on levels of analysis that would benefit the research of spirituality [4].

3. Intentionality and spirituality: self-determination in the development of spirituality relevant representations and actions

Important aspects in understanding spirituality refer to how individuals are involved in defining and developing their own spiritual contents and strivings. The issue of intentionality in the development of spirituality revolves around the level of self-determination and intentional self-regulation individuals perceive over their own spiritual pursuits. As spirituality is deeply rooted in one's search for significance in life, any individual cognition, emotion or action is organized around specific personal goals and pathways s/he follows and sometimes sets for her/himself. The link between personal goals and spirituality is mediated by the level of intentional control one perceives over how his own spirituality develops and the importance he attaches to spiritual personal goals.

As Shakespeare once answered the essential question 'how is the world' by simply stating 'as you like it', we view personal goals through a similar statement: personal goals are what the person considers of utmost relevance from their perspective, within a given time-frame. The personal relevance component in investigating any goal structure must start on these tenets and understanding intentionality contents is a necessary component of any thorough approach on human spiritual development.

Humanistic perspectives on personal development have long pointed out the importance of personal strivings fulfilment for well-being, life meaning and happiness, with a special focus on the accomplishment of 'innate' needs [13, 14]. Successful development implies that individuals progress toward their goals or reach desired states [15, 16]. In the Psychology of religion the concept of personal strivings was employed by Robert Emmons and colleagues [17] in order to analyze individual spirituality. Goals offer individuals a reference point of what is to be desired or avoided, hence becoming progress markers or ideal outcomes against which one can evaluate a present level of functioning, his progress in the direction of higher levels of functioning, and the effectiveness of goal-related behaviours [18]. An *agentic perspective on human development* relies on the hypothesis that humans interpret behaviours (personal or other-initiated) through action-related concepts such as goals, plans, intentions, and beliefs [19]. Hence, individual actions are in part determined by reflexive interpretations, intentionality, and goal directedness.

From a life-span perspective, people are seen as active agents in the construction, selection and implementation of their developmental paths. Personal goals contribute to the organization of action [20] and have two main functions from a developmental perspective: (a) they direct and organize behaviour over time into meaningful action units, giving meaning to development and (b) they facilitate acquisition and use of resources, reducing situational complexity and processing of environmental demands. Brandtstädter [21] integrates the interplay of goals, goal-directed action, and development in the concept of *intentional self-regulation*, stating that: "Through action, and through experiencing the consequences of our action, we construe

representations of ourselves and of our material, social, and symbolic environments, and these representations guide and motivate activities by which we shape and influence our behaviour and personal development." Though we ascertain the theoretical and applied implications of such an approach, we must note that as each period of development involves growth but also declines, human agency is encased in functional and structural limitations, which are due to both individual and environmental constraints.

4. Exploratory study: thematic analysis of personal definitions for spirituality in a Romanian youth sample

4.1. Research aims

Through this exploratory study we were interested in prompting participants in the generation of personal definitions of spirituality, in order to tap into how a Romanian youth sample perceives and interprets the meaning of spirituality. We opted for a qualitative approach with the purpose of accessing personal structures of significance and importance attached to the concept of spirituality, hence subscribing to an inductive approach to better understanding its complexity.

4.2. Participants

A total number of 25 persons took part in the study. The participants were undergraduate Psychology students at a medium-sized university in the Western part of Romania. In the matter of religious commitment, the majority of participants (n = 23) declared themselves as Orthodox, while two participants stated they were agnostic. All participants took part in the study on a voluntary basis.

4.3. Procedure

Participants took part in the study in group, at the end of class and they were initially informed that all data they provided in this study was confidential and anonymous and that there was no time limit for providing the answers. A researcher asked participants to write down how they conceptualize spirituality from their personal perspective and then to present differences between spirituality and religiosity as they see them.

4.4. Thematic analysis

Data collected from the participants was analyzed using thematic analysis. Thematic analysis is a qualitative procedure for analyzing data, focusing on a strategy in which "qualitative data are segmented, categorized, summarized, and reconstructed in a way that captures the important concepts within the data set"

[22]. It is used in many domains of research, from Mathematics to Chemistry, Cultural anthropology or Psychology, being often seen as a means of communication among researchers from different fields [23].

In conducting the thematic analysis we followed the guidelines described by Braun and Clarke [24]. The process of thematic analysis encompassed the subsequent stages: (a) familiarization with the data through transcription of the personal definitions of religion and spirituality, then reading and re-reading of the texts and extraction of initial ideas; (b) generation of initial codes, by two independent coders, attaching data that was representative for each code; (c) organization of codes into preliminary themes; (d) revision of themes through their relation to the generated codes (Level 1) and through analysis of the whole data set, by means of a thematic map (Level 2); (e) definition and naming of themes, through gradual and ongoing refinement of each theme; (f) report writing on the identified themes through active linking to the research questions and existing literature on definitions of spirituality and religion [24]. The personal definitions of spirituality participants generated were analyzed by two researchers independently, and a first set of themes emerged. Subsequently the researchers worked together on the final refinement of the themes and the thematic map.

4.5. Results

Through the thematic analysis we extracted five major themes which reflect how participants define spirituality: spirituality as personal development, spirituality as inner personal world, spirituality as a relationship between the individual and the divine, spirituality as an unseen world beyond our world and the intrinsic interdependence between spirituality and religiosity. We next succinctly present each theme, providing excerpts from the personal definitions given by participants. In order to ensure the anonymity of responses, we coded each participant with an indicative from s1 to s25 and each excerpt is followed in parenthesis by the ID given to that person.

4.6. Spirituality as personal development

In this theme participants view spirituality as a means of individual development from a social, moral, cultural and emotional perspective. It encompasses one's life-long striving for becoming a better person: "spirituality refers to how we evolve as human beings and how we develop in society […], it is linked to our belief in many things, like people and society" (s8). The search for self-awareness and self-fulfilment represent major roles of spirituality in this approach, as "being a spiritual person means being at ease with myself and open to know myself better" (s7) and "spirituality […] amounts to the desire of involvement, understanding" (s21). An innate dimension of spiritual development does exist, as it "involves a preference for things of a spiritual nature, an inborn understanding, perfected through education" (s21). As in this

approach the spiritual includes social and moral dimensions, the level of one's self-determination in spiritual development is clearly present, through strong action verbs like to desire, to take chances, to evolve, to be open to new experiences. Hence, spirituality has roots that pre-date the individual, but its evolution is under one's control, through intentional decisions and actions.

4.7. Spirituality as an inner personal world

Participants conceptualize spirituality as "the soul of the man" (s5), "something inside the man, […] linked to the soul" (s11), based on an "inner belief of the individual, […] concepts, ideas and feelings accepted by the individual, not imposed by anyone" (s19). This inner world is strongly related to the soul, which "represents our essence as human beings" (s7), it lasts "for years and years, even when the body in which it exists will no longer be" (s7) and "goes to Heaven or Hell" (s6) when the person dies. The distinction soul/spirit – body is very poignant, with the soul being linked to the Divine, directly or indirectly. There is a strong accent on the personal nature of this inner word, which may be saturated in the Divine, but is organized around "the totality of emotions and thoughts which reflect the soul of a man" (s23) and hence becomes "[…] a whole or almost a whole, here including also religion" (s11). The wholeness of the inner world with the bodily self, in a quest for self-completion appears as a recurrent idea in this theme; the soul or spirit is an essential, personally relevant dimension, necessary for an individual to define himself as a human being.

4.8. Spirituality as a relationship between the individual and the Divine

The relation between the individual and the Divine represents a perpetual, evolving relation, which includes "[…] relating, living and communicating […] and is manifested in all plans of live (social, family, personal life)" (s1). This relation can refer to a search for the Divinity – "the spiritual man is the one that searches for the Divinity" (s2) and closeness to the Divinity – "how close I feel to God and how much I respect what He tells us through His words" (s9). The intrinsic quality of this relation resides in its authentic, personal nature, as it means "to have a relation with God, an authentic experience" (s22), "a close relation" (s23) and a "personal link to God" (s25). The Divine is perceived as something the spiritual person searches for and needs, being approached with humility, respect and positive emotions. It is a Divinity that most participants view as positive, understanding and necessary for individual development.

4.9. Spirituality as an unseen world beyond our world

Spirituality refers to an unseen world, that cannot be touched, but whose reality one believes in. The structure of this dimension is depicted as „the spiritual represents for me a special world, unseen" (s2) or „spirituality means to

me […] a thing that cannot be seen, cannot be touched and though exists." (s4). It is also described as an "untouchable entity" and is defined as something unseen because people do accept "an "external help from something we cannot see, but which exists and can positively influence certain life events" (s10). This unseen world becomes real through belief and faith because spirituality refers both to something "beyond what we can see" and "something we can only believe in" (s18). Most of the time, this unseen world beyond our world is a superior one, above this world we live in and is referred to as being a holy one, as "for me, when I think about the word spiritual I think of something holy and I think of another world, a world above the world we live in" (s22).

4.10. The intrinsic interdependence between spirituality and religiosity

The relationship between spirituality and religiosity takes two alternative routes in the eyes of our participants. Some participants see these two concepts as intrinsically combined: one cannot be without the other. Other participants see them as opposed, with a positive emphasis on spirituality and a negative perspective on religiosity.

According to the first perspective, it "exists a tight relationship" (s11) between religiosity and spirituality. For some participants there is no difference between the two concepts, as "I don't think there is a difference between the two, I think they are related to each other" (s11) or one cannot be conceptualized in the absence of the other "I honestly ask myself if it is possible that a religious person might not be a spiritual one" (s10). In some cases religiosity is just a form that spirituality takes: "religiosity is the interpretation given by various groups of people to the notion of spirituality" (s17). Only a really religious person can be considered a spiritual one in the view of one participant: "the difference, in my opinion, does not exist, because only someone who is religious in the real sense of the word can be spiritual" (s16).

In the second approach, participants focus on the differences between spirituality and religiosity because in this view „religiosity cannot be confounded with spirituality" (s24). In this context the accent is on the negative valence of religiosity, compared to the positive view on spirituality. Participants emphasize the individual, personal character of spirituality, as we presented before, and the collective, traditional character of religiosity: „for me, the difference between religiosity and spirituality is characterized by the way I perceive religion, religion for me is some sort of law inherited from our parents, grandparents etc., and spirituality is what only I can feel..." (s12). Religiosity, viewed as a law and tradition, is described by some participants as something negative due to its dogmatic character: „religion presumes some dogmas and preconceived ideas that must not be contested and must be taken as they are." (s19) or „religiosity involves religious indoctrination, a blind belief. It has a limited vision […]. Spirituality, unlike religiosity, consists in the desire of involvement, understanding and unification with the Divine." (s21). Religiosity

is considered as something related to „rules" while spirituality focuses on „the personal link with God" (s25).

5. Discussion

As we stated above, the thematic analysis highlights the five themes in the representation and definition of spirituality on our youth sample. Three of these themes emphasize the individual character of spirituality since it is viewed as: personal development, inner personal world and a personal relationship between the individual and the Divine. The personal and individual character of spirituality is frequently found in the psychological literature referring to this topic [4].

Another characteristic of spirituality is the fact that it is perceived by the common-sense psychology of our participants as an unseen world, beyond our world, which is untouchable and becomes real through our beliefs. This certainly is not a topic frequently met in the psychological research literature being linked to one limit of the scientific research. Scientific research is mostly based on empirical data, its empiric character being its major defining trait [25]. As spirituality is linked with an unseen world, it is something hard to touch and prove.

The relationship between spirituality and religiosity reflected in the definitions of our participants is similar to the way the relationship between the two concepts is reflected in the psychological literature. We find here the positive emphasis on spirituality and the negative character of religiosity [4]. This might be due to the alternative use of 'religion' and 'religiosity', a confusion also encountered in the psychological literature [4]. The negative perspective on religiosity is linked to the dogmatic character of religion, an aspect strongly disliked by many participants. This rejection might be the consequence of the fact that some participants see dogmas as constraints imposed by tradition, not entirely in accordance with personal experience and needs. The personal aspect being extremely important, spirituality conceptualized as something personal is considered more positive than religiosity which is institutionalized and collective.

In order to deepen the understanding and representation of spirituality we propose two methodological perspectives that could open entirely new and wide perspectives on the subject. As the participants in the study as well as the literature emphasize the individual character of spirituality, an intentionality-focused, personal goals approach might better enlighten the manner in which individuals strive for their spiritual development. A transdisciplinary approach is also useful and necessary for the dialog it opens between scientific disciplines, arts and tradition. This latter approach is also important for its model of Reality that considers the unseen world through the concepts of 'zone of none resistance' and 'Hidden Third' [26]. We next briefly present the methodological tenets of an intentionality focused, personal goals approach and those of a transdisciplinary approach on spirituality.

5.1. An intentionality-focused approach on spirituality: spiritual personal goals as indicators of spiritual development

As previously mentioned, definitions of spirituality revolve around the personal search for significance through the sacred [27]. Several methodological issues arise from this personal element, as group sampling aspects, developmental periods and socio-cultural characteristics of individuals can lead to different definitions of spirituality [28]. Most psychology of religion studies employ a methodology specifically crafted on the North-American population, where perceptions of the sacred and transcendence differ from other cultural milieus [29], including the Romanian socio-cultural context. Hence, any methodological advancement in the study of spirituality must first focus on how spirituality is defined in a specific cultural space and in specific populations within that space. *Spiritual development* is deeply rooted in individual development, and we believe that its investigation must commence with individuals' definitions of spirituality, in order to gradually construct a contextual theory of the phenomenon. When viewing spiritual development as an intrinsic process of self-transcendence, with the self integrated in a greater something, in the sacred [30], researchers must first pinpoint some personal coordinates of self-transcendence. Hence, the issue of perceived intentionality and control over one's spiritual strivings, through personal spiritual goals, comes as a necessary element of investigation. Idiographic investigations into personal definitions of spirituality can help researchers differentiate between spirituality and religiousness, and offer valuable information on how individuals perceive these two domains. In this context, *idiothetic* methods assess motivational structure starting from specific attributes generated by the participants, such as current goals, which contain highly individualized (*idio*graphic) data. Researchers then ask subjects to appraise personal goals on standard rating scales, thus attaching quantitative, descriptive (nomo*thetic*) information to a self-relevant construct [31]. These ratings make possible comparisons among a person's goals, and after being averaged within individual respondents, these values can be compared across individuals.

Idiographic approaches of intentionality have a long history in psychological discourse. An important influence on this approach is George Kelly's investigation of personal constructs, which brought into attention the relevance of how individuals attach meaning to their environments. The constructive alternativism in Kelly's theoretical system relies on the observation that "man looks at his world through transparent patterns or templates which he creates and then attempts to fill over the realities of which the world is composed" [32]. A similar life context can determine a myriad of individual construals, and "all our present interpretations of the universe are subject to revision or replacement" [32, p. 15]. Hence, in order to maintain relevance for what we investigate, in terms of personal pursuits, their analysis must start from the idiosyncratic, context and person specific formulation given to that pursuit.

Using personally relevant, self-generated goals as a basis for more standardized assessment is a global approach which has gained the attention and research resources of many psychologists in the last decades. The mechanics of a multidimensional approach in analyzing personal goals rely on the following stages: individuals list personal goals in one phase or more, gradual phases, referring to one or more predefined life domains, or with no life-domain restraints, and afterwards they evaluate the self-selected goals on various dimensions of relevance for the research hypotheses. The generation and subsequent selection of personally salient goals offers intra-individual ecological validity to goal contents, while self-assessment of goal dimensions is both subjectively relevant and objectively quantifiable, offering a strong basis for comparisons between goal contents of an individual and goal dimensions in a sample of individuals [33]. Goal processes and relations with other dimensions of psychological and social functioning are assessed by means of standardized instruments, which can have different levels of specificity and life-domain relevance, depending on how the research questions are formulated. Patterns of personal goal structures and relations between personally salient goals and more general psychological mechanisms emerge, constructing a fine-grain analysis of goal structures.

5.2. A transdisciplinary approach of spirituality

Transdisciplinarity refers to what is *across*, *between* and *beyond* disciplinary knowledge and it emerged as a new approach complementary to disciplinarity, multidisciplinarity and interdisciplinarity in the last decades [26, 34]. Its purpose is the understanding of the current world and it has an imperative striving for the unity of knowledge [34].

In the following, three forms of transdisciplinarity will be analyzed: theoretical, phenomenological and experimental [26]. *Theoretical transdisciplinarity* refers to the transdisciplinary methodology based on three axioms: the ontological axiom, the logical axiom and the epistemological axiom [26, 34]. The ontological axiom states the existence of multiple levels of Reality of the Object and the corresponding levels of Reality of the Subject. The logical axiom is based on the logic of the included middle. The epistemological axiom considers the complex structure of each studied phenomenon.

At the *phenomenological level of transdisciplinarity* we refer to the transdisciplinary model of Reality. According to this model, we have multiple levels of Reality for the Object. A level of Reality is "an ensemble of systems invariant to the action of a number of general laws […]. This means that two levels of Reality are *different* if, passing from one to another, there is a break of the laws and break of the fundamental concepts (as causality, for example)." [35]. Therefore, there is a discontinuity between the levels of Reality. Between the levels of Reality and unifying the first and the last level of Reality there is a zone of non-resistance. The levels of Reality and the zone of non-resistance constitute the Object. There also are levels of Reality of the Subject (levels of

perception) and the corresponding zone of non-resistance. The zone of non-resistance corresponding to the Object and that of the Subject "plays the role of a *third* between the Subject and the Object, an Interaction term which allows for the unification of the transdisciplinary Subject and the transdisciplinary Object while preserving the difference." [26]. Therefore, the transdisciplinary model of Reality implies the existence of the Object, of the Subject and of the Hidden Third, corresponding to the zone of non-resistance, meaning the zone that does not resist to our conceptualizations, experiences, representations, images, descriptions or mathematical formulations [26, 34].

The *experimental transdisciplinarity* refers to the empiric experimental studies that support the postulates formulated at the theoretical and phenomenological level. Another important aspect that needs to be emphasized is the transdisciplinary attitude characterized by rigor, openness and tolerance [34].

A transdisciplinary approach of spirituality may have several contributions and advantages. On the one hand, such an approach, through its definition, accounts not only for what is within the boundaries of scientific disciplines, but also for what is across, between and beyond. This aspect, doubled by the transdisciplinary attitude, ensures the necessary dialogue between scientific disciplines, arts and tradition, indispensable for the study of the 'unseen world beyond our world' to which spirituality refers to.

On the other hand, the transdiciplinary model of Reality, by its concept of Hidden Third, accounts for exactly that part of the world that cannot be captured in the conceptualizations corresponding to classic dualistic models of Reality (including scientific ones), situated at a single level. Therefore, a transdisciplinary approach of spirituality allows us to overcome the limits of scientific endeavour. This is because scientific endeavours analyze only aspects that can be touched and are resistant, and therefore correspond to the levels of Reality. Transdisciplinarity enables us to consider that which is beyond our touch and sight.

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