

Relative deprivation: theoretical literature and social challenges

الحرمان النسبي: أدبيات نظرية وتحديات اجتماعية

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Abstract:

This research deals with the phenomenon of relative deprivation, which is one of the topics of social psychology, primarily in order to draw the attention of those interested in it. In an initial exploratory research, we tried to define its general features, distinguishing it from absolute deprivation, and believing that studying phenomena requires, first and foremost, controlling the concepts circulating about them. We also pointed out two theoretical approaches that can guide researchers in interpreting phenomena in general and formulating hypotheses. The research also deals with an initial exploratory field work, the aim of which was to move from the literary and theoretical field to the realistic field. We used the interview technique in order to reach the cognitive richness related to the phenomenon studied. For this, we chose a sample from two distant generations: the generation of the eighties and the generation of today. Using the comparative method, we wanted to stand on the most important differences between the two generations regarding the phenomenon of deprivation and how each generation dealt with it. In the same research, we pointed out the risks involved in this phenomenon and resulting from it, such as the imbalance of values in underestimating effort, merit and objectivity in setting ambitions and adopting rational

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reasons to achieve hopes, which is a reason for our youth to fall into a deadly and tragic utopia.

Keywords: Relative Deprivation; Absolute Deprivation; Young Generation; Older Generation; Objectivity of Values.

ملخص:

يتناول هذا البحث ظاهرة الحرمان النسبي التي تعد من مواضيع علم النفس الاجتماعي أساسا من أجل لفت أنظار المهتمين إليها. في بحث استكشافي أولي، حاولنا أن نحدد ملامحها العامة، مميزين بينها وبين الحرمان المطلق، واعتقادا منا أن دراسة الظواهر تحتاج أول ما تحتاج إلى ضبط المفاهيم المتداولة بشأنها. كما أشرنا إلى مقاربتين نظريتين يمكنهما توجيه الباحثين في تفسير الظواهر عامة ووضع الفرضيات. كما يتناول البحث عملا ميدانيا استكشافيا أوليا كان هدفنا منه الانتقال من المجال الأدبي والنظري إلى المجال الواقعي. استخدمنا في ذلك تقنية المقابلة بغية الوصول إلى الثراء المعرفي المتعلق بالظاهرة المدروسة. من أجل ذلك اخترنا عينة من جيلين متباعدين: جيل عقد الثمانينيات وجيل اليوم. باستخدام المنهج المقارن، أردنا أن نقف على أهم الفروقات بين الجيلين إزاء ظاهرة الحرمان وكيف تعامل معها كل جيل. أشرنا في ذات البحث إلى المخاطر التي تنطوي عليها هذه الظاهرة وتتولد عنها، كاختلال ميزان القيم مثل الاستخفاف ببذل الجهد والاستحقاق والموضوعية في وضع الطموحات واتخاذ الأسباب العقلانية لبلوغ المأمولات، ما يكون سببا في وقوع شبابنا في يوتوبيا قاتلة ومأساوية.

الكلمات المفتاحية: الحرمان النسبي؛ الحرمان المطلق؛ جيل الشباب؛ جيل الكبار؛ موضوعية القيم.

1. Introduction:

This research deals with the topic of deprivation among youth. We believe that this phenomenon, which is growing in strength and size, should have drawn the attention of those concerned with youth issues in general, and should have drawn the attention of sociologists in particular. Global and Arab facts and studies have proven the enormity of the destruction caused by the feeling of deprivation among youth. Although the wave of collapse of political and social institutions in the West has pushed youth to adopt and then join various social movements as institutions that vent the repressions of this social segment, guaranteeing a degree of rights to protest, demand and even overcome... In our Arab countries, we doubt - at least - the ability of these movements to assume these roles.

The West has become aware of the seriousness of the phenomenon of deprivation and its tragic repercussions on the individual and society since the nineteenth century. For this reason, this phenomenon is no longer a subject of psychology alone, but sociologists have

also studied and analysed it, even if they did not call it by its name. Durkheim referred to it in his famous book "Suicide"..., and Marx in "Wage Labor" and "Capital"..., and Alexis de Tocqueville wrote about it in his book "The Old Regime and the Revolution"..., where he asserted that the French Revolution would not have taken place without the deprivation suffered by the broad popular classes in addition to the weakness of the prevailing regime at the time.

Studies and research have continued since that time until multiple theories have crystallized that attempt to understand and explain the phenomenon, its dimensions and effects. Theories have emerged such as: the theory of relative deprivation, resource mobilization, collective action, rational choice..., sometimes cooperative and sometimes competing. Theories that guide and frame research and provide it with the necessary conceptual tools, not only for the purpose of explanation and understanding but also for pragmatic normative goals in the end, working to limit the negative effects of the phenomenon. In the Arab world, we have become accustomed to using ready-made cognitive and scientific principles, without paying attention to their sources and specificities of their emergence and without paying attention to their effectiveness and suitability with the spaces of their use. Although this problem has become part of the well-known epistemological heritage today, it is still believed to have a significant impact on the level of understanding and interpretation and consequently on the results and, consequently, on the political, social and economic reform approaches as a whole. In this regard, we believe that the first necessary step is to address and correct this problematic situation by focusing initially on descriptive scientific studies that establish visions of reality as it is, not as common sense imagines it. If we accumulate descriptive data with these criteria, this will enable us to move to the stage of scientific classification. Then we will have an integrated data base in light of which we will be able to examine and select conceptual and theoretical systems according to need. For this and other reasons, we aim through this modest research, in its first part, to ask about the conceptual and theoretical tools used in framing the phenomenon of deprivation in general..and in its second part, we seek to inquire about the nature, limits and development of the phenomenon of deprivation among youth.

2. The concept of relative deprivation in sociological literature:

Concepts are abstract conceptual expressions that refer to real relationships or phenomena. The concept always refers to a set of other concepts that are determined by them, as well as to a theory or theories or to a problem. In this regard, it is worth distinguishing between the term and the concept Notion/Concept, as the former may also carry abstract connotations, but it is less strict than the concept and therefore does not rise to the level of constructing research problems. In this context, for example, every social actor employs the term «family» in his daily life, but the scientific construction of the concept of the family is always the result of disciplined theoretical and field activity, without neglecting the roles of discussions taking place within the fields of sociology and anthropology (Alpe et al. 2013. p. 57).

Concepts can also be likened to the molds into which the phenomena studied are poured, such that these molds only retain the basic elements necessary for the occurrence of these phenomena, while the secondary elements are eliminated, which is what is called abstraction. Based on the above, the hypothetical deductive trend, which opposes the English inductive trend, believes that science cannot be established in any way without resorting to concepts and being guided by theories. This trend is prevalent today in universities and research centers (Dépelteau. 2011. p. 62). In keeping with this trend, and as a contribution from us to address the research topic and draw attention to its importance, we want to take a look at some concepts related to deprivation. First, we must differentiate between absolute deprivation and relative deprivation. The first is a phenomenon that makes individuals feel deprived of possessions, situations or conditions that they believe they need, provided that this is not the result of a comparison between their situations and the situations of other individuals or groups. If this element of comparison is available, we are dealing with the concept of relative deprivation. So, relative deprivation in its simplest form is the difference between the aspirations of an individual or group for what is believed to be a legitimate right for him or her and the objective possibilities to achieve that, provided that there is a comparison.

The work of Samuel Stouffer and Robert Merton contributed to the elaboration of this concept. Since then, relative deprivation has been defined in sociological literature as the difference between the possessions that people believe they have the right to possess and those that they can actually obtain (Alpes et al. 2013, p. 161). On the basis of this concept,

Alexis de Tocqueville explained social conflicts, as he saw that societies tend towards greater equality, which turns the remnants of inequality in those societies into abnormal and unpalatable cases, and even shocking. In this sense, he says: "When inequality is the prevailing law in a society, blatant inequality does not attract attention. Whereas when everyone is at close levels, small inequalities become hurtful. For this reason, the desire for equality, in this case, always turns into a tempting demand whenever equality becomes great." The concept of relative deprivation dates back to Samuel Stauffer and his colleagues, the authors of the famous study entitled: "The American Soldier", a study within the framework of social psychology, conducted on the American army during World War II, which sought to answer a number of paradoxes. The working group reached two results that seemed to contradict each other, and which cannot be explained together based on the available theories: on the one hand, they observed a positive intersection between educational level and objective chances of promotion, and on the other hand, they found a negative intersection between educational level and opinion regarding chances of promotion.

In other words, and ironically, the same individuals who have a high level of education and benefit most from the objective chances of promotion are the ones who believe that their chances of promotion are weak. Faced with this contradiction, Stouffer and his colleagues tried to solve this puzzle in the following way: If an individual with a low level of education is promoted for some reason, then he feels happy to be in a narrow and small group of his colleagues who are at his level and have received the same promotion. Whereas if he loses the promotion, he will not feel deprived for not deserving it, as long as he shares the same fate with the overwhelming majority of the members of the group with the lowest level. On the other hand, when an individual benefits from a promotion while he has high levels of education, he considers it completely normal, given that this fate takes place within reasonable, logical, legal and positive conditions, and that his colleagues are subject to the same social mobility. But if this person loses the issue of the promotion he deserves, all the reasons and circumstances will lead him to feel personally deprived, even if he shares this fate with a minority of his colleagues. These analyses have led to the emergence of the

concept of the "reference group" to which individuals compare themselves in order to determine their social situations and destinies. (Boudon et al. 2013. p. 103).

From the above, it is understood that relative deprivation is a tension related to anticipated but unfulfilled aspirations. Relative deprivation assumes that individuals and groups have legitimate expectations and hopes that circumstances have prevented them from achieving, and there is a gap between them and objective and actual gains that narrows and widens, generating a feeling of frustration called relative deprivation. But why is it relative deprivation? The relative deprivation that we are about to reveal is not absolute deprivation, that is, deprivation described in itself as such, meaning deprivation in which its owner feels the pain of need objectively without comparison with another individual or another group. Deprivation is relative when the person feels deprived as a result of comparing his own situations with the situations of other individuals who enjoy material or moral advantages and possessions that the relatively deprived person lacks.

This type of deprivation is considered by specialized researchers to be a latent force that causes discontent among individuals, and from this results social action (Houède et al. 2008.p. 03). In this regard, Western studies have proven that relative deprivation and increasing social boredom generate social action: When modern political and social institutions collapsed in the West, they were unable to carry out the roles assigned to them, and due to the pressure generated by the feeling of deprivation, individuals then resorted to creating various social movements recognized by law, which guarantee them a degree of relief from their repressions, especially since one of the most important characteristics of these newly created bodies is that they are not always governed by laws and regulations. We can ask ourselves what is happening to us when we see and studies prove the failure of both modern and old institutions?

In the same context, (G.W.Runciman) contributed in the sixties of the last century, explaining that an individual is relatively deprived when he does not have a certain desired thing if the following conditions are met together:

- When he lacks what he aspires to,
- When he sees that others possess what he lacks,
- When he desires this possession,
- When he is aware of the reasonableness of his possession.

As for (R. Merton), in the same historical context, he undertook to reconsider the definition of relative deprivation on the basis of the reference group. According to this modified definition, relative deprivation occurs due to the contradiction of the individual's reference, as he desires to belong to the group to which he does not originally belong, and which operates according to standards and value that contradict those prevailing in the parent group. In other words, Merton was able to establish a paradigm called the pre-nurture paradigm, which can be summarized as follows: "Individuals tend to adopt the values and behaviors of the groups they wish to associate with rather than the values and behaviors of the groups from which they come." The theory of relative deprivation is based on three main principles: the first is the feeling of dissatisfaction or injustice, the second is social comparisons, and the third is the susceptibility of individuals to rebellion. (Houède et al. 2008, p. 3).

3.The theory of relative deprivation between the internal approach and the external approach :

The literature of the theory of relative deprivation states that individuals and groups concerned with this phenomenon are subject to two types of comparisons that lead to a feeling of deprivation: comparisons between hoped-for and desired aspirations and their objective, subjective living situations. This is what is called relative deprivation by local or internal comparison. The same literature also refers to another type of comparison, when individuals compare their situations with those of other individuals outside their circle of persons, even if they are from the same social group.

This distinction between subjective or internal comparison and external comparison is what will frame our fieldwork and organize our analysis of the data to be considered in the next chapter. However, despite this potential correlation that we expect, we believe that the data we have collected may be consistent with the internal comparison in its limitations and narrow scope, while the difference is very wide between what the literature states in the external comparison and what we have found in reality, as these comparisons extend in our reality today, especially among young people, between what they have of actual possessions and what others possess, until this scope takes up the entire world.

3.1 Internal comparison or deprivation in its narrowest form:

Internal comparison generates three types of relative deprivation, all of which express a dissonance between expected aspirations and objective real life. But what distinguishes all of these forms is the comparison between aspirations and the actual situations of individuals and social groups themselves. In other words, the comparison is subjective and takes place in a closed circle. Individuals compare their conditions and living conditions with their own hopes and expectations, as their reference group is their own group, which represents the sum of the individuals themselves who are the subject of comparison.

The first type of internal relative deprivation occurs when social factors intervene, such as special government programs, economic or population growth, tangible technological transformations, or the like. It is known that these factors often cause, in some societies, significant contributions that cause feelings of increasing desires to possess certain resources because these factors increase the chances of actually obtaining the desired desires, i.e. raising the value of aspirations. The clear discrepancy between the stability of the actually acquired situations experienced by individuals and the steady rise in the level of aspirations perpetuates the phenomenon of deprivation, leading to social protests of varying degrees. It is known that in sociological research literature this type of deprivation is called "aspirational deprivation" (Frustration aspirationnelle). This type appears more in the reality of traditional agricultural societies when new production techniques are introduced that result in an increase in productivity, leaving behind an increase in aspirations (new aspirations) that clearly contradict the available capabilities to meet them. These aspirations, created by technical inputs, directly conflict with the social structures that until recently framed the old technical apparatus.

The second type of relative deprivation refers to the situation of individual or collective aspirations when they are relatively stable, while objective living conditions are constantly declining due to the combination of a number of social factors. This situation is exemplified by the revolutions that can occur in traditional societies when aspirations are relatively stable but crop yields decline or food prices rise suddenly. In this case, the gap between aspirations, despite their stability, and the possibility of achieving them widens, the situation becomes unbearable and rebellion occurs. This type of deprivation is called "declining deprivation".

The third type is the most severe compared to the previous ones, where ambitions rise in a sharp upward direction, while objective capabilities fall short of responding to them. In this

case, the gap between desires and available capabilities widens according to a geometric progression, and the consequences are more disastrous. We can find an example of this type of intolerable deprivation in historical revolutionary periods, such as what happened in Russia at the beginning of the twentieth century: when peasants were liberated from serfdom in 1861, their levels of ambitions rose at a time when the capabilities and living conditions of the poor classes collapsed due to their inability to own agricultural land. Then their desires became attached to wage labor, which forced them to migrate to the cities, where severe deprivation awaited them due to the applied wage policies. The more their ambitions increased, the more their suffering increased, and such a situation leads to the rooting of demands for reform. This type of deprivation is called "Frustration progressive" (Lazzeri. 2009. p. 125).

3.2 External comparison or deprivation in its broadest form:

In this external form of relative deprivation, individuals and groups do not compare by referring to their own situations, but rather they do so by referring to other individuals and groups, even if they are from the same or close reference. In this case, we can record two types of external relative deprivation. The first type is achieved between individuals and is called "individual deprivation", where the individual compares his situations with the situations of others in his group, and realizes that members of his group possess similar characteristics, competencies and abilities to what he possesses, which has enabled them to improve their situations, while his situation has remained in decline or at least stagnation. As a result of this continuous external comparison, expectations and hopes are formed in him that conflict with the reality of his objective situations, and they can become more contradictory the more the number of members of the group whose conditions have improved, or the more his situation deteriorates. This type of external deprivation can be illustrated by the phenomenon of unfair discrimination in administrative and functional transactions between superiors and subordinates: for example, an individual obtains a certificate that qualifies him for a certain position with a legally determined salary that he deserves equally with his peers. Such a situation creates certain aspirations, but due to an unjust discriminatory will, this deprived qualified person only receives a weak return that does not reflect the reality of his qualifications and position, and his situation deteriorates in

contrast to his non-stigmatized colleagues. Thus, this individual becomes one of the victims of violations of the principle of merit and entitlement. The second type is "collective relative deprivation", which occurs when comparing social groups with similar characteristics. This type of deprivation occurs when a group realizes that it has the same characteristics, capabilities, and entitlements as another similar group, but in reality this group experiences an apparent inability to meet its aspirations, while the similar group benefits from preferential advantages, so this difference is unjustified for the deprived group. (Lazzeri. 2009. p. 125).

4. The development of deprivation references between generations:

In this element, we want to start from the theoretical considerations related to the narrowness and breadth of comparison circles, considering this as an abstract reference background in order to examine in light of it the phenomenon of the spread of the feeling of deprivation in the reality of our youth. At the same time, we try to stand on the extent of the credibility of these theoretical considerations in our reality today (we examine reality with theory, and we examine theory with reality). It is known that the theories that establish science are usually generated from field observations, starting after specific and abstract concepts are formulated for them, which are integrated into a system of assumptions that allow for deduction from them. Then, according to the Popperian method of "refutation and reinforcement", the assumptions are scrutinized in an endless journey towards the truth that is never realized.

In order to begin this purpose, we conducted a preliminary field study that initially aimed to collect realistic data according to a comparative method, which included two samples of respondents from two different generations: a sample representing the generation of the seventies and eighties, and a sample of today's youth. In order to achieve this purpose, we relied on the interview technique with open questions at the beginning and then during the dialogues supported by "re-starting" questions in order to extract the cognitive wealth related to the study topic among the elements of the two samples.

We must point out that what we have drawn from the field is only an initial, incomplete, exploratory work, on which we cannot build certain definitive results, but we only wanted to draw attention to this topic, which we believe is of great importance and deserves to be addressed by other subsequent research that is more accurate, deeper and more rigorous

from the epistemological, theoretical and methodological point of view, while we are content here with highlighting the main lines of approaching the topic, we summarize this in two observations that have some significance with regard to our topic.

The first of the two most important observations that draw attention is represented in what we can express as follows:

- The severity of relative deprivation is directly proportional to the development of the media and communication:

We have noticed a rapid development and spread of these means starting from the seventies of the twentieth century until today and they are still there. In the beginning, the radio device appeared in Algerian society and its use became relatively widespread in the seventies.. The Algerian person moved from a semi-closed life locally or tribally to openness to national and international news and developments.. Then the television device with a regular antenna was added to it, then the concave antenna, then mobile phones of both regular and smart types appeared, and they spread terribly, and this was accompanied by the beginning of the spread of global Internet services. It appeared through the interviews that young people in the seventies (and especially before) lived within the limits of very narrow comparative reference circles. By these circles we mean the references in which young people in particular compare what they own and enjoy in their circle with what other young people own in their own circles. Because young people at that time generally did not own anything from means of communication and media except for the simplest, they were not open enough to be able to see the course of regional and international events. At that time, comparisons were made for him within very limited geographical and social boundaries, which made the differences between the living conditions and the aspirations expected of the youth of the first period narrow, which did not generate a feeling of deprivation except for what was rooted in the primary human nature, not because of the social and economic conditions themselves.

As for the circumstances of today's youth, they are radically different, as they now enjoy the most advanced means of media and communication. This instrumental situation has resulted in a phenomenon of great importance in our estimation, which is the expansion of the circles of comparison references to their maximum limits. Today's youth compare their situations with those of the affluent youth in the richest societies in the world, without

paying the slightest attention to the objective universal, historical, economic and civilizational laws that control the progress or backwardness of societies. Comparisons are made for them, on an equal footing with anyone else, without making the necessary effort to deserve it.

Due to the expansion of the circle of comparison on the one hand, and due to the inability of the objective to meet those aspirations to bridge the widening gap between what is hoped for and what is available on the other hand, and because of the youth's belief in the legitimacy and reasonableness of their hopes. The only fate available to them then is to fall into the scourge of relative deprivation. If we compare the theoretical considerations presented in this article with the data that resulted from the initial field observations, we find a similarity in principle. However, our observations have shown that our youth today have no limits to their ambitions, regardless of their logic and objectivity, and regardless of the possibility of fulfilling them or not.

One of the best examples expressing this reality is what one of the researchers told us about: "One of the young men who are caught in the gap between hopes and possibilities, where he is surprised and protests at the same time that one of our young athletes was able to reach a Gulf country to be accepted into one of its football teams, and his financial, social and living conditions changed while he still suffers from deprivation in all its forms, ignoring the reality of the conditions and circumstances and the overall capabilities and qualifications.

This situation coincided with a realistic feeling of the vagueness of the standards controlling and framing the various individual and collective desires. These people began to notice in their lived reality that some types of individuals move from one moment to another from poverty to wealth without objective justifications that are convincing in their view at least. In the imagination of these people, effort and sacrifices are equal to laziness and indifference, so the values and standards governing the ascent and descent of the social and economic ladder become diluted. In a situation like this, it is not unlikely that the paradigm of S. Stouffer, who said: "If the standards "If social standards are clearly defined and seen as stable, individuals adjust their ambitions in terms of those standards. If the standards are vague and unstable, individuals set themselves ambitions that exceed their ability to achieve them, and then they feel deprived." (Mendras, Forsé. 1983. p. 264).

- The more the media and communication develop, the weaker the role and position of adults in the eyes of children: Many studies have proven the decline in the authority of traditional institutions in extending their influence over the desires and behaviors of younger generations. In our view, this is due to the globalization of a significant portion of values and standards, which coincided with the inability of these institutions to keep pace with the rapid and multidimensional transformations, at the same time that modern institutions failed in the task of carrying out their assigned roles and filling the gaps.

It is worth noting here that Algerian society experienced this type of phenomenon during the colonial period with fundamental differences, which is an advanced period than the one we have specified for the study. We mean by this the tribal social disintegration and the economic disintegration represented in the confiscation of lands and the emergence of individual ownership. As a result of the continuous colonial pressure, the Algerian person was forced to abandon traditional institutions by force and headed towards two major historical migrations, the first to the East and the other to the West. The aim of colonial France, through this terrible persecution, was to establish a policy of urbanization by seizing the most fertile lands on the one hand.. but on the other hand, and this is more important for our subject, these two migrations were the direct cause of the Algerian community opening up to new political patterns that were the solid ground on which the resistance movements were later founded until they were crowned by the liberation revolution.. so that this path is consistent with the theoretical trend that says that deprivation and frustration work as a social phenomenon to establish social movements and then build the entire civil society in all modern societies.

The social and economic disintegration that the Algerian tribal structure experienced, despite its terrible tragedies on both the individual and collective level, had great advantages, perhaps the most important of which was the transfer of the Algerian national issue from a traditional local perspective to a modern global perspective after the embryonic idea of nationalism arose among Algerian workers abroad. On the other hand, and ironically, we believe that the deprivation of today's youth does not rise to the level of the tragedy of the deprivation of the colonial generation, on the one hand, and we do not believe that today's youth generation has the national fervor that their ancestors enjoyed. If this description is

true, it remains for those interested to investigate the causes and consequences. We still fear that what R. Merton summarized in his paradigm may apply to some of our youth: "Individuals tend to adopt the values and behaviors of the groups they wish to associate with, instead of the groups from which they descend."

5. Conclusion

We conclude from this exploratory study that the phenomenon of relative deprivation, like all other phenomena, requires first and foremost an understanding of the concepts that frame this field of knowledge. It also requires the selection of appropriate theoretical approaches or paradigms in order to guide research and put forward scientific hypotheses. It requires, on the other hand, careful field observation in order to uncover the secrets and dimensions of this phenomenon in order to reach its undeclared and unannounced aspects to common sense.

We noticed through our conversations with experts and knowledgeable people that relative deprivation is striking broad segments of our youth with force. Moreover, we have become convinced that this phenomenon is escalating in its severity and tragedy among us. This worrying trend is not only evident in the faltering of various traditional and civil institutions, but also in indicators that point to the faltering of modern social institutions. The failure of all types of social regulatory institutions, on the one hand, and the dependence of segments of our youth on the products of the prevailing civilization, technically, intellectually, mediatically and communicably, without cultural and institutional controls, mortgages our youth, the pillar of our desired renaissance, to live in worlds of misleading utopia, the consequences of which are that its victims risk their lives in order to achieve ambitions that are closer to fantasy than to reality and possibility.

The survey allowed us to stand on facts that would not have occurred to anyone decades ago, including that young people in general do not regret leaving a society with its institutions that do not meet their legitimate aspirations in their view, even if they were never objective and deserved. Likewise, living the material well-being that they hope for and do not see achieved except from overseas, has become for them the criterion by which life is judged as a success or a failure. It remains for us to ask, on the sidelines of this preliminary research, about some of the social processes entrusted to a number of natural and artificial institutions

such as the family, school, mosque, associations and their ability to rise to the challenge, contributing to reducing this widespread phenomenon.

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