IDENTITY TRAINING

LESSON SEVEN

Frank Reinhardt Morris

The Value Spectrum

Up to this point, our emphasis has been on making psychology a respectable, observable science. Without that step, a system is open to witches, goblins, spooks, sheer rhetoric, and charismatic gurus. Observe SASHET, observe SASHET, observe SASHET, has been the continued goal. Look. Listen. Question. Record observations.

That goal comes with a subtle promise of psychological freedom. The implication has been that people can take charge of their feeling sets and authentically be in the here and now. The promise is not "happily ever after." We aren't living in fairy tales. The message has been that a person who solves Rackets, Reflexions, and Ricochets is left with a basic, foundational happiness.

This differs from fairy tales because one lives "SASHET ever after." In every life there is and will be, if the person responds to the world as it is, some sadness, some anger, some scare, some excitement, and some tenderness. Decide to provide much of the latter two in your life---to find ways to keep young with the feelings of childlike exuberance and to find those with whom you can be deeply tender.

Though psychological freedom remains the goal, this chapter shifts in method. We can't totally adhere to a rigid scientific approach. While attention to SASHET lines remains fundamental, we now turn to follow the question sets that trigger feelings. Multiple-chained observations must be used that cannot be reduced to single units.

For example, in a later chapter we will make the point that learning to ask for what you want is fundamental to a lifetime of foundational happiness. That is a value judgment that has many presuppositions. It assumes you are so in touch with your feelings that you

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KNOW what you want. It assumes people have not consistently asked out of a clean SASHET organism. It assumes a person will feel scared when he or she begins to ask. It assumes that childlike ruminations about rejection, abandonment, and loneliness have been resolved. It assumes there is something to the notion of a foundational happiness. How can one be scientific about this and emphasize observation? We cannot answer that.

These considerations follow the former chapters in the lives of people we have worked with therapeutically. They start asking deeper questions about what it means to be human and what is worth living for in terms of the great values of humanity. They start asking questions about how to get along with others. They start asking for identity information. Even after achieving honesty with feelings, unrest exists until there is meaning.

Without a doubt, SASHET is ever in the background, and solving the riddles of childhood is woven into each consideration. Part of psychological freedom is that a person becomes a mature adult with many options. Basic to lifetime happiness is that a person at least has the option of being close to another person.

The remaining half of these seminars will generate options that deeply establish your personal freedom. You will gain a sense of direction for goals that take time to attain. Much will be directed to a string of decisions that you need to make, using your freedom log. We cannot nor do we want to prescribe your way. You are free to choose from among the options presented.

The Foundation of Meaning

An emphasis solely upon SASHET can lead to a life of pleasure, ignoring the pain of others. This is possible. We believe, however, in meaning; a desire to use one's life for something larger than personal pleasure.

Good people who have known their SASHET feelings have died for causes. They have not viewed their own personal freedom as an end in itself. Psychologically free

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people turn to help others. A person may discover that his or her tenderness was a Racket, and his/her nursing, social work, ministry, or psychologizing was from a base of helping Mommy. Does that necessitate a departure from helping others? No. The form changes. The feeling sets become more real. The person stops rescuing. The subtle superior attitude departs. We have not seen people continue the course, learn of SASHET, and become hedonists.

In reading existential philosophers and psychologists, it is clear that the need to find meaning is an essential ingredient of the free human. We all need to be part of something greater, something that will benefit humanity, something that will bless and not curse, something that brings an internal respect. The person knows that they've done their best, they've made a contribution. That knowledge allows for the acceptance of the reality of death. That is the foundational issue.

I.

The Eulogy

Since death is something we all face, one begins to question meaning. What is worth doing? How can I have self-esteem using my full abilities? What can the adult part of me contribute?

Those thoughts lead to eulogies. That does not mean Rackety meaningless sermons. Rather, five elements of eulogies recognize the dignity of the deceased. In various combinations, the speaker will mention the valuable qualities of commitment to beauty, truth, justice, goodness, and love (BTJGL).

A. Beauty

A poignant moment occurred during a counseling session when a woman realized how much of her life had been a Ricochet of her mother's desire to be a concert pianist. She cried. Oh, how she cried. Finally, she looked up and said, "I still want to play the piano for others."

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Here, in one magnificent scene, was the misery and grandeur of humanity. Out of scare she had been driven all those years to practice, practice, practice, perform, perform, perform. In her unconscious mind, she had forgotten the impetus: mother's wish, mother's anger at imperfections, mother's scare that she would never gain audience praise, even vicariously through her daughter, mother's obsession with beautiful sound.

Our client lost her mother's obsession. She did not lose her own love for music and her desire to entertain others. Remarkably, her music no longer demonstrated scare and anger in her touch on the keys. Her love and tenderness transformed listeners. She did not have to give up her commitment to beauty to grow beyond the pathology of her mother.

"A thing of beauty is a joy forever." John Keats, in his “Ode on a Grecian Urn,” reveals how it is only the artist who gains immortality through his compositions. Slogans of art schools come to mind, such as, "Art survives; all else fades away." It seems critical, in light of the three great wishes of humanity, to note that the true artist is not just creating a piece in order to be remembered.

The true artist creates out of a desire to uplift the human spirit, to give hope, to inspire others, to grant permission to value that which has dignity. To merely gain several centuries of momentary awareness (i.e. "Keats wrote great stuff," someone says 100 years later) would be to minimize the soul of the artist. Keats was! He created to the best of his ability. His works give us a model of integrity and dignity. We improve ourselves by encountering his art, not just honoring the man. Achievements of beauty are not gravestones.

Options for the person who chooses the value of beauty include painting, sculpture, architecture, music, drama, dance, literature, and landscaping, to name a few. Sometimes, beauty is in the way a skill is handled. Taking care to decorate a cake perfectly is one example. Skills of carpentry become beautiful when the person transforms wood into marvelous cabinetry, marquetry, or carvings. The person wed to beauty may choose many options not normally considered artistic. A man may carve whistles with such loving rapture that generations appreciate his product. The soul is wed to the skill, and beauty emerges. An amazing number

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of jobs can be done in this way.

When the eulogy comes, there need be no Rackety feelings. No one has to lie. No one has to exaggerate. A friend may simply say, "Joe plowed a straight furrow." "Mary made excellent quilts." "Susan inspired many with her music." "Old Bill was the best woodcarver ever."

Notice there is more here than SASHET. The additional part is the person's deliberate commitment to beauty, which transforms the whole. Every reader has encountered artists: people of skill and devotion whom you greatly admire. They take something very ordinary and simple and make it beautiful.

B. Truth

Every autumn I (Frank) think about her. I do not recall her name. She was a dying patient in the cancer ward at the University of Chicago while I was there as a chaplain. No one wrote to her. No one visited her. She told me she had driven from Indiana in an old car and trusted that someone would haul it away. She knew that she would die in the hospital. The story she told was of dedication to teaching and helping students to get the best education possible. I loved her. I fantasized that she must have been a marvelous teacher because of the grace and character of her personality. Her stories were fascinating. When she died, there was no service. Her body was given to science. I think of her in autumn because of her description of the different ways leaves fall off the trees. It was an analogy of life and death for her, and also to me, her last student, and a lesson I will never forget.

Some people give their lives to what might be called truth, although some readers will protest about the relativity of truths. We intend to emphasize the course of life that seeks to pass on the best knowledge possible to the next generation. People like this can be found in almost any university department. Their commitment is to excellence and the communication of information. It might be a journalist who gains information about the Nixon Watergate cover-up; it could be a woodworker who carefully instructs the next generation of cabinetmakers; it could be a faithful recorder of history.

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It is not about the vocation. It is about the state of mind. It is the commitment to be faithful to others with information. There is no label for this other than "truth." You can think back and recall those who are committed to this value. They deserve honorable eulogies.

C. Justice

Have you ever lived in a locality where no voice of justice sounded? Not likely. Lawyers, judges, and government workers are caretakers of civil liberties. They are supposed to make sure that people are treated with "liberty, equality, and justice for all." Television repeatedly shows lawmakers as other than the defenders of the people. Lawyers are bought off, judges are influenced by crime syndicates, sheriffs exhibit prejudice, or a cop is owned by a rich landlord. That is the stuff of good drama. In cinematic stories, a person of better justice comes along and rights the situation. It would be difficult to have a western, a mystery or a thriller without a justice issue as the backdrop.

Those devoted to justice have made a marvelous choice to help humanity. A surprising number of subcultures concern themselves with justice issues. Many people and groups work for "liberty, equality and justice for all." The great thrust of people to be free is a record of pride.

People of justice are usually the forerunners. Years ago, in the early 1960s, an article in the University of Chicago alumni magazine insisted that it was the justice people, ordinary folk in common walks of life, who set the stage for things to come. Others might be lost in complacency or fascination with their jobs and life. But, somewhere, a group of men and women, the shakers of society, would be discussing issues of justice. The emphasis of the article was to learn from them, not put them down. This article was prophetic.

It is inevitably true that people concerned with justice are persecuted in their early years. Can you recall how Martin Luther King, Jr., was treated? Have you read about how early leaders of the women's movement were maligned? Do you remember how people who questioned the Vietnam War were called "dirty communists?" The cause need not be as large as that; it could be as little as suggesting that a church, school, community, or business consider more equitable options. Resistance is ever-present for those who work for justice. Forget not that

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they are the forerunners.

D. Goodness

A minister is hard-pressed to make some eulogies. The person may have been so hateful that nothing positive other than "Lem never killed anyone" can be said. Or the deceased was remarkably infantile and selfish. Some eulogies, however, are quite easy to perform.

When a "good person" dies, people gather out of a sense of honor. What do we mean by "goodness"? We're reminded of those people immortalized in the poem “Eulogv Written in a Country Churchyard.” In it, Thomas Gray did not speak of kings or heroes, but of simple people. Among them were the quiet leaders. They are the ones who are always one or two steps ahead of the community, but never so far ahead that they become alienated. They are looked upon with respect, and others try to live "up to them." They do their work with excellence, are friendly without being overly friendly, help in the community, and can be counted upon during any crisis.

The good person may not oppose new ideas but does not enthusiastically join in their cause either. The good person may be kind to a justice person but is committed to the growth of the community and paces justice initiatives accordingly. When the dust settles, the good person makes sure the needed changes occur. This person works within the system. They are the "salt of the earth." No great cause would ever make it without them.

This is an option for meaning in life. A person may decide to settle down in a community and do whatever needs to be done to make it a great place to live. While this may not be as dramatic as the other four options, it is a great choice.

E. Love

And some choose love. This means they decide to do whatever is necessary to help

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humanity. Their intent is to enable people to be happy, to love one another, and to end self-hatred. This category includes any helping profession where one person seeks to remove pain from another. Also included are people who write poetry, create plays, compose music, or develop literary masterpieces that convey that it is okay to love. It is easy to be maudlin about this. However, some people sincerely find great meaning in life by aiding others and being great forces for the value of love.

A client shared a marvelous story about a country doctor with a rather incredible practice. He was just a homespun guy who really cared about people and did his best. Stories of the doctor were still replete around the community 20 years after his death. Whenever his name was mentioned, people remembered him with great affection because he was such a caring man. That is the kind of person we have in mind. They differ from people of goodness, in their concern about increasing love in others.

* * *

These five values form a highly significant backdrop of your personal drama. A life devoid of one or more of these five options faces a meaning dilemma.

II.

Decision and Commitment

Unlike SASHET feelings, which occur normally within the organism, the great values of humanity are chosen. Usually, a person is not conscious of making a choice in childhood that programs excellence across the years, but a decision was made.

Frequently, the decision is based on difficulties observed during infantile years. For instance, a mother's sadness, which the child Ricochets (her pain and her wish), may prove to be the backdrop of a later commitment to art. Madonnas may be painted, Pietas sculpted, music composed that would give (unconsciously speaking) delight to the original mother so she would know she was loved.

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Don't misunderstand. Somehow art surpasses, or has the ability to surpass, the pathology of the person. To know that Martin Luther King had a trauma buying a pair of shoes as a boy does not take away from his contributions to humanity. To know that St. Augustine was absorbed in his devotion to his mother, Monica, does not eradicate his power as a writer. To know that a child took the polarity on a lying father and became an outstanding journalist known for telling the truth does not minimize the accomplishments.

We have witnessed that solving the riddles of SASHET has helped people in their commitment to the five values (BTJGL). Also, failures originally around feelings have resulted in obsessions, magnificent ones at that, which have significantly helped humanity. The question always arises: If the pathology had not been there, would the contribution still have been made? We can't answer that. At one time, artists were afraid to be psychoanalyzed lest they lose creative abilities. After years of observation, what we do know is that after analysis the art achieves greater depth, less hatred, more dignity, and more love.

The point, however, is that the person who desires to live a meaningful life must decide. It doesn't just happen. Each human must examine his or her abilities, and, where excitement exists, focus accordingly. An old proverb admonishes, "Whatever thy hand findeth to do, do it with thy might."

Choosing value and wedding it with as much excellence as possible results in integrity. This is not a young person's reward. It is a laurel wreath placed on the heads of the old who have done their best for many years. Perhaps integrity is not something one can say about oneself. Maybe it needs to be said by someone else to have merit.

What Do I Live For?

When obsessions from the Reflexions, Ricochets, and Rackets are lost, a low spot in a person's life may occur as he or she answers the question of meaning. "I found that I was trying to make money to make my mother happy, but she died 10 years ago, and I am still a workaholic accruing capital." "I learned that I was teaching because my mother had such an inferiority complex about being ignorant." "I became a social worker because Mom had such depression

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when I was a child."

You must find the value of choice. No one can decide for you. The intent is to use your qualities and, with excitement, do your best. Usually, doing your best involves, in some way, making a contribution to others. There is tremendous pain in the world. Those who have been fortunate enough to step beyond some of it find that the fulfillment of their humanity demands that they make a contribution.

III.

Are Values Felt?

Are values felt? Strangely, the answer is yes and no. No, if you mean that we have a totally different set other than SASHET Yes, if you understand that values supply the working context out of which SASHET makes sense. In discussing the Parental organization of the personality, we said that the feelings are used in connection with the given set of biases of the individual. The same idea is true regarding the choice of a great value or combination of them.

For example, the person of justice is angry at injustice, sad about how people are mistreated, scared about the slowness of change, happy about breakthroughs for equality, excited about new opportunities to gain inroads for liberty, and tender (hopefully) to all. This is the context a value gives to the ordinary feelings. For those who learn their feelings in addition to the value option, of course, life itself gives the context for SASHET. Some have not learned feelings but are still men and women of goodwill. Nothing should be said to take away from their successes, for their contributions speak far more than anything we could say.

The great masters have known the six feelings. Shakespeare certainly did. Tolstoi did. When you play or listen to Beethoven you can discuss tremors within your body that play each of the SASHET chords. Michelangelo masterfully depicted anger and tenderness in his Moses, scare and excitement in the faces of his paintings, a contented happiness in his Adam, and sadness (with peace) in the face of Mary.

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True greatness is somehow coordinated with an ability to feel all the feelings and combine them with one of the five values. It's a tremendously intriguing concept which we will pursue in the next few paragraphs.

IV.

The Two Pillars of Identity

Though the focus in this training is on SASHET, we have no hesitation in saying that feelings are only one of the two major foundations of identity. The other is the subject of this lesson, BTJGL. One without the other leaves the building a bit shaky, but combined they form a firm foundation. Moses Maimonides said, "If I am not for myself, who will be? If I am only for myself, what good am I? If I am only for others, I haven't truly lived." Those words reflect this section.

If I never learn the real feelings, it is likely that my life will be enslavement to a previous generation and the faults of childhood. If I have some knowledge of feelings in the background and wed it with the power of my person, the possibility of greatness exists. If I ignore my feelings, my work may be great, but my identity poor and relationships lacking. If I only feel my feelings but ignore the five values, I may have a balanced body but no real spirituality.

The last comment bears greater explanation. As has been said, psychology literally means "the logic of the soul." We experience a lingering hesitation as we write this chapter. The reason may be that the discussion of values historically has been given to a different profession. Also, talking about happiness, excitement, and tenderness just within the context of two people is limiting. Greater happiness and excitement emerge when there is a cause, a limb of one of the five trees of BTJGL. Then, the transformation occurs where the logic of the soul leads to the concept of spirituality. Hopefully, students use what we say here for their own self-creation. It is frequently best to provide the tools, step back, and let the person do the building.

The two pillars are: SASHET as the logic of the soul, and BTJGL as the logic of

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the spirit. When learning the feelings, a person systematically eradicates that enemy of the soul, WISH. Wish destroys people as they wait for a soulmate to come along and transform their lives. SASHET begins to introduce a new reality, THE DREAM. Couples with the options provided with BTJGL have the basic foundation set.

V.

The Dream

Dreaming is not wishing. Wishing is a lustful fantasizing of perfect worlds over the rainbow. Dreaming is imagining worlds, within the Rainbow feelings, that can be created using one's full powers. Dream is to the spirit what feelings are to the body: releasing, energizing, life-inspiring. A dream gives hope. A person believes in the dream, works for the dream, and utilizes resources to fulfill it. It is our most prized possession. It sustains us during the silent and painful hours; it motivates us when nothing else really matters, it drives us to use our full capacities of identity in its service. A dream is the center reality of a great person.

Worthwhile dreams come out of beauty, truth, justice, goodness, and love. A man such as Anthony Quinn decides to be honest in his field of acting, and the audience recognizes, "Here is a man." The point is not that he achieved ultimate truth, but that he was always faithful to his vision of it. In his first autobiography, Quinn said some things he later regretted. Still, he was honest in the moment.

The debunkers follow the eulogies. As soon as the ground is settled, some author shows that the great artist, judge, president, or journalist had a seamier side that the public did not see. It turns out that the man of justice had girlfriends about which his wife did not know; the poet was a secret alcoholic; the architect was a bigot. Their obsession with one value may mean a gap in another. Concentration on one value does not mean they also learned their feelings.

Perhaps the tendency to make humans into gods is a vain attempt to avoid personal responsibility. In praising famous men and women, let us also give them the gift of finitude.

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As none of us will be perfect with all of the values and SASHET all the time, let us approach with generosity those who had the courage to do their best in their chosen fields. If those committed to truth must tell all, let us take the human elements of the great as challenges to us, in our generation, to strive even harder for integrity.

Men and women of great dreams inspire those bogged down in banal existences. Most people come out of childhood crippled with feeling issues and satisfied with such gods as materialism. The option of greatness is seldom taken. Hopefully, some element of the great can be visible enough here that new opportunities and decisions come forth. "Some men and women choose greatness."

VI.

Freud and Values

That psychologists must comment upon values if they are to deal with the full mental health of people is evidenced in Sigmund Freud's brief comment on what is meaningful: "Love and Work."

Years ago, we cut slices of wood from a fallen cedar limb and inscribed a message on each slice to create plaques as Christmas gifts for clients. The plaques read, "What makes life worthwhile? Freud said love and work. We add play and appreciation." Those seem to be four components of a perfect day: moments of love, work, play, and appreciation, whether alone and with someone.

Goethe, when asked for a daily regimen for spiritual improvement, replied, "I would like to read a noble poem, I would like to see a beautiful picture. I would like to hear a bit of inspiring music. I would like to meet a great soul." Those words, laced with the value of beauty, give us a model of desirable daily fare for what is finally important.

Taking clues from Freud and Goethe, then, we mortals have a desirable model. When materialism loses its power, we are left with a life full of energy and capability. What will we do

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with it? We suggest you use your LOG in the following manner:

1. Write the value that is most appealing to you.
2. Write how you have been excited or could be, about spending hours each day in the service of this value.
3. Compose a dream based on that value. For instance, if you did your absolute best in the field of music, is it possible that you could create a symphony? If you chose justice for Third World peoples, how can you best do something on their behalf? If your choice is to be a "salt of the earth" type, how can you be a better neighbor, on what committees do you need to serve, or how can you be faithful in your church community (if that is your choice)?
4. Spend days, weeks even, just playing with the dream to see if it sustains and inspires you to use your powers to accomplish it
5. Then do it. Get someone to give you balance so your drive does not become an obsession, but give your full energies to what you really want to do with your life.

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STUDY GUIDE

TO

ACCOMPANY

IDENTITY TRAINING SEMINARS

LESSON SEVEN

The root idea of this chapter is that SASHET feelings, real though they may be, are not all that is needed for a full life. They form only one leg to stand on. The other leg is BTJGL, a value foundation that gives balance and a solid stance.

Remember that the balance of the lessons represents a microcosm of therapeutic hours. Probably half of the time is spent straightening out feeling issues. The question of existential meaning occurs, possibly in every session, about one-twelfth of the time. The remainder of the time goes to problems of identity and identity-in-relationship.

This part of the training is exciting. It can clarify puzzling issues. It can give challenges that will occupy a lifetime. It can also give a sense of fundamental commitment that forms the bedrock of personality.

Questions to pursue in your LOG

1. Write a paragraph or so on the most unforgettable character you ever met. Tell about the person and what you admired, first of all. Then write what you think her/his commitment was in terms of beauty-truth-justice-goodness-love. Give illustrations and expand this as you will.
2. When you were a child, what did you think the meaning of life was? How has that changed over the years? (It could be that you thought different things at different times of your life: you are free to reminisce about those in print.)
3. If you were to use the BTJGL labels in regard to your parents, which values were emphasized both by their words and their examples?
4. Have you experienced a "Meaning Instinct" in your own life?
5. Do you know of people who have learned their feelings and become hedonists? Who? Are they oblivious to BTJGL values?

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6. How have you come to terms with the reality of death? How has the possibility of nuclear war affected your understanding of what is important?
7. Write your own eulogy in the LOG. What would you like to have said at your funeral? Who would you want to say it? What music would you want played, if any? What would you want people to think, later, when they think of you?
8. Regarding the value of beauty, which of the arts is most appealing to you visually? What music do you prefer?
9. What "bits of beauty" have you created across the years that have given others pleasure?
10. Name five people who have contributed to your appreciation of the world by creating works of art. Take the time to record the tenderness you feel for those people.
11. Record a time when you were lost in creating something, a painting, a piece of stained glass, a piece of furniture, etc. Recall how you felt at that time. Were you doing this to get praise? How much of you was simply lost in the beauty of creation? What keeps you from doing that more often?
12. In the section on truth, we included a paragraph about a teacher. Choose someone in your past who was committed to the same value and write an appropriate eulogy for that person.
13. Justice people are usually lonely prophets who are not appreciated for their disturbances of the status quo. Have you been involved in justice issues? Where, when, and what issue? Who around you is working for causes now? Do you respect them?
14. What root issues of justice dominate your thinking? Examples would be antisemitism, racism, war, pollution, child abuse, prison conditions, etc.
15. List some people whom you would term "good" as you look back over your life. In what ways are you a "salt-of-the-earth" person?
16. In emphasizing the value of goodness, a person is seldom noticed more than a few houses away. Write a paragraph about a community with no good force to ease human selfishness. What do you think would happen?

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KEY TERMS IN LESSON SEVEN

Values	Meaning
Eulogy	Beauty
Truth	Justice
Goodness	Love
Decision	Commitment

The Two Pillars of Identity

Finally write in your own words how important it is to have a dream. Make sure you distinguish between wish and dreaming, so you put energy into a reachable goal. Include in your written thought what dream you have in life so that it is clear and articulate for your own mind.

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