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The Two Truths that Descartes Discovers in His *Meditations on First Philosophy* that Do Not Require the Divine Guarantee

Stanley Tweyman

Abstract

In my paper, I show that there are two truths in Descartes' *Meditations on First Philosophy* that do not require the divine guarantee, despite Descartes' claim in the last sentence of the fourth paragraph in the third meditation that he cannot be certain of anything unless he knows that God exists as Descartes' creator and that God is not a deceiver.

Keywords: Thinking thing, Self, God, Knowledge, Meditation

Introduction

Early in the third meditation of his *Meditations on First Philosophy*, Descartes asserts that all knowledge depends on knowing that God is his creator, and that God is not a deceiver. In my paper, I show that this claim is misleading, in that there are two truths that Descartes discovers in the *Meditations* that do not require the divine guarantee, the first being that he exists as a thing which thinks, and the second that a veracious God exists as his creator. In my paper, I explore why Descartes holds that the divine guarantee is not required for these claims.

Methodology

Descartes' method in the *Meditations* is never articulated in this work. In fact, commentators usually regard Descartes' method in the *Meditations* to be the deductive method utilized in Mathematics. In the *Replies to the Second Set of Objections*, Descartes explains that the method utilized in the *Meditations* is not the method of the mathematician, but rather is a method unique to the *Meditations*. He refers to this method as 'analysis', and the method of the mathematician as 'synthesis'. In my paper, I explain why the special method of analysis is required in the *Meditations*, and how this method is employed to establish the truth that he exists as a thinking think, and that God is Descartes' creator.

Early in the third meditation of his *Meditations on First Philosophy*, Descartes asks himself what it was that assured him of the truth discovered in the second meditation that he is a thing which thinks. He replies:

Certainly in this first knowledge there is nothing that assures me of its truth, excepting the clear and distinct perception of that which I state...(M.59)

However, after recognizing that mathematical claims are equally clear and distinct, but might be subject to the deceptive powers of a deceiving deity, he hesitates to generalize and conclude that 'whatever he perceives clearly and distinctly must be true'. In fact, he goes further, and urges that all knowledge depends on knowing that God exists as his creator and that God is not a deceiver:

But in order to be able altogether to remove it [i.e. his doubts about the truth of the clear and distinct] I must inquire whether there is a God as soon as the occasion presents itself; and if I find that there is a God, I must also inquire whether He may be a deceiver; for without a knowledge of these two truths, I do not see that I can ever be certain of anything. (M.60)

In my paper, I propose to show that Descartes holds that there are two truths which he discovers in his *Meditations on First Philosophy*, which do not require the divine guarantee - knowledge of the self as a *res cogitans*, and knowledge of God - and that, therefore, the passage quoted above is misleading.

Descartes' *Meditations on First Philosophy* seeks the metaphysical first principles of human knowledge, that is, what must be known before anything else can be known. Since first principles are what must be known before anything else can be known, they cannot be conclusions of geometric-type demonstrations. In fact, the principles of knowledge, being first principles, cannot be conclusions of any argument. Therefore, a geometric or deductive-type demonstration is ruled out in the case of metaphysical first principles. Accordingly, Descartes correctly sees that the methodology developed in his *Regulae* (*Rules for the Direction of the Understanding*), which is based on the deductive model of reasoning in Mathematics, is such that, even if its reliability were assured, would not serve his purpose in the *Meditations on First Philosophy.* According to the third meditation, geometric-type demonstrations will always be susceptible to doubt, until we know that God exists and is not a deceiver. On the other hand, as I propose to show in my paper, the *Meditations* reveals that knowledge of two indubitable metaphysical principles can be had without the need for the divine guarantee. Accordingly, Descartes realizes that he must develop a new method for establishing metaphysical truths, which is not based on the mathematical model developed in the *Regulae.* For Descartes, Metaphysics is possible only if (at least some) metaphysical knowledge can be had without the divine guarantee, whereas geometric-type demonstrations can be considered knowledge only after the divine guarantee is achieved.

At this stage, we are able to see that, given the nature and importance of metaphysical knowledge for Descartes, it could never have been his intention to apply the method developed in the *Regulae* to the *Meditations.* Both metaphysics and geometry utilize first principles. Descartes' treatment of the similarities and differences between

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metaphysics and geometry in regard to their respective first principles is to be found in the *Replies to the Second Set of Objections*. He points out that the first principles of geometrical proofs "harmonize with the use of our senses, and are readily granted by all. Hence, no difficulty is involved in this case, except in the proper deduction of the consequences." (M.102) In other words, no special method is required in order to intuit the first principles of geometry. Metaphysics, on the other hand, lacks this advantage:

… [Nothing] in metaphysics causes more trouble than the making the perception of its primary notions clear and distinct. For though in their own nature they are as intelligible as, or even more intelligible than those geometricians study, yet being contradicted by the many preconceptions of our senses to which we have since our earliest years been accustomed, they cannot be perfectly apprehended except by those who give strenuous attention and study to them, and withdraw their minds as far as possible from matters corporea1. (M.102 – 103)

To apprehend the first principles of metaphysics, a different method of proof is required, which Descartes, in the *Replies to the Second Set of Objections*, calls 'analysis' (to be discussed below). Descartes speaks of 'demonstrations' in geometry, and in the *Replies to the Second Set of Objections*, he speaks of 'demonstrations' in metaphysics. We now understand that this term is being used equivocally. When applied to the *Regulae* and the geometric-type method developed in that work, demonstration is what we know as deductive reasoning. *In the Replies to the Second Set of Objections*, this method of proof is called 'synthesis'.

Synthesis . . . does indeed clearly demonstrate its conclusions, and it employs a long series of definitions, postulates, axioms, theorems, and problems, so that if one of the conclusions that follows is denied, it may at once be shown to be contained in what has gone before. Thus the reader, however hostile and obstinate, is compelled to render his assent. (M.102)

He insists that this method, "though it very suitably finds a place after analysis … nevertheless cannot so conveniently be applied to those metaphysical matters we are discussing" (M.102). This is the case because the first principles of metaphysics are "contradicted by the many perceptions of our senses" (M.102) For Metaphysics, we require the method of 'analysis':

Analysis shows the true way by which a thing was methodically discovered and derived … so that, if the reader care to follow and give sufficient attention to everything, he understands the matter no less perfectly and makes it as much his own as if he had discovered it. But it contains nothing to incite belief in an inattentive and hostile reader; for if the very least thing brought forward escapes his notice, the necessity of the conclusions is lost . . . .(M.101)

Descartes points out that "I have used in my Meditations only analysis, which is the best and truest method of teaching" (M.102). Analytic demonstrations are designed to guide the mind, so that all prejudice preventing us from grasping a metaphysical first principle will be removed, and the first principle can be grasped. An analytic demonstration, therefore, is, as it were, a process of 'reasoning up' to first principles, the upward movement taking place as prejudice is removed. Accordingly, when in the case of an analytic demonstration, Descartes speaks about drawing conclusions or concluding a first principle (e.g., at M.51 he writes: "So that after having reflected well and carefully examined all things, we must come to the definite conclusion that this proposition: I am, I exist, is necessarily true each time that I pronounce it, or that I mentally conceive it"), he is not speaking of drawing a conclusion in a deductive argument. To draw a conclusion when employing analysis is tantamount to saying that I am now able to grasp the truth of a first principle.

The First Truth that Descartes Discovers in the Meditations which does not Require the Divine Guarantee

In the second meditation, Descartes offers two 'analytic' demonstrations or proofs of his existence:

But I was persuaded that there was nothing at all in the world, that there was no heaven, no earth, that there were no minds, nor any bodies; was I not then likewise persuaded that I did not exist? Not at all; of a surety I myself did exist since I persuaded myself of something. But there is some deceiver or other, very powerful and very cunning, who ever employs his ingenuity in deceiving me. Then without doubt I exist also if he deceives me, and let him deceive me as much as he will, he can never cause me to be nothing so long as I think I am something. So that after having reflected well and carefully examined all things, we must come to the definite conclusion that this proposition: I am, I exist, is necessarily true each time that I pronounce it, or that I mentally conceive it (M.51)

The first analytic demonstration is based on the notion of 'persuasion' and the second on 'deception'. The 'persuasion demonstration' appears to be the following: Descartes affirms something which he cannot doubt - that he was persuaded of something; he then attempts to affirm in thought both that he was persuaded of something and that he does not exist; by finding a repugnancy between these two thoughts (i.e., he cannot affirm in thought both that he was persuaded of something and that he does not exist), he concludes that his initial thought is necessarily connected with the denial of the second. A similar situation obtains in regard to his second analytic demonstration: he attempts to affirm in thought both that he was deceived about something and that he does not exist; by finding a repugnancy between these two thoughts, he concludes that his initial thought is necessarily connected with the denial of the second: if he is deceived then necessarily he exists.

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But now Descartes goes further: he wants to know what he is, now that he knows that he is or exists. After ruling out that he is essentially corporeal, he turns to thinking:

What of thinking? I find here that thought is an attribute that belongs to me; it alone cannot be separated from me. I am, I exist, that is certain. But how often? Just when I think; for it might possibly be the case if I ceased entirely to think, that I should likewise cease altogether to exist. I do not now admit anything which is not necessarily true: to speak accurately I am not more than a thing which thinks, that is to say a mind or a soul, or an understanding, or a reason, which are terms whose significance was formerly unknown to me. I am, however, a real thing and really exist; but what thing? I have answered: a thing which thinks. (M.52 - 53)

Descartes' analytic demonstration that he is a thing which things takes the same form as we saw above when he proved that he exists in the 'persuasion' and the 'deception' analytic proofs. Here, in the third such analytic demonstration, he affirms that he exists and simultaneously denies that he is a thinking thing, with the result that he can no longer think that he exists. From this, he concludes that his existence is inseparable from thinking. In other words, he exists as a thinking thing.

In the third meditation, Descartes recognizes that the same clarity and distinctness that he finds in the second meditation when establishing that he exists as a thinking thing, is also present when he conceives mathematical propositions:

But when I took anything very simple and easy in the sphere of arithmetic or geometry into consideration, e.g. that two and three together made five, and other things of the sort, were not these present to my mind so clearly as to enable me to affirm that they were true? Certainly if I judged that since such matters could be doubted, this would not have so for any other reason than that it came into my mind that perhaps a God might have endowed me with such a nature that I may have been deceived even concerning things which seemed to me most manifest. But every time that this preconceived opinion of the sovereign power of a God presents itself to my thought, I am constrained to confess that it is easy to Him, if He wishes it, to cause me to err, even in matters in which I believe myself to have the best evidence. (M.59 – 60)

Descartes' knowledge that he exists as a thinking thing is seen clearly and distinctly, and propositions in mathematics are also seen clearly and distinctly. Nevertheless, while the clarity and distinctness associated with his awareness of himself as a thinking thing are sufficient to guarantee that this claim is true, the same clarity and distinctness associated with mathematical claims do not prove that the mathematical claims are true, and this must await the divine guarantee.

We must now explain why the hypothesis of a deceiving deity is regarded as a source of doubt in the case of mathematical statements, and not a source of doubt in the case of the knowledge of his existence as a thinking thing.

By the end of the fourth paragraph of the third meditation, Descartes realizes that his clear and distinct conception of himself as a thinking thing makes it impossible for him to affirm that he thinks while denying that he exists, and that the same impossibility pertains to mathematical statements which are also clear and distinct (e.g. he cannot affirm that he has a set of 5 objects, and deny that this equals a set of 3 objects plus a set of 2 objects). And yet, the former escapes all doubt, and the latter does not. To explain this, we must consider the fundamental difference which obtains between his awareness that he exists as a thinking thing, and mathematical and other clear and distinct conceptions. When he thinks that $5 = 2 + 3$ or that motion is necessarily connected with duration, he finds that he cannot think otherwise. Similarly, when he thinks that thought and existence are necessarily connected, he finds that he cannot think otherwise. Now, to doubt, through the hypothesis of the deceiving deity, that $5 = 2 + 3$, or that motion is necessarily connected with duration, requires considering that the deceiving deity has so constituted his mind, that although he cannot think these connections other than the way he is thinking them, what he is thinking is false. But how could this be? Under what circumstances would it be false that $5 = 2 + 3$, or that motion is necessarily connected with duration? It would be false that motion is necessarily connected with duration, provided that something could move, even though time did not pass; similarly, it would be false that $5 = 2 + 3$, provided that there could be a set of two and a set of three which do not equal a set of five. In short, Descartes' concern with clear and distinct conceptions is that his way of thinking may not represent the way these items are actually related - however their relation has been brought about - and yet he cannot help believing that they are always related as he finds he must think them. That this is precisely his concern in the third meditation can be learned from the fact that after he has established that what is perceived clearly and distinctly is true, he explicitly maintains that it is this problem which need no longer concern him: "But now…because I can draw the idea of something from my thought, it follows that all which I know clearly and distinctly as pertaining to this object does really belong to it…"

In the case of the thought and existence, he intuits that thought and existence are necessarily connected, and, he insists, that he need not have, or better, that he cannot have, any doubts regarding this connection of the sort which arise in the case of mathematics. For with thought and existence, the connection thought is the connection thought about: it is the actual relation between the items involved which is being intuited, when he thinks the connection between thought and existence: "What of thinking? I find here that thought is an attribute that belongs to me; it alone cannot be separated from me. I am, I exist, that is certain. But how often? Just when I think; for it might possibly be the case if I ceased entirely to think, that I should likewise cease altogether to exist" (M.52 – 53). Therefore, Descartes' reason for distinguishing thought and existence from other matters (particularly, mathematical claims) which are clear and distinct and are found to be necessarily connected is that,

only in the case of thought and existence is he apprehending the items about which he is thinking, and, therefore, only in this case, are the clarity and distinctness of the necessary connection between thought and existence an indubitable guarantor of the truth of this connection. For doubting here requires believing that the connection between thought and existence is not as he intuits it, even while he is intuiting it. And Descartes insists that such doubt is not possible: when the mind is free of prejudice, what presents itself as clear and distinct is clear and distinct. The additional feature with respect to his thought and his existence is that the necessary connection intuited is the actual connection with which thought is concerned. Hence, not only can he not doubt what he is intuiting, he also cannot doubt *the truth* of what he is intuiting. With mathematical statements on the other hand, to know that the connection intuited is the actual connection, and therefore, to know that the intuited connection is true, requires knowing that the way in which thought apprehends the connection between the items involved is the way the items must always be connected. And to know this, he insists that he must know that God exists as his creator and that God cannot be a deceiver.

The Second Truth that Descartes Discovers in the Meditations which does not Require the Divine Guarantee

The second truth that Descartes discovers in the *Meditations* which does not require the divine guarantee is the existence of God as Descartes' creator. In this paper, I will not be studying Descartes' entire proof of God's existence. I am able to make my point by focusing on the anti-penultimate and penultimate paragraphs in the third meditation.

In the anti-penultimate paragraph in the third meditation, Descartes explains:

It only remains to me to examine into the manner in which I have acquired this idea from God; for I have not received it through the senses,...nor is it likewise a fiction of my mind, for it is not in my power to take from or to add anything to it; and consequently the only alternative is that it is innate in me, just as the idea of myself is innate in me. And one certainly ought not to find it strange that God, in creating me, placed this idea within me to be like the mark of the workman imprinted on his work; and it is likewise not essential that the mark shall be something different from the work itself. (M.70)

For Descartes, to have the idea of the self is to have the idea of God *in that thought.* And when he speaks of the idea of God in the last three paragraphs of the third meditation, he makes it plain that the relation is grasped through reflecting or meditating on the idea he has of himself as a thinking thing.

...[I]n some way he has placed his image and similitude upon me, and...I perceive this similitude (in which the idea of God is contained) by means of the same faculty by which I perceive myself - that is to say, when I reflect on myself I not only know that

I am something [imperfect], incomplete and dependent on another, which incessantly aspires after something which is better and greater than myself, but I also know that He on whom I depend possesses in Himself all the great things towards which I aspire and the ideas of which I find within myself, and that not indefinitely or potentially alone, but really, actually, and infinitely; and that thus He is God. (M.71)

Intuition, for Descartes, involves two relata/ ideas which are necessarily connected. As we saw earlier in the first part of this paper, the necessary connection between thought and existence is intuited, once we realize that if we affirm the first relatum and deny the second relatum, then we can no longer think the first relatum. Nevertheless, in the case of the awareness of the self and the awareness of God, Descartes urges that, we are involved with only one idea: "And one certainly ought not to find it strange that God, in creating me, placed this idea [of God] within me to be like the mark of the workman imprinted on his work; and it is likewise not essential that the mark shall be something different from the work itself" (M.71). The awareness of the self and the awareness of God are made possible through one idea, namely, the idea of the self, whereas Descartes' proofs of his existence as a thinking thing involve two ideas (thought and existence). Now, if intuition involves two relata which are necessarily connected, and the awareness of the self and God are obtained through a single idea, namely the self, then it follows that knowledge of God as Descartes' creator cannot be achieved through intuition. However, even if the awareness of God is achieved through meditating on the awareness he has of himself as a thinking thing, this does not, by itself, prove the truth of the relation between the self and God, and of the claim that God exists, for there remains the question - the same as that raised in regard to his awareness of himself as a thinking thing, and with mathematics - whether what is thought accords with what is thought about. And, even if this problem does not arise in the case of one of the relata - the self - it can still be raised regarding the other - God. To show that the awareness of the self and God is reliable, and, therefore, indubitable, it would have to be shown that the awareness of God through the awareness of the self is like the awareness of the self: there must be no distinction between what I am thinking, and what I am thinking about. But how, in the case of God, can this be upheld?

I will now show how Descartes deals with this issue. The relevant passage appears in the *Reply to Objections V*, in which, through an illustrative analogy, he clarifies his position that the idea of God is 'as it were, the mark of the workman imprinted on his work':

When you ask *whence I get my proof that the idea of God is, as it were, the mark of a workman imprinted on his work, and what is the mode in which it is impressed, what is the form that mark*, it is very much as if I, coming across a picture which showed a technique that pointed to Apelles alone as the painter, were to say that the inimitable technique was, so to speak, a mark impressed by Apelles on all his pictures in order

to distinguish them from others, but you replied with the questions: 'what is the form of that mark?' and 'what is its mode of impression?' Such an enquiry would seem to merit laughter rather than any reply. (HR.11, 221)

The idea of God stands to the idea of the self in a manner analogous to the relation between a painter's technique and works of art which result from this technique. Accordingly, the idea of God is contained in the awareness of oneself as a thinking thing in a manner analogous to the way in which the observation of a painting contains within itself the technique of the artist who created the painting. Just as observing the painting aids in apprehending the technique through which the painting has come to be, so by meditating on the self as a thinking thing, he comes to understand the only way in which he could have come to be. Therefore, when apprehending God within the awareness of the self, there is no basis for a distinction between what he is aware of, and what this awareness is about, in the same way that when apprehending the technique in a painting there is no basis for a distinction between what is apprehended and what the apprehension is about. The technique that an artist employs in creating a painting is not a copy of the artist's technique; rather it *is* the artist's technique in creating the painting. Similarly, the idea of God which Descartes discovers through meditating on the idea he has of himself is, like the mark of the workman imprinted on his work: this idea is not a copy of God's mark or technique; rather it *is* God's mark or technique. Again here, therefore, there is no basis for a distinction between what he apprehends about God in the idea of the self and what this apprehension is about. It is in this way that indubitability pertains to the awareness of God in the awareness of the self. And once the idea of God is recognized as God's 'mark' or a 'stamp' which is inseparable from the idea of the self, we know that God exists with the same certainty as we know that the self exists, and we require no further 'proof' of God's existence.

Conclusion

What I have attempted to establish in my paper is that Descartes is misleading in his claim in the third meditation that all knowledge depends upon proving that God exists as his creator, and that God is not a deceiver. Certainly, his knowledge of the clear and distinct ideas in mathematics, and of other clear and distinct ideas, does require the divine guarantee. But his knowledge that he is a thing which thinks, and his knowledge that a veracious God is his creator do not require the divine guarantee, given that the ideas involved in these instances do not have a referential element which must be verified: in these two instances, what he is thinking is identical to what he is thinking about. On the other hand, mathematics always contains a referential or correspondence element, because what he is thinking here is not identical to what he is thinking about. Before knowing God as his creator, Descartes has no assurance that mathematical equations correspond to reality. Only by knowing that a veracious God

is his creator can he be confident that the clear and distinct mathematical ideas that he is considering correspond to reality.

Discussion

I think that the portion of Descartes' philosophy developed in my paper which calls for further discussion is his claim that his idea of God is contained within the idea he has of himself as a thinking thing, and that the relation between the idea of God and the idea that he has of himself as a thinking thing is like the relation between the technique of a painting, and the painting of which it is the technique. Descartes assumes, but so far as I can tell never proves, that he cannot be deceived about the relation between God and the self when he reflects, or meditates, on himself as a thinking thing. What I think that Descartes needs to consider is forgery in art, where art critics are misled about the artist who produced a work of art, because the technique revealed in the painting is a clever forgery. Similarly, how does Descartes know that he was not created by the Evil Genius, who has misled him into believing that he was created by God, while the truth is that he was created by the Evil Genius? Descartes can still be confident that he exists as a thinking thing, but he can have no confidence that he was created by a veracious God. If Descartes cannot respond to this concern, then the Cartesian enterprise in the *Meditations* cannot proceed beyond his knowledge of himself as a thinking thing, established in the second meditation.

About the Author

Stanley Tweyman is a University Professor in Humanities and Graduate Philosophy at York University, who has written extensively on the Philosophies of Rene Descartes and David Hume, as well as on the Philosophies of William Wollaston and George Berkeley.

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Conscious Intra-Personal Development: The Experience Counts

Dr. Rosalie van Baest

Abstract

The future of mankind will depend on the ability of the individual to acquire Self-knowledge. The preservation of autonomy of the individual is supported by learning to fathom one's own unconscious and inner being, the undiscovered self. By consciously developing Self-knowledge the possibility originates for the individual to make his own conscious choices and to understand an other human being. It often takes a great deal of effort from an individual to consciously open up to his inner being. Gaining experiences related to intra-personal development and consciously reflecting on those experiences, is essential to keep the conscious intra-personal development process in motion. Education can lend a helping hand during this process, from the start of the school career of children, by making room in the curriculum for affective and experiential education. Theory disturbs the experiential orientation and the focus on emotions. Offer affective and experiential education to children from an early age, with plenty of personal room, and continuing this form of education until they leave school, supports young people to become more and more self-directing. The way in which this form of education is taken care for is crucial for its success.

Keywords: Conscious Intra-personal Development – The Unconscious - Autonomy **-** Affective and Experiential Education – Process

Introduction

In this article the importance of conscious intra-personal development for the individual emerges. The process of conscious intra-personal development is placed in an educational context. The connection between 'Why searching the way to the inner self?' and 'How to stimulate conscious intra-personal development in education?'will come to the fore.

Carl G. Jung (C. G. Jung 1865-1961) wrote the book 'The Undiscovered Self' in 1957. In the book Jung gives his view, from his experiences as a psychiatrist, on the importance of searching the way to the inner Self. He stresses the significance of conscious intra-personal development by the individual for the future of mankind

(and of the earth and everything that lives on it. Remark of the author). The ability of the individual to acquire Self-knowledge, the preservation of autonomy of the individual, lead possibly to conscious personal choices. Only by sensing and understanding his own unconscious, the undiscovered Self, the individual can get through to his inner Self. This requires of the individual to face his fear for his own unconscious.

The view of Carl G.Jung on searching the way for the inner Self, in his book 'The Undiscovered Self", is the basis for the article.

It is often very difficult for an individual to make a start with the search for the inner path, let alone to shape it. Therefore, some support at the start of the conscious intra-personal development process is valuable. Education is there for (almost) everyone and for that reason education has the opportunity to offer support to (almost) everyone in gaining experience with the conscious intra-personal development process, from the start of the school career of young people until they leave school. A way to start the support of this process for young people in education is affective, experiential and student-oriented education. The attitude and role of the experiential teacher is of great importance in affective and experiential teaching. (Van Baest 2017).

Contents

Part 1 of the article focuses on the view of Carl G. Jung, about searching a way to the inner Self, in his book 'The Undiscovered Self'. His view is related to conscious intra-personal development.

Part 2 is focused on how to stimulate conscious personal development in education.

Part 3 goes into themes that play a role in the process of conscious intra-personal developmemt (in education).

Part 4 focuses on some points of interest for the approach of affective and experiential education.

1. Why searching the way to the inner self?

'Until you make the unconscious conscious,

it will direct your live and you will call it fate'.

Carl G. Jung

In this part of the article, the view of Carl G. Jung in his book 'The Undiscovered Self', comes to the fore; this view is related to the conscious development of Self-knowledge.

Jung creates an image of the world we live in and the role of humanity in it. In the book, he expresses his great concern about the future of humanity and (remark of the author) therefore also about the future of the earth and everything that lives on it.

On what does an individual base his choices? On external factors: on what happens in his environment, on what is possible at a certain moment, on what everyone is doing? Or on his personal values, on his Self-knowledge, on his possibilities and qualities? An individual who consciously develops his Self-knowledge will not only be guided by external circumstances, but also by his inner being. Too much attention for the environment, creates blockades for direct inner experiences.

There is another blockade for achieving Self-knowledge: fear of what the individual might encounter in the unconscious part of his psyche. In fact the individual thus ignores a part of his Self. Fear of the unconscious stands in the way of the development of Self-knowledge.

When an individual opens up to his unconscious, searching for his Self, estrangement from his environment is an inevitable and logical consequence. The path to the inner Self is a personal path, a path the individual can only follow himself. The search for this inner path irrevocably involves estrangement from one's surroundings.

In spite of these obstacles, the conscious intra-personal development of the individual is a necessary solution to the major problems, facing and to be faced by humanity. The conscious part of an individual's psyche that opens up to his unconscious, learns to listen to it and thus increasingly can come closer to his Self, his whole inner being.

Gap between knowledge and feeling

For many years the gap between knowledge and feeling has deepened, between knowing and understanding, between the conscious and unconscious aspects of the human psyche.

Intra-personal development and the development of personal values and norms lag behind the rapid developments in science, technology and society. The balance between emotions and knowledge is lost. Knowledge alone is not enough to solve the major problems of humanity or to give them a push in the right direction.

If the individual is satisfied with his circumstances, he will accept his situation. The individual is often so busy with what is happening around him, he does not take time to focus on his inner being. However, when circumstances change, and there has been no learning process to achieve autonomous functioning, the individual will easily focus on what everyone is doing. In this situation, it is not inconceivable that the individual considers external circumstances to be responsible for the choices he

makes. However, external circumstances cannot take responsibility for the choices the individual has made. External circumstances have no choice, no norms and values. Individuals do or could have them.

'The forlornness of consciousness in our world is due primarily to the loss of instinct, and the reason for this lies in the development of the human mind over the past aeon. The more power men had over nature the more his knowledge and skill went to his head'. (Jung 1957).

The unconscious is everything that the conscious is not. It manifests itself through opposite feelings, fantasies, emotions, impulses and dreams, which come up unasked for by the individual. What feelings and impulses does an individual experience in the activities he undertakes? Does he consciously reflect on what is going on in his unconscious or does the conscious part of the individual's psyche shut itself off from the unconscious? The conscious will have to take into account the existence of unconscious factors that require attention. If the conscious part of the psyche wants to be open to the unconscious factors, the conscious will first have to get to know the essence of these unconscious factors, he will have to experience them. A consequence of shutting oneself off from the unconscious is that the individual only knows himself partly.

'Accordingly we imagine ourselves to be innocuous, reasonable and humane. We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world. But actually it is not good and psychically right, to overlook the reaction and standpoint of the unconscious. One can regard one's stomach or heart as unimportant and worthy of contempt, but it does not prevent overeating or overexertion from having consequences that affect the whole man. Yet we think that psychic mistakes and their consequences can be got rid of with mere words'. (Jung 1957).

The process of conscious intra-personal development is not a theoretical learning path. The search for the inner path is guided by individual experiences, of which emotions are an essential part.

Knowledge or understanding

When an individual consciously develops his Self-knowledge, will he be supported by knowledge and theories? In his book 'The Undiscovered Self' Jung expressly indicates the difference between knowledge and understanding in the context of conscious intra-personal development. When it comes to developing Self-knowledge or understanding an other human being, knowledge and theory should be omitted. Knowledge and understanding follow a different path each and can not be intertwined; it should be clear which of the two paths is being followed.

Theory is not related to individual experiences, to isolated facts, but to abstractions and generalities. Self-knowledge is an individual matter; only the individual can sense and follow

his intra-personal development. Conscious development of Self-knowledge is not based on theoretical assumptions. You walk the path inwards on your own and you have little use for knowledge and theory if you want to understand a fellow human being.

Self-knowledge

The conscious part of the psyche admits the unconscious part, thinks about the unconscious part and gives it a place. In the unconscious resides opposite feelings, impulses and dreams. What do these feelings, dreams, impulses mean to me and how can I deal with them? The conscious part of the psyche admits the unconscious part, to become a complete human being. Jung indicates that a profound change in the inner Being of man, will become more and more important in the future. (1).

> **Note** ' Anyone who has ego-consciousness at all takes it for granted that he knows himself, but the ego knows only its own contents, not the unconscious and its contents. People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. What is commonly called self-knowledge is therefore a very limited knowledge, most of it dependent on social factors, of what goes on in the human psyche'. (Jung 1957).

Only the individual can seek his inner Being within himself by looking openly and honestly at his feelings, his dreams, his good and bad sides, his prejudices and assumptions about himself and the other. More and more facing his thoughts and feelings, to realise where he stands and what path he would like and could take in his life. To see himself as he is and therefore to be able to see his fellow man in a different perspective, because as an individual he has started to think and feel differently.

If an individual has turned inwards and gained insight into his Self and his actions, he has found access to the unconscious and, without realising it, has created a possibility to influence his surroundings.

The individual and the intra-personal path

1. The individual

The only one who can follow his inner path is the individual, who is open for his intra-personal development process, for his unconscious. To start with the conscious development of the inner path requires great effort.

'It usually costs people an enormous effort to help the first stirrings of individuality into consciousness, let alone put them into effect'. (Jung 1957).

In the end, focusing on the inner Self, will provide the individual with more insight into his total humanity.

2. The individual and his social environment

No one can walk on the intra-personal path for another individual.

The environment or society are not capable of giving the individual intra-personal development. Every individual will have to acquire this himself, at the cost of a great deal of effort.

By learning to understand his inner Self, the possibility arises to come to a mutual understanding of one's fellow man.

3. The individual and society

The value of a society consists of the spiritual and moral content of the individuals comprising it.

2. How to stimulate conscious intra-personal development in education?

Stimulating the conscious intra-personal development process, stimulating the conscious search for the inner path. was and is not self-evident in education. Affective and experiential education can support this process.

Conscious personal development may lead to conscious choices. Not only on a personal level, but also on a professional level'. (Van Baest 2017).

The inner path is an individual path and is different for each individual. Experience that supports the conscious intra-personal development is gained by feeling something yourself, by observing and being involved in certain processes. Affective and experiential education is about gaining experience with personal qualities, to reflect on the experience and to learn from it.

The way in which the search of the individual for his inner path will go, is of great importance for the direction of his path.

Affective and experiential education

The focus in affective and experiential education is on personal qualities, as: self-esteem, ambition, stress-resistance, motivating and stimulating ability, integrity, responsibility, creativity (Gramsbergen-Hoogland 1999). The aim of the experiential and affective education is to introduce unexpected and surprising experiences related to personal qualities that enables a person to consciously experience his thoughts, feelings and ideas about his personal qualities and to reflect on them.

The following is an example of an affective and experiential assignment: the 'Learning style test of Kolb'.

Learning about your personal learning style offers a perspective on the way you learn. During an affective and experiential meeting, the learning style test of Kolb is worked out and discussed, together with all students (in this case the test was in Higher education) present in the classroom. The test is easy to fill in and it does not take a lot of time. The aim is to provide a beginning insight into the personal learning style, but also to obtain information about the learning styles of group members. First of all the students fill in the test, without too much explanation.

When they finish the test the students receive a text with a description of the learning styles. There are four learning styles: the dreamer, the thinker, the decision-maker and the doer. It is important that each student endorses the outcome of his learning style test. Only the student himself can sense in which learning style he recognizes himself and in which learning style he might develop himself. Possibly the student always encounters the same problem during group work, caused by a learning style he has not (yet) developed (or not sufficiently). Each student indicates in the group which learning style has emerged from the test and whether he agrees with this result.

For the lecturer, it is essential that substantiated feedback can be given to the students about their learning style. (Van Baest 2016-2017-2019).

'When it is used in the simple, straightforward, and open way intended, The LSI usually provides valuable self-examination and discussion that recognizes the uniqueness, complexity, and variability in individual approaches to learning. The danger lies in the reification of learning styles into fixed traits, such that learning styles become stereotypes used to pigeonhole individuals and their behaviour' (Kolb 1981-2005).

Constantly gaining new experiences related to personal qualities during experiential and affective education and reflect consciously on them, offers the possibility to deepen the insight into one's own personal qualities; the learning process of conscious intra-personal development.

Gaining experience with a way to approach the conscious intra-personal learning process, provides a basis for recognising and developing the personal learning process, thus creating more and more opportunities for self-directing. Self-directed learning is essential for learning to learn and lifelong learning. Openness to the intra-personal learning process remains important throughout life.

Information about personal development, from the lecturer to the students, without the students gaining experience themselves, provides information about personal development but no personal experience to support the inner path.

The experiential lecturer

The affective and experiential teacher has an essential role. A flexible attitude is a basic characteristic of the experiential teacher. The teacher's attitude and communicative style are part of affective and experiential education.

The lecturer's learning process, as part of the affective and experiential meetings, takes several years: the experiential lecturer has consciouly gained experience with all kind of aspects of his personal qualities and reflected on them. The possibility to offer experiential, affective and student-oriented education requires time and space on the part of the lecturer.

The experiential teacher has a complex role when it comes to education in which conscious development of self-knowledge is the essence.

Where lies the lecturer's interest, in knowing or understanding? Is the lecturer pupil-oriented or more knowledge-oriented? Has the lecturer gone through the process of conscious intra-personal development himself? Does stimulating conscious intra-personal development fit his personality? Is the lecturer supportive of affective and experiential education? Can he shield the meetings from knowledge and theory? Does he himself want to engage in lifelong learning? Does the lecturer have a flexible attitude?

Starting up and building up a digital network for teachers involved in affective and experiential education, an E.T.W.W. (Experiential Teacher Wide Web), can provide support in the development of this form of education. Teachers from all kind of educational situations might exchange ideas, ask each other questions, answer each other's questions and provide each other with constructive feedback. An experiential assignment from group 2 of the primary school can also give a teacher from secondary or higher education ideas and vice versa. A digital network for experiential teachers, an E.T.W.W., can deepen and broaden the way in which affective and experiential education works.

Affective and experiential education for young children

An example of an interpretation of affective and experiential education can be seen in the documentary 'Just a Beginning', ('Ce n'est qu'un début' 2010), which was recorded in group 1 and 2 of a primary school in a village near Paris. In this documentary, children are offered affective and experiential education at a very young age: the 'philosophy lesson', the reflection lesson or PHILO, as the children call the lesson. By sharing experiences in the classroom that focus on conscious intra-personal development, on the emotions, thoughts and ideas of each pupil in the group, it supports opening up to the intra-personal path and at the same time provides insight into the emotions, thoughts and ideas of the classmates, interpersonal development.

The teacher of group 1 and 2 stimulates the children to think and talk together about personal experiences, behaviour and emotions concerning themes such as: love, friendship, death, mum and dad. After all, on the outside nobody can see what your thoughts are. The teacher asks a question and leaves the communication as much as possible with the pupils and tries to steer the conversation as little as possible. The lessons start every time when the children and the teacher sit in a circle and the teacher lights a candle, a symbol for the beginning of the philosophy lesson. The candle is placed in the middle of the circle. At the beginning of the documentary, the children talk more and listen to each other less; private conversations take place. But things are getting better and better. The children learn to express their thoughts, to express their emotions consciously and to listen to each other. Some children are very sad that the philosophy lessons stops when they go to group 3 the next school year. Some children don't mind. A little boy indicates that he doesn't like all that thinking and talking, but he has thought about it and can express his thoughts well.

'The stimulation of new educational concepts better suited to our multidisciplinary society demands a dynamic setting that is difficult to predefine in literature. Which educational methodology is most appropriate for stimulating the desired learning process? How do people learn self-management? How do you facilitate reflection? Which learning processes ensure that people become more motivated? These learning processes involve behavioural change, personal development and emotions. Changing concepts and visions require more than just the ability to reproduce existing knowledge. These types of change processes are far more complex than traditional knowledge transfer' (Shulman 2006).

3. Themes of the process of conscious intra-personal development in education

Wisdom is the child of experience. Leonardo da Vinci.

A number of themes are essential points of attention during the process of conscious intra-personal development, throughout all school years. All themes have a share in affective and experiential education.

Self-knowledge through experience

Gaining experience related to the conscious search for the inner path, is essential in the process of conscious personal development. Without experiences related to conscious intra-personal development, the inner path is difficult passable. The inner path is an individual path and is different for each individual. Experience is gained by discovering, feeling and observing something yourself, what can be completely clear to one individual, can be completely invisible to another. Being aware of one's own paradigm (Barker 1996), personal qualities, strenghts and weaknesses, offers the opportunity to work on desired adaptations.

It is often very difficult for an individual to make a start with the inner path, let alone to shape it. Therefore, some support at the start of the conscious intra-personal

development process is valuable. Education is there for (almost) everyone and for that reason education has the opportunity to offer support to (almost) everyone in gaining experience with the conscious intra-personal development process.

Interpersonal development

Every human being has his own paradigm, his own point of view (Barker 1996). A shared experience in a group during education makes it possible to discuss together the experience, the emotions felt and the reactions to it. It makes clear that not everyone has felt and experienced the same, so that everyone's perspective can broaden and deepen. Understanding a different perspective becomes possible. When each group member discusses his reflection on an experience, it gives a picture of the personal view of each group member to the other group members**.**

Conscious reflecting

Learning to reflect consciously on personal qualities (Denton 2011) and to express thoughts, feelings and ideas about them, by gaining experience during experiential meetings in education, is valuable. A number of questions can arise during the conscious reflection on the meeting, such as: what does this experience mean for me, which emotions play a role, can I explain my reactions, how did I deal with these emotions and my reaction to them? In what way did the group members react on my behaviour during the experience, which emotions evoked in me and how did I deal with them? Learning to reflect requires a conscious learning process. Writing down the reflections on the experiential meetings in a reflection notebook, supports the conscious intra-personal learning process (Bolin 2005). It's about understanding the conversation within your Self. An inner exchange of ideas. In this conversation conscious decisions can be made, for example: 'don't react immediately, first take a step back and think about the situation'.

The young children in the documentary 'Just a Beginning' do not yet consciously note down thoughts, feelings and opinions. But the children develop a certain sensitivity for reflecting, expressing thoughts and feelings, and listening to each other.

Openness

If an individual is not open to conscious intra-personal development, it is difficult to find and follow the inner path. Being open to the inner path is the starting point. The attitude of a person makes it clear whether or not he is motivated to work out the experiential assignments. The children from the documentary 'Just a Beginning' clearly show who is open to the 'philosophy lesson' at a certain moment.

Internalising

Repetition plays a major role in internalising intra-personal development. For example, gaining experience with the working out of the learning style test of Kolb several times, contributes to the internalisation of the personal learning style and the

comprehension of its consequences: what is going well in my way of learning and on what do I still have to work**?**

Autonomy

Autonomy is the ability of the individual to choose a goal by himself, to make decisions that enable the achievement of the goal set, and then to achieve the goal set by himself. (Vergeer, 2001). Autonomy means "providing yourself with laws". (Swaine, 2012). Learning to make reasoned choices and to make well-grounded decisions, in order to become more self-directing and to hold as good as possible.

Autonomous functioning and making one's own choices is a prerequisite for the conscious development of Self-knowledge. In an educational environment in which autonomous action is not supported, it is difficult to develop personal qualities and act from intrinsic motivation.

In order to practise individual autonomy, to develop self-directing, space is needed for a learning process in which the practice and shaping of personal values (moral identity)   through play, creativity and the growth of affective and cognitive capacities has a place'. (Strain quoted in Zhao, & Biesta, 2012) in Van Baest, 2017).

When a choice has to be made, it makes sense to assess and oversee the possibilities and consequences of the choice as well as possible in advance. Not to be guided by impulses or what everyone would do, but to think about: who am I, what can I do, what do I want and what do I choose?

How can an individual protect himself against the pressures of an ever more rapidly changing world, in which he has to make choices over and over again, and maintain his autonomy? Making choices based on what happens around him, what everyone does, often seems to be the only way to go in the short-term.

In addition to a personal meaning, autonomy also has a social meaning, aimed at interpersonal relationships: an interpersonal behaviour that one person adopts in relation to another. (Reeve & Jang, quoted in Leroy, et al. 2007). In other words: will and can one person support the autonomy of the other person, while at the same time he maintains his own autonomy.

> *'If mankind does not turn inwards, the future doesn't*
> *look good'.*
>
> *(Shambhala Tibet)*

Morals, ethics, values and norms

If you are not aware of your own values and norms, if you are not aware they guide your actions, making (ethical) choices, especially in a situation where you are faced with an ethical dilemma, remains a matter for 'the other'. Every path you take is a good one. You don't have to make your own choices, so you don't have to take

responsibility for the consequences? If you use moral excuses ('I can't do anything about that, everyone does it') then you put the responsibility somewhere else. Showing moral courage is not self-evident. It's easier to do what you're told to do or do what everyone else does and not think about it too much. Jung asks himself in his book 'The Undiscovered Self' whether it would not have been possible to make other choices than developing weapons of destruction, a choice that would have benefited mankind and the earth?

One of the forms of evil is academic evil (Stangneth 2017), in which thinking is disconnected from moral choices, from emotions. The world is only understood in the light of a dominant system of thought, whether it is 'capital, making money', 'self-interest', 'technology', 'authority, hierarchy, doing what the boss says' or 'an ideology', which means that you no longer appear to yourself as an acting person. (Stangneth 2017).

Opening up to one's own values and norms and reflecting on them consciously, offers the opportunity to make conscious personal choices. Providing opportunities for young people to gain experience with their values and norms during education, is important to stimulate awareness and to develop a certain sensitivity to ethical issues. Knowing what emotions play a role in all kind of experiences related to the personal values and norms, offers the possibility to make conscious personal choices, to take and bear one's own responsibility.

> *We all walk in the dark. Everyone has to turn on their own light'.* *Catherine Heburn.*

Conscious intra-personal development: a lifelong learning process

Finding one's way to the inner self is a lifelong development process in which an individual can always come up against surprises. The conscious intra-personal development process is driven by experiences gained, to recognize the emotions and thoughts evoked in this process, to think about them and to do something with them. During life an individual is confronted with many things and circumstances: with his own possibilities and qualities, with his personal circumstances, his choices and the consequences thereof, with illness, death, events affecting people in his social environment, with circumstances in the world, the situation at work. Slowly a self-image emerges, (who am I, what can I do, what do I want and what do I choose?), which in the course of life has to be constantly adjusted by gaining other insights. Flexibility plays an important role in the learning process. Insight in yourself does not arise at once, changes within the inner self do not take place in the short term. It is a lifelong process.

In order to be able to find a way in all kind of circumstances, it is essential that an individual gets to know himself in order to be able to determine his course from that

point on. During the conscious intra-personal development process, the conscious admits the unconscious, reason interacts with emotion.

The intra-personal path is not an easy one. It takes time and effort to get on and stay on the road. That is why some support during the development of the intra-personal learning process in education would be valuable.

4. Points of interest for the approach of affective and experiential education

This article ends with some points of special interest for the approach of affective and experiential meetings in education.

- Affective and experiential meetings are organised several times per educational situation in every school year, from primary education to secondary and higher education, if possible with the same group members each year. This provides a common thread in the conscious intra-personal development process. Gaining joint experiences offer more insight into oneself and provides insight into the reactions of the other group members. Young people learn from the personal reactions of their classmates or group members to the same experiences during the meetings; there are also other ways to react to situations than their own. Developing more of a group feeling requires taking other views into account. Being open to someone else, opens the way for less projection and a deeper understanding.

- Joint affective and experiential meetings offer a handle on one's own intra-personal development process. The growth of self-confidence is given room. It is valuable when young people, as part of their intra-personal development, become aware of themselves and learn to express their thoughts, emotions and ideas. Perhaps they develop a helicopter view to look at themselves and others. When children get in touch with conscious intra-personal development at an early age, they have more time and space to experience the intra-personal learning process during education. Gaining experience, reflecting and expressing thoughts, feelings and opinions in a group, as for example in the documentary 'Just a Beginning', (Ce n'est qu'un début) is valuable for young people to start the conscious intra-personal search. Each pupil follows his or her own path until they leave education. When they leave school, they have the possibility to consciously direct their own learning and make conscious personal choices. Individuation is a learning process: the path to the unification of the Self by gaining insight into one's own psyche, into the conscious and the unconscious, into one's own human being.

- A flexible approach of the lecturer is essential; every educational situation requires a different approach and variation. Starting up and developing an E.T.W.W. (Experiential Teacher Wide Web) can offer the experiential teacher support in providing experiential education. Teachers from all kinds of educational situations exchange ideas. This can deepen and broaden the way in which affective and experiential education works. A feeling of support for the experiential teacher.

Offering theory during the meetings disturbs the experiential orientation and the focus on emotions. At the start of the school career**,** the meetings are intended to get used to the approach of affective and experiential education and to get acquainted with a number of personal skills. With a new group, the experiential teacher also makes a new start in stimulating the conscious intra-personal learning process of the group members: giving room to each group member to gain experience in his or her own way in the new group.

- An important factor for the success of this form of education is the way in which the affective and experiential meetings go. If pupils can attend affective and experiential meetings in education from an early age and it is a positive, continuous path for them until they leave education, then they know how to reflect, to listen and observe and they have experienced the value of personal qualities for themselves.

'Subjective well-being refers to what people think and how they feel about their lives, to the cognitive and affective conclusions they reach when they evaluate their existence'. (Seligman, & Csikszentmihalyi, 2000).

It has become possible to discuss their emotions, thoughts, and ideas on all kinds of personal themes. What influence did the development of their inner Being have on their choices? They gained insight into the personal development process they have gone through and what it has meant for them.

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Security that Matters: General Knowledge and Correlations in the Context of Applied Satellite Navigation, Specific Interference-Events and the Use of the GNSS-Technology

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Abstract

Navigation through global navigation satellite systems (GNSS) has become an indispensable part of modern life with threats such as GNSS interference, making it necessary to uncover relevant psychological aspects in the context of the GNSS construct, diverse interference events, and the use of related technologies. A total of n = 122 subjects participated in an online survey, which included scales and specifically constructed items on GNSS usage, acceptance, dependence, and self-assessed sense of direction and relevance of basic psychological needs. In addition, frequently emphasized factors influencing acceptance and use of diverse technologies were recorded according to the Unified Theory of Acceptance and Use of Technology (UTAUT; Venkatesh et al., 2003). Correlation analyses showed that the frequency of GNSS use was associated with both effort expectation of appropriate technologies, hedonistic motivation, habits of using GNSS-enabled devices, and specific aspects of mobility. In terms of reported GNSS dependency, negative correlations were found with self-assessed orientation ability. It was also possible to identify voluntariness in the use of related technologies, the age of the users, and the relevance of self-determination as essential variables in the context of GNSS use. The results underline the need for further investigation of psychological aspects and contribute to existing discussions in the context of various threat scenarios.

Keywords: GNSS, GPS, Security Research, GNSS Interferences, Jamming, Spoofing

Introduction

The usage of earth satellites for navigation purposes represents a technology that has been in use for more than 50 years (e.g., Dovis, 2015; Blanch et al., 2012). By providing global coverage and the ability to ensure impeccable positioning solutions, global navigation satellite systems (GNSS) and thus all satellite systems currently operating for positioning and navigation can provide an essential foundation for contemporary and future, complex navigation concepts (Hegarty & Chatre, 2008; Jin et al., 2011).

The increased private usage of these systems – for example, the use of mobile devices with localization functions – makes it clear that GNSS as a leading provider of geolocation is a technology that has moved into many applications of daily life and is crucial for the functioning of modern societies (Dow et al., 2009; European GNSS Agency, 2021). The high relevance of the subject is often based on the advantages of GNSS technology: it is a freely accessible system that, in addition to the often-emphasized time, position, or even navigation-related aspects, is also capable of providing information about the characteristics of any surface from which a signal has been reflected (see Jaduszliwer & Camparo, 2021). In conjunction with other possible application areas, including machine automation and surveying, this mapping leads to relevance in critical infrastructures, which are fundamental for the maintenance of societal functions, that cannot be neglected either (Aradau, 2010; Falletti et al., 2018; Thombre et al., 2018).

These publicly accessible facilities or installations are the main subjects of numerous debates in security research and, especially in the context of GNSS technology, highlight a need for improved robustness, accuracy, reliability, availability, and continuity of the technology. For example, numerous authors point out that the use of GNSS technology is often taken for granted and that both private users and operators of critical infrastructure are frequently unaware of the vulnerability of the systems (Ruegamer & Kowalewski, 2015; Thombre et al., 2018). However, due to the interference of GNSS signals by specific jamming signals or other, primarily electronic systems, the applicability of GNSS in safety-critical contexts is fundamentally limited (Morong et al., 2019).

In this context, researchers emphasize – due to the fundamentally weak signals of the GNSS satellite – that it is necessary to ensure no disturbances in the GNSS frequency bands (Pullen & Gao, 2012). However, since specific incidents repeatedly occur, which can be attributed to the use of jammers, it is necessary to address this issue in a particular way from a public safety perspective (Gao et al., 2016; Ruegamer & Kowalewski, 2015). This necessity is mainly due to the fact that GNSS receivers are easily influenced and manipulated by the occurrence of various disturbances (interferences; e.g. Seo et al., 2015). Consequently, various interference events represent threats that must be taken seriously, require more precise classification, and must be brought to the attention of all users.

The interference events defined in the context of GNSS issues are often divided into unintentional and intentional interferences (Lichtman et al., 2016). Within this paper, the focus is put on intentional interference, which is a criminal act and cyber threat. Examples for intentional interference are jamming and spoofing: jamming is the emission of a usually strong noise-like interfering signal to prevent a GNSS receiver from receiving and tracking the satellite signals and calculating its geo-location. Jamming is a denial-of-service attack and leads to a lack of position solutions or a decrease in position quality/accuracy. Broadcasting authentic but manipulated GNSS-like signals as a targeted attack to control users' computed position and timing solutions is referred to as spoofing (e.g., Gai et al., 2017; White et al., 1998). The group of structures affected by possible interference includes critical infrastructures and civilian areas such as central network operators that use GNSS technology too, for example, synchronize time networks (Broumandan et al., 2016).

Overall, numerous authors point to the devastating effects of various disruptive attacks in the context of criminal activity (e.g., Bhatti & Humphreys, 2017; Psiaki & Humphreys, 2016). Based on these findings and the already highlighted rapid increase in GNSS use in safety-critical applications, among others, the need for (a) designing the most comprehensive GNSS interference monitoring system possible, (b) investigating the potential impact of any interference, and (c) surveying the general awareness of the described problem from the public is apparent.

The issue now described is the starting point of the GIREKO project, which has been funded by the Austrian security research program KIRAS of the Federal Ministry of Agriculture, Regions and Tourism (BMLRT; see FFG KIRAS, 2018): In addition to the development of various technical solutions for the detection of possible interference events, from a socio-psychological point of view, an initial representation of the populations' state of knowledge or awareness of the GNSS as well as the GNSS interference topic should be made possible. Furthermore, the usage behavior, as well as possible prevailing feelings of dependency concerning the GNSS technology, should also be considered.

Thus, the present experimental study represents a first attempt to create awareness of the GNSS concept and GNSS interference with a focus on jamming and spoofing in the course of developing engineered solutions. In addition, an attempt is made to uncover the specific aspects relevant to the use of GNSS technology. Besides the individual GNSS usage, the GNSS acceptance, the self-assessed sense of orientation, the personal relevance for basic psychological needs, and a selection of often emphasized influencing factors concerning the acceptance and use of diverse technologies will be taken into account.

We note that the main focus of the present study was the aspect of GNSS navigation, as this can be considered the most apparent and relevant application for the public.

Method

Participants

The dataset underlying further analyses includes data from 122 respondents (53 male, 66 female, three diverse) with a mean age of 34 years (M = 33.64, SD = 13.99). Descriptive data on the professional background and highest completed educational level of the sample are presented in Table 1.

The sample attempted to recruit individuals of a wide range of walks of life to provide the most comprehensive picture of private GNSS users. Therefore, no specific exclusion criteria were defined besides age of majority and a linguistic understanding of the instructions.

Table 1

Distribution of the sample according to the highest level of education completed and the occupational situation prevailing at the time of the study

Level of Education	N	%
No Degree	0	0.0%
Compulsory School/Secondary School	21	17.2%
Matura/Abitur/A-Level/High School Diploma	41	33.6%
University Degree	54	44.3%
Doctorate	6	4.9%

Current Employment	N	%
Student	28	23.0%
Worker	10	8.2%
Employee without management responsibility	30	24.6%
Employee with management responsibility	30	24.6%
Entrepreneur	3	2.5%
Civil Servant	2	1.6%
Self-Employed Workers	7	5.7%
Currently no Employment	6	4.9%
Retired Person, Pensioner	6	4.9%

Research Material

The test battery used in the online research study contained, in addition to a validated scale (described in more detail below), numerous specially created items and short

information texts which provided the test subjects with a short explanation of the constructs in focus after the query of the currently prevailing level of knowledge. These short explanations were intended to ensure that valid statements were obtained concerning the factors queried and possibly directly related to GNSS use and the accompanying feeling of dependence.

In addition to a sociodemographic questionnaire, which recorded the personal data of age, gender, nationality, the level of education completed, and type of current employment while keeping anonymity intact, the subjects were also asked to provide information on various aspects of mobility. For example, they were asked to indicate how many steps and distances they walked on average per day. These statements were also asked for the corresponding habits concerning car and bicycle usage, if relevant to the individual.

Since one's own ability to orient and position oneself in space is a potential correlate in wayfinding performance (and thus probably also an important variable concerning the experience of dependency and usage behavior of GNSS devices; see Hund & Nazarczuk, 2009), participants were presented with the *Santa Barbara Sense-of-Direction Scale* (SBSDS) by Hegarty et al. (2002). The scale consists of a total of 15 items, which are phrased as specific statements about a person's orientation behavior (e.g., "I am very good at giving directions" (positively phrased) or "I get lost very easily in a new city" (negatively phrased)). The items were to be scored on a seven-point Likert scale (from 1: "strongly agree" to 7: "strongly disagree"). A higher average score, which is calculated from the respondents' given ratings and can assume a value of one to seven as a total score, represents an orientation perceived as better.

The test battery also included items that asked about the perceived importance of specific psychological needs. We aimed to obtain a holistic picture of the aspects that are important to the respondents and to be able to conclude the possibly underestimated risks in connection with the intentional influences of GNSS technology. For this purpose, the subjects were asked to indicate on a 4-point scale (from 1: "Unimportant" to 4: "Important") how relevant the listed aspects (e.g., family, independence, justice) are to their personal lives. During the construction of the questionnaire, the aspects of *privacy, self-determination, security,* and *technology* were focused on, as these could be relevant in the context of the primary topic.

According to the *Unified Theory of Acceptance and Use of Technology* (UTAUT; Venkatesh et al., 2003), specific items generated constituted another part of the survey. Through the theory, which was initially designed to capture the acceptance and use of novel technological solutions, we captured the acceptance and use of various GNSS devices in the present study, allowing us to gain a first impression of the relevance of the contextual factors defined by Venkatesh et al. (2003), namely *Performance Expectancy*, *Effort Expectancy*, *Social Influence*, and *Facilitating Conditions*, on actual reported GNSS usage. By including the broader influencing

factors of *Hedonistic Motivation* and *Habits of Usage*, these could also be included in considerations with the potential moderating variables of *Gender, Age*, and *Voluntariness of Use* (Venkatesh et al., 2012). In the present study, to capture the factors as mentioned above, subjects were asked to rate specific statements (e.g., "I like to use devices that use GNSS" or "People I care about would advise me to use devices that use GNSS") in terms of their agreement on a five-point Likert scale (from 0: "Strongly disagree" to 4: "Strongly agree"). The total score of the described factors is obtained by calculating the mean value over the assigned items.

Concerning the constructs in focus, the subjects were asked to state whether they were familiar with the terms GNSS, jamming, and spoofing and whether they knew what they meant. In order to capture dependency as well as usage behavior of GNSS devices, respondents were asked to indicate on a four- or five-point Likert scale how dependent they feel on GNSS technology (from 0: "I do not feel dependent on the technology at all" to 3: "I feel dependent on the technology described and often would not be able to find my way without it") and how often they use it (from 0: "I do not use the technology" to 4: "I always use the technology"). Finally, the test battery was completed by specific items asking subjects to indicate how they rated their overall knowledge of GNSS as well as GNSS interference on a 10-point scale (from 1: "Very little knowledge" to 10: "Very much knowledge").

Procedure

Participants were recruited via various social media platforms as well as personal contacts of the investigators. The survey took place online via a specific survey tool.

To create a standardized setting, participants were asked to complete the questionnaires in a quiet environment on an electronic device of their choice. After the standardized general instructions, subjects were asked to provide informed consent. The study participants were then presented first with the demographic questionnaire, the query on the level of knowledge and understanding of GNSS technology (followed by a brief informational text on the construct), the specific use or dependency scales, and the questions on various mobility aspects. The described items were followed by the items designed according to the UTAUT, the SBSDS, and assessing the personal relevance of psychological aspects to the subjects' personal lives. Before presenting another short informational text, the level of knowledge about the GNSS interference events jamming and spoofing was asked, and finally, the scale for the final overall assessment was given.

The test battery took about 12 to 15 minutes to complete.

Statistical Design

Various correlation and moderation analyses as well as a multiple linear regression were performed to uncover potential relationships and interactions in the context of

individual GNSS use. Further exploratory research on the general population's level of knowledge and experienced dependence on GNSS technology was done.

Results

Data were tested using IBM SPSS 25.0.0.1 with an α of .05 for all statistical tests. Before the actual calculation steps, the variables in focus were checked for normal distribution, relying on the central limit theorem despite any violations of this due to the sufficiently large sample (N > 30; see Bühner & Ziegler, 2009).

GNSS, Jamming, and Spoofing

Of the 122 subjects, 72 (59.0%) reported not knowing what is meant by the term GNSS. 15 (12.3%) were uncertain. A similar picture emerged concerning the level of knowledge or awareness of the specific GNSS interference events: 66 (54.1%) and 62 (50.8%) subjects reported that they were not familiar with the terms jamming and spoofing, respectively (see Table 2).

Table 2

Level of knowledge: GNSS, Jamming, and Spoofing

Are you familiar with the term Jamming? Do you know what that means?	N	%
Yes	22	18.0%
No	66	54.1%
Unsure	15	12.3%
Missing	19	15.6%
Are you familiar with the term Spoofing? Do you know what that means?	N	%
Yes	23	18.9%
No	62	50.8%
Unsure	18	14.8%
Missing	19	15.6%

In terms of the dependency and usage profile, a total of 60.7% of participants reported using GNSS technology often or always. 70.5% of subjects reported having to invest significantly more or being unable to navigate without the technology. In terms of the overall assessment, subjects reported low overall knowledge of both GNSS technology (M = 3.74, SD = 2.00; Range: 1-10) and various GNSS interference events (M = 4.12, SD = 2.25; Range: 1-10).

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Aspects of mobility

Regarding the subjects' aspects of mobility, the respondents reported to cover an average of 7236 steps (SD = 3884) daily as well as to travel 17.84 km (SD = 24.09) by car and 3.34 km (SD = 7.30) by bicycle daily. In terms of the number of distances or trips made by each mode of transportation, subjects reported an average of 5.54 (SD = 5.59) daily trips by foot, 1.79 (SD = 1.86) daily trips by car, and 0.50 (SD = 0.93) daily trips by bicycle.

It must be noted that the mentioned average values of mobility by bicycle and by car were only calculated for those who use the specific way of transport. Further analyses, which focus on the reported aspects, also only included the active users.

Correlative Effects

To uncover possible correlations and interactions with the variables in focus around the topics of GNSS or GNSS interference, numerous Pearson correlations were performed.

Significant correlations were found between the role as GNSS receiver (use of GNSS technology) and the personal relevance of self-determination ($r(101)$ = .203, p = .041), the variable *Effort Expectation* of UTAUT ($r(112)$ = .231, p = . 014), the UTAUT-variable *Hedonistic Motivation* ($r(111)$ = .332, $p < .001$), the UTAUT-variable *Habits of Using* ($r(112)$ = .266, p = .004), the number of steps traveled daily ($r(94)$ = .275, p = .007), and the number of kilometers traveled daily by bicycle ($r(100)$ = -.257, p = .010). Thus, higher scores in these variables (i.e., self-determination experienced as more relevant, higher effort expectancy, higher hedonistic motivation, and more vigorous habits in the context of GNSS technology, and higher number of steps traveled daily) are associated with more frequent GNSS usage. In addition, the results indicate that the higher the number of kilometers traveled daily by bicycle, the less frequently individuals use GNSS technology.

Another relationship became evident between the reported GNSS dependence and the total SBSDS score ($r(112)$ = -.219, p = .020): The higher the self-assessed orientation skills, the lower the dependence on GNSS.

Concerning the overall assessment of the GNSS issue, a significant correlation was found with the daily steps taken ($r(91)$ = .215, p = .040). Thus, individuals with a higher daily number of steps estimated their overall prevailing knowledge of GNSS higher than individuals who took fewer steps. In contrast, the overall assessment of the GNSS interference issue correlated with the effort expectancy subscale of the use or acceptance items developed on GNSS devices (UTAUT; $r(103)$ = .194, p = .048). Further results of the Pearson correlations are shown in Table 3.

Table 3

Pearson correlations on the specific GNSS variables (GNSS use or dependence), the relevance of specific psychological needs, the overall assessment on GNSS and GNSS interference, the SBSDS, the subscales of the UTAUT, and the specific aspects of mobility

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.
1. GNSS_Usage	-																				
2. GNSS_Dependency	.069	-																			
3. Privacy	-.046	.123	-																		
4. Self-Determination	.203*	.040	.077	-																	
5. Safety	-.012	-.086	.200*	.122	-																
6. Technology	.183	-.147	.040	.311	.148	-															
7. GNSS_Knowledge	.126	-.088	.008	.049	.006	.116	-														
8. Interference_Knowledge	.161	.068	-.009	.019	.219*	-.236*	.130	-													
9. SBSDS	-.003	-.219*	-.077	-.126	-.159	-.146	-.132	-.004	-												
10. UTAUT_PerformExpect.	.141	.168	-.222	.005	-.114	-.113	-.162	.000	.312**	-											
11. UTAUT_EffortExpect.	.231*	.127	.086	.043	.192	.046	.165	.194*	-.076	.285**	-										
12. UTAUT_Social	.182	.070	.055	.074	-.032	.167	-.080	-.190	.213*	.336**	.157	-									
13. UTAUT_FacilCond.	.131	-.077	.216*	.186	-.008	.172	.063	-.117	-.001	.166	.233*	.381***	-								
14. UTAUT_HedMotiv	.332***	-.037	.193	.111	-.061	.160	.096	-.025	.009	.011	.411***	.253**	.442***	-							
15. UTAUT_Habits	.266**	-.001	.087	.102	.070	.107	.083	-.163	.068	.129	.276**	.197*	.376***	.413***	-						
16. Steps	.275**	-.079	.002	-.109	.078	-.016	.215*	.071	.022	.157	.047	.246*	.093	.141	.128	-					
17. Routes_Foot	.041	-.061	.049	-.190	-.029	-.080	.146	.084	-.068	-.007	.047	-.073	-.059	-.020	-.076	.333**	-				
18. Kilometers_Car	.144	-.099	-.033	-.088	.186	.078	.074	-.037	-.254**	-.001	.116	.069	-.024	.147	.140	.177	.102	-			
19. Routes_Car	.150	-.043	.033	-.097	.124	-.004	-.019	-.072	-.019	-.047	.011	.129	-.038	.111	-.028	.115	.082	.613***	-		
20. Kilometers_Bicycle	-.257*	.142	.186	.028	.196	-.130	-.106	.018	-.024	.126	-.093	.059	.070	-.122	.016	-.001	-.083	-.082	-.148	-	
21. Routes_Bicycle	-.142	.142	.219*	.015	.112	-.100	-.084	.032	-.006	.095	-.060	.095	.175	.007	.144	.002	-.105	-.153	-.232*	.744***	-

*Note. *p<.05. **p<.01. ***p<.001.*

Moderating Effects

We finally tried to uncover further interactions in the context of the focused variables, focusing on the use of GNSS devices using various moderation analyses based on the assumptions of UTAUT. When considering all UTAUT factors and the moderator variables defined by Venkatesh et al. (2012), significant interaction effects concerning GNSS use and the specific moderators emerged only in the analyses of performance expectancy, social influence, and habits of use. Due to the numerous UTAUT factors included in the analyses and the only predominant relevance of significant results, only the significant moderation effects now indicated will be reported below.

The PROCESS macro version 3.5 by Andrew Hayes (Hayes, 2017) was used for the tests to determine the exact effect of the identified interaction effects of the overall models. For an improved interpretation of the results, both the independent and moderator variables were centered in the course of the interaction effects, i.e., a

middle point of the average values was constructed and the variables were considered in terms of a low as well as a high expression around this constructed point.

Thus, in the area of the UTAUT factor performance expectancy, only the expression of a person's age was found to affect the relationship between performance expectancy of a GNSS-enabled device and the use of such a device (overall model: R^2=0.1154, $F(3,80) = 3.48$, $p = .020$, interaction effect: $\Delta R^2 = 0.0952$, $F(1,80) = 8.61$, $p = .004$, 95%CI[-0.043, -0.003]). The effects indicate that only at a young age (-1SD) there is a significant positive relationship between a person's performance expectancy concerning GNSS technology and their use of it ($b = 0.405$, $SEb = 0.155$, $t = 2.61$, $p = .011$, 95%CI[0.096, 0.713]). In the case of the age identified as average in the present study (M: $b = 0.108$, $SEb = 0.137$, $t = 0.79$, $p = .430$, 95%CI[-0.1636, 0.3803]) and an age defined as higher in this context (+1SD: $b = -0.188$, $SEb = 0.184$, $t = -1.02$, $p = .309$, 95%CI[-0.5537, 0.1776]), no significant effects of age on the considered relationship between performance expectancy and GNSS use were found.

Beyond this interaction effect, there was a significant interaction between the age of GNSS users and the social influence on technology (overall model: $R^2 = 0.1417$, $F(3,109) = 6.00$, $p = .001$; interaction effect: $\Delta R^2 = 0.08$, $F(1,109) = 10.194$, $p = .002$, 95%CI[-0.033, -0.004]). Thus, a person's age also influences the effect of social influence in the context of GNSS device use. The effects indicate that only at a younger age (-1SD) there is a significant relationship between the social influence in GNSS technology acceptance and use ($b = 0.468$, $SEb = 0.127$, $t = 3.68$, $p < .001$, 95%CI[0.2158, 0.7193]). If individuals were in the same age range as the sample's average age (M: $b = 0.178$, $SEb = 0.109$, $t = 1.64$, $p = .104$, 95%CI[-0.0373, 0.3926]) or older (+1SD: $b = -0.112$, $SEb = 0.155$, $t = -0.73$, $p = .469$, 95%CI[-0.419, 0.194]), no significant effects of age on the considered relationship between the social influence in the context of GNSS technologies and GNSS use could be found.

Finally, the results indicated a moderator function of voluntariness in the use of any systems concerning the relationship between the habit of use and actual GNSS use (overall model: $R^2 = 0.1387$, $F(3,107) = 5.74$, $p = .001$; interaction: $\Delta R^2 = 0.04$, $F(1,107) = 4.91$, $p = .029$, 95%CI[-0.252, 0.031]). A closer look at the follow-up tests revealed that only when individuals indicated a low (-1SD: $b = 0.36$, SEb = 0.11, $t = 3.27$, $p = .001$, 95%CI[0.142, 0.577]) or mean (M: $b = 0.18$, $SEb = 0.09$, $t = -2.12$, $p = .036$, 95%CI[0.012, 0.356]) voluntariness in using GNSS technology, a significant positive relationship between habits of use in using GNSS devices and actual use was found. The relationship between habits of use and GNSS use is, thus, significant only for individuals who have a low or medium level of voluntariness in use. On the other hand, with a high degree of voluntariness, there is no significant effect of voluntariness of use on the considered relationship (+1SD: $b = 0.01$, $SEb = 0.12$, $t = 0.07$, $p = .948$, 95%CI[-0.239, 0.255]; see Figure 1).

Figure 1

Moderation analysis to predict GNSS use by habits and voluntariness in using the systems
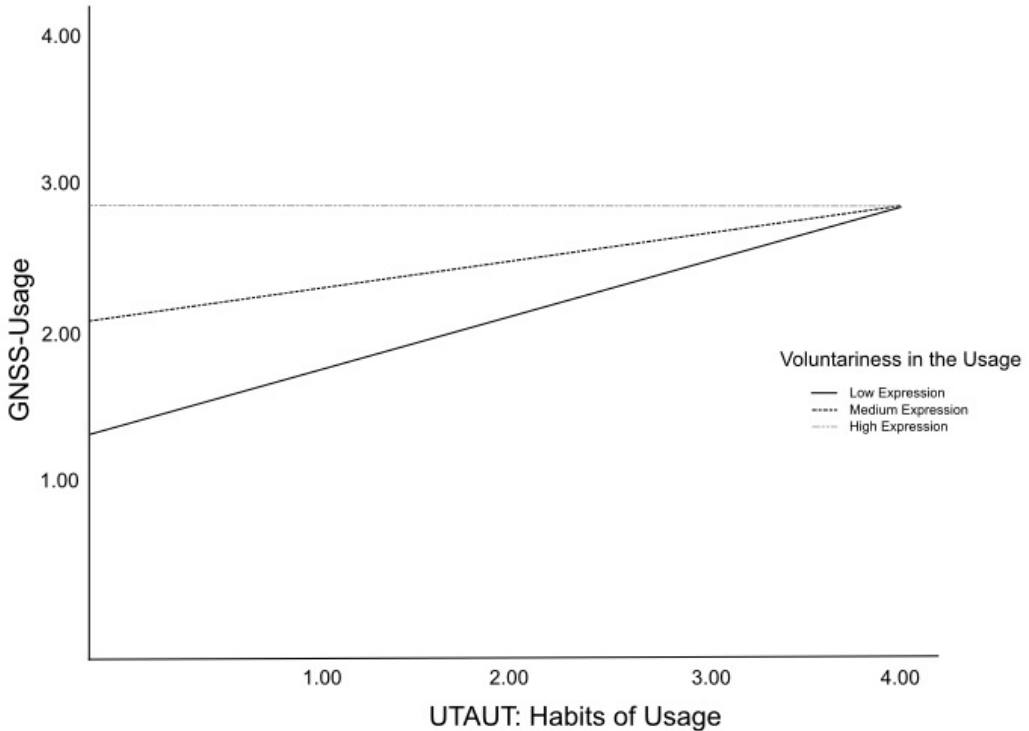
Note. Overall model: R^2 = 0.1387, $F(3,107)$ = 5.74, p = .001; Interaction: ΔR^2 = 0.04, $F(1,107)$ = 4.91, p = .029, 95%CI[-0.252, 0.031].

Multiple linear Regression

Multiple linear regression was used to identify a specific model based on the variables focused on in this study that could predict GNSS device use. The relationships uncovered for GNSS use served as the basis for these considerations.

The model based on the revealed correlations and also moderations, which includes the predictors' number of steps per day, the average number of kilometers traveled daily by bicycle, the relevance of self-determination, the expectation of effort, hedonistic motivation, habits in using GNSS, and voluntariness in using any systems, proves to be satisfactory with a high variance explanation (R^2 = .404) and can thus be used to predict GNSS use ($F(7, 68)$ = 6.57, p < .001).

However, when taking a closer look at the specific effects, only the variables number of steps traveled per day (β = .325, p = .002), the number of kilometers traveled by bicycle (β = -.279, p = .005), the relevance of the aspect self-determination (β = .222, p = .026), and hedonistic motivation (β = .250, p = .036) make a significant contribution to predicting GNSS use. Through the results, GNSS use increases with the number of steps traveled per day, self-assessed relevance of self-determination, and stated hedonistic motivation related to GNSS use. Concerning the number of kilometers traveled per day by bicycle, an adverse effect can be reported: If the number of kilometers traveled increases, GNSS use seems to decrease.

A model designed following these considerations, including only the factors identified as significant (R^2 = .392, $F(4,73)$ = 11.77, p < .001), is also able to predict GNSS use significantly and must be considered the best model for predicting GNSS use due to the exclusive inclusion of significant variables (see Figure 2).

Figure 2

Prediction model for GNSS usage
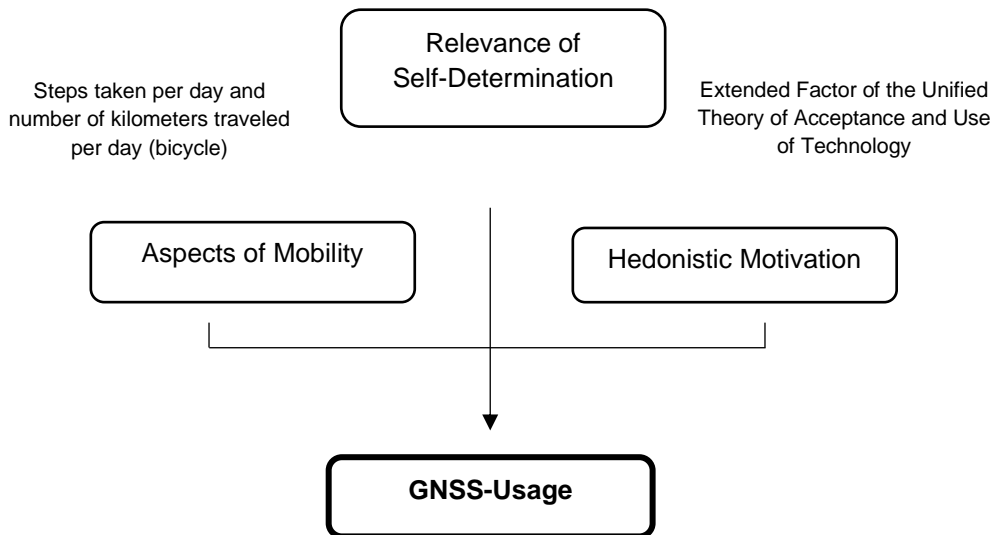
Discussion

The present study examined the interactions and interdependencies of GNSS-enabled device use and focused on the level of knowledge or awareness of the subject of GNSS and the GNSS interference events of jamming and spoofing.

In addition to a deficient level of knowledge about the described constructs and a significant correlation between GNSS use and personal relevance of self-determination, essential correlates of the focused variable with the specific UTAUT

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factors of effort expectancy, hedonistic motivation, and habits of using any devices also emerged. In addition, it became clear that specific aspects of personal mobility (steps taken daily, kilometers cycled daily) were also correlated with GNSS use.

Additional correlations in the context of the GNSS construct or the specific GNSS interference events were evident between reported GNSS dependence and self-assessed orientation skills. The overall assessment of the GNSS issue correlated with steps traveled daily and the overall assessment on the GNSS interference issue correlated with the UTAUT factor effort expectancy.

As a result of further analysis, it became clear that a person's age influences both the relationship between GNSS-enabled devices' performance expectancy and use and the relationship between social influence in GNSS use and actual use. The aspect of voluntariness in using GNSS-enabled devices was also identified as a moderator of the relationship between habits of use and actual GNSS use.

Finally, it became clear that the number of steps taken daily can predict the use of GNSS-enabled devices, the number of kilometers cycled daily, the personal relevance of self-determination, and a person's hedonistic motivation.

Positioning in the context of previous literature

All studies which can be classified mainly in the field of safety research indicate that human navigation using different systems is a very complex interaction, requiring detailed yet comprehensive individual data to capture the basic psychological mechanisms (see Irmischer & Clarke, 2018; Maciuk & Rudyk, 2020; Miyazawa et al., 2020). The present study represents one of the few existing attempts to investigate the interrelationships and interactions related to satellite positioning systems for human navigation in a social science-psychological context. Thus, concerning previous literature in the GNSS context, it must be pointed out that these often dealt with a technical perspective or only focused on particular aspects of human nature (e.g., perception and cognition, Sun et al., 2016) in the course of GNSS navigation.

The present study extends previous literature. It has been shown that specific skills or aspects of an individual are relevant in GNSS use. Because of the increasing linkage of various telecommunication technologies with GNSS technology, the psychological perspective should also assume a fundamental role in future research on space-related technologies.

Limitations of the study and implications for future research

The present study is characterized by several limitations, some of which lead to a limited significance of the results and need to be considered in future studies.

An essential part of the test battery used is the UTAUT in its extended form (Venkatesh et al., 2012). It must be noted that despite the consideration of numerous factors, the completeness of the model is not given in the version used. For example,

the factors of experience and behavioral intention concerning the use of various technologies and the variable of price value were not included. Although the factors were deliberately excluded due to practical considerations (often not possible or meaningful item generation), future studies should address these aspects and implement them accordingly in the GNSS context.

In the context of the presented UTAUT items, it should also be noted that only up to four items were assigned to each of the corresponding factors. Future approaches should also consider this aspect and provide a more significant number of corresponding items in terms of the desired meaningfulness of the scales.

Concerning the aspects of mobility surveyed in the present study, it must be mentioned that the estimation of the steps or even kilometers traveled daily or the corresponding numbers of distances could be complex for the respondents. The descriptive data of these items clearly show the variability in the respondents' statements due to a partly very high scatter range and reinforce the suspicion of uncertainty in answering the items. In future studies, it should be explained more specifically and possibly with the help of an example how the respective information can be estimated in an improved way.

Overall, it must also be noted that the scales and items used throughout are self-report instruments. It is assumed that data based on self-assessment are generally subject to bias and other psychosocial factors, which may have misrepresented the resulting data and thus skewed the results. Objective data collection concepts, and thus, for example, recourse to the pedometers often built into mobile devices, could provide more reliable information, especially in the area of daily steps taken and should be considered in future studies.

The present study was a first attempt to uncover the state of knowledge or awareness of the GNSS (interference) issue and relate the associated aspects (e.g., GNSS dependency, GNSS use, overall assessment of the state of knowledge on specific topics) to specific variables. Future studies should capture these variables in focus more precisely and thus, for example, supplement the frequency statements to be selected in the context of GNSS use (e.g., "Occasionally," "Often") with appropriate objective comparison values (e.g., "at least once a month," "at least twice a week"). In this way, more specific statements can be made in further consideration of the constructs.

Implications

Despite the limitations mentioned above, the present study contributes significantly to an improved understanding of GNSS use and the aspects relevant in this context. It provides essential insights for psychological-social science research in security research, which focuses on the GNSS technology and has been investigated mainly by technical disciplines (e.g., software development; Barbarella et al., 2009).

The present findings provide important insight into the general level of knowledge of private GNSS users and respond to a prevailing desire for increased attention to population-based aspects in the area of human-technology interface and interaction. In addition, the results can be used to prepare empirical exercises and as a basis for further approaches (for example, in the course of various educational campaigns). It is thus possible to emphasize the high relevance of the public perspective in the context of GNSS technology research, which must also be taken into account in future research.

Conclusion

The increasing use of GNSS-enabled devices and the threat situations that are also increasing in this context require research into specific correlations and interactions in the development of technical solutions and the socio-scientific-psychological field.

The present study investigated the use of GNSS-enabled devices in a correlative, moderating, and linear manner and was able to draw attention to the relevance of the age of corresponding users and the importance of the experienced voluntariness in the use of corresponding devices. The psychological need for self-determination, specific aspects of mobility, and the variables of effort expectation, hedonistic motivation, and habits of use often reported in the context of technology use and acceptance are also highly relevant in GNSS technology.

Due to the ever-increasing focus on security-related aspects and the need to ensure protection against all interference events, which is often emphasized in the GNSS construct, an in-depth examination of the interrelationships and interactions of technology use is indispensable. In order to act in terms of preventing crisis events, it is essential to explore aspects of GNSS dependency further and use them in addition to clarifying the constructs focused on in this study.

Acknowledgments

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Anthony De Mello - A Missionary of the Twentieth Century

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Abstract

We live in a troubled, restless, confused world. The old landmarks have disappeared, are being challenged or replaced with all sorts of surrogates. There is talk of horizontalizing values, which is nothing more than relativizing and replacing them. What has shaped humanity for centuries and brought civilization, known as Europeanism, is increasingly criticized, judged, removed. Christianity is no longer lived, as the most wonderful way of life, as the most wonderful invitation to a loving partnership with God, but as a system of outdated values, because people perceive it according to the manifestations of some or others of those who say Christians and not after what he is. In this world, a missionary, like Anthony de Mello, seems outdated, yet his deeds and some of his teachings retain the beauty and depth that we discover in the ranks of Holy Scripture or in the writings of the Holy Fathers. Of course, reading his entire work, anyone will be able to say that Tony de Mello, as his friends called him, is syncretistic, heretical, and so on. But, remembering the exhortations given to the young people by St. Basil the Great, we can only collect the nectar of the flowers, even if some of them are of thistles or thistles. Far from capturing the whole spiritual charge of Father Anthony de Mello's work, our lines will be an invitation to read.

Keywords : Christianity, church, apostle, love, sacrifice.

Introduction

When we speak of a Christian who has assumed the mission of proclaiming Christ and His gospel, we can refer to a royal priest or a sacerdotus priest. I want to clarify this aspect, from the very beginning, because we must remember that the proclamation of the Gospel and of Christ the Savior is not the prerogative of anyone, but the commitment of any Christian! Baptism, which is the gateway to Christianity, has, among other valences, this meaning: the commitment of the one who is baptized, taken through the godparents if he is a child, that his whole life will be dedicated to God, whom he will glee by word of mouth and behavior, so that he becomes a son of his, by adoption. We could say that baptism is the first step of ordination, that's why Father Dumitru Stăniloae, tells us that through baptism everyone becomes a royal

priest: "*in general, the believer as a royal priest, taking power from the sacrifice brought by the ministering priest at mass, continues this extra muros act, officiating the liturgy through his daily life... his presence in the world is a perpetual epiclesis[1].*" In another context, the same parent nuances the meaning of the general or royal priesthood of believers, not only as springing from the ministerial priesthood, or "... only bearers of their personal sacrifices, but also as kings over their passions and as teachers in the family and in society, sanctifying themselves through all these ministries themselves and contributing to the sanctification of the world... [2]". But Anthony de Mello was a priestly priest, ordained, but he gave his whole life to the struggle to awaken this service vocation of God for the baptized man. If we were to speak with acrimony, we should say that he was a syncretistic Jesuit, but approaching him with economy we will record the fact that he struggled to discover and sensitize human nature to fulfill the call to the Lord's Supper.

Research status

We have no knowledge that someone, in our Romanian space, to be particularly opposed to the person and the work of father Anthony de Mello. It is quoted by father Constantin Necula[3], but there were several works in Romanian, at Mix Publishing House, Cristian, Braşov County[4].

He was born on September 4, 1931 in Santa Cruz - a suburb of Bombay - India, in a Portuguese family, which had a tradition of four centuries of Catholic Christianity[5]. He attended the theology courses in Jesuits, being noted for his spiritual and intellectual qualities since the student. Born and raised in a multicultural and religious environment, Anthony de Mello felt attracted to the depth of Christian experience and had the awareness that Jesus Christ has gained a blamed name of people, for those who have ennoiled with his name have not been raised to the height of their call. Without a rediscovery of the depth of the human spirit and an authentic christlike experience, in tony de Mello's vision, as he was also called, christian recovery or rebirth is not possible. He was endowed with a particularly telling talent that it was rightly said that "*his anecdotes were not always original, and some of them were not even very profound, but when they were uttered by him they became alive,*

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[1] Rev. Prof. Dr. Dumitru STĂNILOAE, Orthodox Dogmatic Theology for Theological Institutes, vol. III, ed. BOR Institute of Biblical and Mission, Bucharest, 1978, p.160.

[2] Ibidem.

[3] Priest Prof. Conf. Univ. Dr. Constantin Necula, Deification of maidan, ed. Agnos, Sibiu, 2015. In Note 34, p. 127, the author refers to two works of Anthony de Mello, the prayer of the frog and wisdom at the minute, without any comments.

[4] We refer the papers I have consulted in their chronological order: Absurdities at the minute (2018), unsecured springs - volume of spiritual exercises (2018), wisdom at the minute - stories for meditation (2018), along with God - the Conference on Withdrawal (2019), the song of the bird - stories for meditation (2019), the call of love - meditations (2019), the prayer of the Lent II and vol II, (2019). There is an older work, edited in Ed. For You, 1990, in the translation of Monica Vişan, titled Consciousness.

[5] Cristian Hanu, Author's data, in Anthony de Mello, the Song of the bird, p. 219.

gaining meanings and meanings or at least flavor. Whatever subject he touched upon, it came to life and inevitably captured the attention of those around him"[1]. He was director and toiled hard at the Sadhana Institute of Pastoral Counseling in Lonavla, a town near Poona in India, until the end of his life, which occurred on June 2, 1987. She had close ties to Christians in America, where, in fact, she met that bride - death, who wants to be expected by all people, but she is not waiting for anyone. He was noticed by the seminars he held at this Institute, but also by his works.

The investigated problem

We do not propose to investigate the whole work, but to capture certain aspects, which could help both in the didactic and pastoral missionary act, but especially in our becoming, as the Constantin Noica philosopher. Among the works in Romanian we will retain the most significant examples, which will help a clearer understanding of both our Christian vocation and the road we have to travel to eternity. Father de Mello comes with many parables, both from Christian and Oriental spirituality. There are not overlooked examples of living environments, of Islam. It is superfluous to point out that the Savior was used, in his earthly activity, parables or parables. Why ? Because a truth is much easier to understand and detained when it is played by an analogy with everyday occurrence, unless proclaimed axiomatic. For example, any Christian knows that it is called to live according to the model discovered by God through His Son, the Savior Christ. In other words, man is invited to a permanent struggle with himself and the difficulties of life, so that he never falls from the height of Christ's lives. This truth is played by Tony de Mello through a very suggestive example, namely the story of the eagle, in which it tells us that: *"A man found an eagle egg and put it in the nest of a yard hen. The eagle chicken came out of the egg with the chickens and grew up with them. All his life, the eagle did what they did, and the puppies, believing it was puppies. He skewed the earth after the worms and insects. He cloned and clothed. He gave the wings and fly a bit in the air. The years have passed and the eagle has aged very hard. One day he saw a splendid bird above him, in the sky without clouds. This plane in a graceful greatness among the strong currents, barely beating from its vigorous, golden wings. The old eagle looked up with awe. "Who is this?" To ask "This is the eagle, the king of birds," his neighbor said. "He belongs to heaven. We belong to the Earth - we are hens. "And so the eagle lived and died as a hen, because that thought it was"[2].* Who does not understand that our call is to be Christas, gods, and we are concerned, in this life, the worlds or misers of the world, as the eagle chicken scraps the earth after the worms and insects and cluck, or make like chicken, instead of take their flight to the heights ?!

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[1] Parmananda R. DIVARKAR S.J., Foreword, at The Prayer of the Frog, vol.II, p. 7.

[2] Anthony De Mello, Conscience, p. 5.

Research Proposals - Study –

We live in a world of contrasts, the great technological prefaces, the overlooking the same as a kind of false news, or confusing, so that mankind is struck, manipulated and easy to control! The horizontalization and relativization of values are the most subtle and perfid weapons, put in the service of the devaluation, minimalization and destruction of the old world through a well-conducted implosion. A new world is to be born, both by subjugating science and its use only by the powerful, as well as by the decline and destruction of Christian moral values, which are in the way of neoprogresis and not only! In this context, the knowledge of the thought and work of Father Anthony de Mello, whether only sequentially, can be a light at the end of the tunnel, if he strengthened the Christian truth, revealed by God, through His Son, the Savior, namely: **Christianity is an invitation to the Master feast, an invitation, made by Jesus Christ, to a partnership of eternal love with God**. Consequently, Christianity is not philosophy, it is not ideology, it is not current of opinions, but a way of life; *a way of life in which man is invited to live according to the model offered by God in the person of His Son, the Savior Christ, who, after three years and a half revealed to man, the will of God, showed him who He is, the man, and What expectations God has from him, left a new commandment: "Love each other. Like I loved you, so you have one another to love you. In this will all know that you are my disciples if you have love to each other "(John, XIII, 34-35).* In this sense, sometimes in history, Christianity, of the most wonderful way of life, in which man is invited to a competition of love, goodness, generosity, inquiries, etc., etc., has reached any way of Life not. We must not forget that it is an invitation and not an obligation, but man is created by God and scheduled to achieve the likeness of Him. Just as today, someone realizes a computer and schedule it to achieve certain standards, as well as God created man to get like him. When the computer is wrong, he virused and can no longer make the programs established by his Creator, from where we can infer that man, when he does not use the program as the Creator set itself, he is virusing, fails, dies. And Father Mello expresses this reality in the same way, using many examples. They are all suggestive, but the analogy between our earthly journey and a group of tourists crossing a country is wonderful[1]. Before the border people climbed into two buses that had curtains in the drawn glasses. Once you start on the road, one of the buses travelers took place on seats and the dispute extended throughout the route. They did not even realize when the journey was over, suddenly they woke up to customs and came out of the country! It was a simple choice of travelers, using their freedom. The travelers of the other bus, after they climbed and occupied their places, without any particular claim, they pulled the curtains and admired the beauties of nature, wondering everything that was given to the eyes to see. And they came to the border, but they came out of the country very excited and satisfied with what they saw!

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[1] Anthony de Mello, The call of love, Meditations, ed. Mix, Cristian, 2019, pp. 72-73.

But the themes reached by father de Mello are extremely varied. Analyzing her work with acrivie, we can say it's a syncretist. We will only seek to capture the wonderful parables taken from patristic experience, the experience of the saints or the wonderful common treasure of humanity. We can not forget that all people are looking for God, we all are invited to Bethlehem, Jordan, on the Mount of Qangania, on the Mount of Happiness, on the Mount of Tabor, at the Mystery of the Cross, on the Hill of Golgote, on the Mount of Eleon, We have the blessing of the keeping of truth, we follow a way that has been discovered by the Son of God, quite difficult, but sure. They are brothers or people in the world who want to go from Bethlehem, through the Jordan directly to Golgotha and Eleon, is their right, it is their understanding; on any mountain you can reach bypass, serpentine or more in the right; we climb serpentines, with stumbling and lifting, but we hope to get to the top of the mountain of love - to God. Or, father de Mello shows us all these searches. Whoever reads his opera gives it how thirsty is the man by **TRUTH**, how much God wants and how many forms of search are possible on this earth. It is true, some find it easier, others harder, but there are enough that wander. That's why we did not specify that I will choose only examples of patristic spirituality, quite numerous, but I will also slip some newer, logical examples and sometimes challenging current science. Pride and humility were extremely well highlighted by Father de Mello, as the root of falling and the remedy of lifting. We will probably not be able to play all the parables of pride, of human pride inventoried by Father de Mello, but I think the most eloquent is that of Mahatma Gandhi, who was enthusiastic about the Christian message, but crushed by the pride of Christians. A proof that the message of Christ, in history, was not perceived and lived. How the Savior had felt, if Gandhi had experienced. Specifically, in his autobiography, Mahatma Gandhi tells how in the years of the student, while he was in South Africa, he became very interested in the Bible and especially by the Preach on the Mountain. He became convinced that the best solution for the castor system, because the Indians suffered for centuries, was Christianity. That is why he was seriously thought to convert to Christianity. One day, he went to the church to listen to the job and receive instructions. But he was stopped at the entrance and he was politely told that if he wants to take part in the job, he can do this without any problems, but in a church for blacks. He never returned[1]. The Christians in South Africa had not heard, nor read the words ap. Paul, "*for how many in Christ you have baptized, in Christ you have dressed. It is no longer Jewish, no Greek; It is neither Rob or free; There is no male part as a woman, because you all are in Christ Jesus "(Galatians, III, 27-28).* It is the clearest evidence that those people did not understand that human nature is common, and above all in Christ we are all one! The slightest note to the human person disqualifies any Christian! Christ came in history, took the human nature, objectively and deified it, climbing her father, and because we would not forget where we are calling, but we have the certainty that we can climb our own

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[1] Anthony de Mello, The frog prayer, vol. I, p. 152.

Threads next to him, with a condition: be like him, essentially not just by name! When cultic manifestation becomes a simple ritual Christianity risks becoming philosophy, ideology, anything, only way of life or a conscious connection with God.

But pride is much more subtle and the temptation has even more races sometimes. It's enough to read the example given by Father de Mello, with a man who wandered in the desert, which he tells us, *"Later, when he told the horrors through which his friends passed, He told them how, desperately, kneeling and cried God, embarking him to help him.*

- And what did God do? Did he answer your prayer?

- Woe, no! Before you had the respite, an explorer appeared and saved me! "[1] . Terrible! Instead of seeing the work of God, who turned the explorer to the place where he had fallen, he brought God from the equation of his own existence!

And the example of the rabbi adulterated by believers is relevant in terms of pride, which has no religious or social or political borders nor ethnic. Thus, father de Mello brings us the example of an old rabbi, lying in bed, and the disciples brushed at his head, praising his virtues out of the ordinary;

" From the time of Solomon, there was no man as wise as he, "one of them said.

- And what faith has! Certainly, Patriarch Abraham had no greater faith than he, another said.

"I have no doubt that his patience equates to Job," said third ..

"Only Moses can say he has been so intimately conversing with God, outside him," added a fourth.

Rabbi seemed agitated. When the disciples left, his wife asked him:

- Did you hear how they praised you?

- I heard.

- Then why are you so nervous?

*- Because nobody has mentioned anything of my modesty! " *[2] Poor humming trump! How well he shows himself! Poor Rabin was probably from the foggy of the Pharisees!

The examples can continue and father de Mello, not a few times, surprises that the scientist, with the exceptions of rigor, is tempted to believe. He can not understand that he discovers what God did, because he does not have the clarity of the relationship between science and God, or between science and religion. *Science is studying critically and systematically exposes revealed gift*, or what *God has done*, and

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[1] Anthony de Mello, The frog prayer, vol. I, p. 187.

[2] Ibidem, pp. 206-207.

religion proclaims God Creator and accepts revelation or God discovered about creation. Science is invited to use creation, using it in order to achieve the sowing of man with God, but not to confirm it or deny the existence of the Creator. She can describe what creation includes, how it is made up, formed, but can not exceed *the beginning*, that is*, the time when God has made heaven and earth - ex nihilo - out of nothing*. Science will be able to do anything in this universe, using matter, but it will never be able to do anything *ex nihilo*. The genuine man of science is the most humble, because he recognizes the traces of God's presence throughout creation. The Scientific data peddler, meaning the one who takes the information from the scientist and uses them, can be honest or not, or can understand harder what the scientist sees and then begins to raise. There are also diplomas, who do not even understand the content of the information they are. Let's give an example: for the authentic scientist, human tear and probably in the other creatures, is a miracle! Why ? Because it can not be analyzed at the laboratory and say it is NaClH2O, meaning salty water. The difference can only be expressed by the suffering, or pour a tear of joy, when the soul is flooded by pain or happiness, which lab analysis can not surprise, can not perceive or decipher! But the trick is believed genius and never knows what is waiting for the end of the earthly journey. He thinks he is eternal on earth, which is in part, because man is born with *the eternity of eternity*. We are born religious, Ontologically we are invited to the eternal partnership of love with God. But diverting can not be outside God. Mankind today is drunk by the divergence, would like to go over death, directly in eternity, what is a helplessness of understanding of life! And in this sense, there are so many medical experiments, which gives his wings to the poor scientist. The most terrible is cloning. About this temptation Father de Mello brings an extraordinary example, an example of pride, but destroying the human being, in fact. He tells us that *"there was once a scientist who discovered the art of cloning. He could make such an accurate copy of his own beings that no one could distinguish. One day he found out he was sought by the angel of death. That's why he was in a hurry to make 12 children. The angel remained very tangled, not knowing which of the 13 specimens in front of him was the true scholar; That's why he left him alone and returned to heaven. But he turned quickly, for he was a true expert in human nature, so he made a smart plan:*

- Sir, he said, you have to be a great genius if you have, managed to make some reproductions so perfect after your being. Personally, I found a little error in your work.

- Impossible! What error? Jumped up the scholar.

- That, he answered the angel, who immediately grabbed him"[1]. *He would not have identified him, he would not have been tempted by the Worm of haughtiness!*

Unfortunately, pride removed Adam from Heaven, and the sacrificial humbleness of MAN - GOD - JESUS CHRIST, brought him to the communion of love with the Creator

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[1] Anthony de Mello, The frog prayer, vol. I, p. 248.

Father.

That is why Father Anthony de Mello surprises, in several hypostases, the beauty and greatness of humility.

Thus, talking about this virtue brings it that the example of one of the parents of the desert*, namely Nisterus the Great, who lived in the Egyptian desert, who tells us that: "Walking once through the desert, accompanied by a large number of Disciples, who worshiped him as a man of God, suddenly, a dragon appeared in front of them, and everyone broke it. Many years later, when Nistiterus was on the deathbed, one of the disciples asked him:*

- Father, was you afraid that day when the dragon appeared?

- No, the dying replied.

- Then why did you get the same way?

- I thought it was better to run away from the dragon, than to run later by the spirit of vanity"[1]. Know that you have the ability to do one thing by which you look who you are, but you will, after, after that, follow you the dragon of pride! What power of abstention, spring from true humility!

And more obvious is the humility of another Scythian monk, namely Longinus, which father de Mello tells us the following*: "At the time when the Egyptian desert was full of those holy men, called the parents of the desert, a woman who suffered from breast cancer was looking for one Of them, named Avva Longinus, who had the reputation of holy and healer alike.*

While the woman went to the seashore, she met with Longinus, who gathered firewood, and asked him:

- Holy Father, could you tell me where the servant of God Avva Longinus lives?

- Why are you looking for the charlatanu? Longinus asked. Do not take you to Him, for you will only suffer from his advice. What's your trouble?

The woman told her. Longinus blessed her and sent her home, telling them:

- Now go and God will watch you again. Certainly Longinus could not help you with anything.

And so, the woman returned home, trusting he will heal, which happened in less than a month. Many years later, she died, without knowing that the one who healed it was even Longinus. "[2]. Where do we find that humility in our time?! We have the feeling that everything must be made known today. The discretion, which the Savior invited us,

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[1] Ibidem, p. 218.
[2] Anthony de Mello, The frog prayer , vol. I, p. 219.

through the words not to know the left what does your right, has remained recorded only in the scripture sheets!

In the same register, we can also fit another example, as a paternal tab, when the devil, making his appearance one day, at one of the parents of the desert, disguised in angel, he said:

- "I'm Archangel Gabriel and I was sent by God to you! To whom the monk replied without hesitation:

-Think it over. You probably been sent to someone else. I have not done anything good worth the visit of an angel.

To whom the devil disappeared on the spot and never dared to approach that monk completely lacking in pride! "[1].

A great example, so necessary to recover our way of living, Father de Mello finds at one of St. Anthony, namely sisters. Thus, talking about the struggle in prayer and remembering the unfair judge, but also the insistence of the Canaanence woman, father of Mello compares the stubborn struggle, meaning, among others, "reminds me ... about the successor of St. Anthony, the abbot of Sisters, who, at An advanced age, he found out that one of his disciples, Abraham, had fallen into sin. He settled in front of God in prayer and said, **God, whether you like it or not, I do not leave you alone until you cure him.**" And this pray was immediately fulfilled! "[2]. See the fall of your brother and not to judge or tell her, but, on the contrary, realize that it is a disease of the soul and pray for healing! How wonderful and how necessary for our times!

But Father Anthony de Mello is a fine analyst of contemporary religious life, permanently warning that our greatest temptation is to look at the outside Christianity, to believe and even affirm that we are Christians, but reduce everything to simple liturgical acts, or what can be seen in the external manifestation, forgetting that, in reality, he (Christianity) is the most wonderful way of life, it is a permanent invitation made by God through His Son, our Savior Jesus Christ, to a partnership of love everlasting. In this respect, any liturgical manifestation is the externalization, prolongation and materialization of indoor burning of miss after the likeness of God, otherwise there is an empty ritualism of seven, or form without fund! The work , *Along with God, conferences on withdrawal*, is, by excellence, the best argument in this regard! She plays the experience of an eight-day withdrawal, members of the congregation from which father Anthony de Mello was part of, for meditation and prayer. Tips and thoughts then shared by father de Mello were, over the years, close and published in this paper. The red thread, which crosses the whole work, is the invitation to methanoia! Return to essence, to authentic, to the truth, to the

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[1] Ibidem, p. 241.

[2] Idem, Along with God, Withdrawal conferences, ed. Mix, Cristian, 2019, p. 140.

background for the forms to be life-giving and no artificial flowers! We read the work and wondered by her current! Although it expresses the realities of 1982, it is extremely present, by seeing our parent's visionary. He was convinced that the greatest need of the Church was no new legislation, no new theology, a new structure, new liturgy, because all this without the Holy Spirit is like a dead body, without a soul: "*We desperately need Someone who takes us stone hearts and give us other meat; We need a fresh infusion of enthusiasm and inspiration and courage and spiritual force … we need a further overflow of the Holy Spirit on us. "[1].* But the consciousness that man is the temple of the Holy Spirit, and the priest has the mission to keep this flame, is a common feature of the sunset and Christian sunrise, equally! For this, father Anthony is urging the return to *the source*, that is, to Christ and not to the primary documents, because the priest's mission is to give the faithful God: *"The world is hungry from God. The early church did not offer people a theology of St. Spirit. Theology came later. First of all, he offered himself, the Holy Spirit, the experience of his power. The hungry man wants true food, not attractive food pictures … "[2].* Of course, reading someone these lines could say it's an influence of the spiritual or pentecostal neoprophotentual trends. The difference is fundamental, for for us, the presence and work of the Holy Spirit in the priest can be ascertained insofar as he, the priest, his pastoral prayer and mission, manages to transform cold hearts and arid lives into the burning torches of love for God . When cultic forms do not spring from the domestic burning of love for God, we become uncommon interpreters!

You can understand that the essence of life is not her length, but the intensity and authentication of her live! In this regard, father de Mello tells us that "*after a pious legend, God has sent an angel to a very respected parent, with the following message:*

- Ask me to live a thousand years and I'll give you this favor! You can ask me even more. How much do you want to live?

- 80, replied the parent without hesitation!

- The disciples remained with their mouth open and asked him:

-But, father, think of how many generations could take advantage of your wisdom, if you live a thousand years

- If I could live a thousand years, people would be careful as they can prolong their lives, than how to cultivate their wisdom. "[3].

How true and how late does this parable! Today people are absorbed by sensational and lose the beauty and depth of the natural! In order to be aware that natural is divine, it takes a touch of effort and some wisdom, but also lack of preconceptions or

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[1] Idem, Along with God, p. 3 .

[2] Ibidem, p. 27

[3] Idem, Wisdom at the minute,

contamination by the ideologies of the age. Man bears the fingerprint in sin and the consequences see all the way. Although he can not live without reporting to God, he prefers a surrogate instead of truth. In fact, history is full of testimonies that there was no people under the sun that did not have a form of religiosity. One of the consequences of Adam's fall was the darkness of the mind; He, who was just a little time before he named all the creatures, recognizing in every reason of being, after the fall he became so naive that he believed he could hide from God. In this sense, we can easily understand how people, after Adam, willing to seek God, the Creator, not a few times confused him with the creature. For example, the Egyptians, seeing the sun force to bring the nature to life, not only on the banks of the Nile, have attributed it to the powers of divinity; Indians, seeing the cows for their lives, sanctified it, the Greeks and the Romans have populated the sky with deities, who were absolutizations of their occupations or behaviors! The coming of the Savior in history was received by so much restraint, for the Jews had departed from the Spirit of truth, and in the scene of *a Messiah to remove mankind from the power of darkness*, *death and miscellaneous*, **they were waiting for a political Messiah to escape them under the Roman yoke, and they could become the masters of the world!** It was a deformation of the sense of spiritual power, which the church inherited, in fact! The inability of Christians to live according to the model discovered by God in the person of his son and feeding his teachings had undesirable consequences in time. Heresies were born, the clearest expression of Luciferic sin - Haughtiness, the controversies between Christians, the expression of perfect ignorance, for the realities are unique to God, in people can be viewed from different angles and only if life is lived, shades can be distinguished . But the follies were born, which the Savior cautioned: Woe to the man coming! Whoever does not know the fact that if it had not been controversy and disputes between Christians, who wrapped Mahomet, who, at the beginning, two years worshiped to Jerusalem, would not have headed for Mecca, and today There would have been Islam! But the same mistake, if not even greater, brought the behavior of the Westwrn Christians in the second millennium, both at the official level, by organizing the inquisition, as well as moral dollar. And in those conditions there were people who felt the need for God, but relieving what they saw in the members of the church, they were not able to prepare the institution, but they demolished it. This was the reform, so Protestantism was born, but also rationalism, which came to be institutionalized by the Paris commune, that is, the French Revolution of 1789. It was just one step towards the denial of the Creator and the deification of the creature. Only so can we explain how someone can postulate eternity, without accepting a creator above creation! The nature of man was still vaccinated with viruses and microbes that today hard can return to the initial jelly. Man is first reported to *science and progress*, communarde deities than to *Revealed Truth*! Hence the inability of the surprise of the natural as a divine nature. Man is deceived and attracted to the makeup, and the naturalness escapes! It is as it happens at the market: people choose the beautiful and large tomatoes, detrimental to the smallest and some spots on them, although they

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are aware that they are poisoned as sort of substances.

Returning to father de Mello, we find an example that illustrates this truth! Thus, he plays the search for a theologian, who had great godliness to a parent of the wilderness. Arriving in the wilderness, he asks the hermit:

- *Father, how can God be discovered? To which the parent responds with some pain:*

- *Whipping your heart by prayer and love, do not blacken the paper with all kinds of ideas about God! Then, turning to the disciples, witnesses to the dialogue, added: or praising with your teachings!*

- *Then help us to discover it!*

- *No one can help you in this problem!*

- *Why can not he help us? The theologian continued to ask!*

- *For the same reason no one can help fish to discover the ocean![1]*

In other words, if you do not realize that the nature of things speaks to your Creator, that you yourself are the image of God, and you would see God, you have something to comment or added! In fact, we have another experience expressed by the parent asked by someone:

- *Father, where is God, that I do not see him? And the answer was axiomatic:*

- *Everyone is God, but in your heart has not yet penetrated!*

Today's world, notifying the invitation to the *Love Partnership with God*, to deified, he only believes in what he quits and decrees science. The sensitivity of the flesh was flattened. The rapacity of some has acted! Who is still thinking that the surrounding nature testifies to the Creator? Only our ignorance relieves us from the knees and accusations of consciousness! By it would be to read only *the secret life of plants*, or the experiments on the US spinach, which predicts the droughts and the changes of the time would be to see how much we sin against creation and the Creator! The creation, because we do not listen to his voice and the Creator because he speaks through everything and all, but we are autistic. How many troubles and hysteria brought the current pandemic?! The smallest part of the amounts allocated to arms would be allocated to the health and well-being of the inhabitants of Terra, most material problems faced by mankind would be the past! But the world continues to live without accepting to model according to the way of life brought by Christ on Earth. In fact, neither new Christians are no further!

For those of Christians who run in all the holy places, at churches with renowned or monasteries, but they do not prove an improvement in their own life and experience,

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[1] Anthony de Mello, Wisdom at the minute,

father de Mello plays an experience of an altar servant. Thus he says that a parent, *seeing the parishioners want to go to the holy places, but because the pilgrimages had become a trend, he gave them a bit of pumpkin to take it with them, and to soften it in all the holy waters and touch it of relics, holy things, altars, etc. On his return, he invited him to the table, asking them to cook the pumpkin piece as a sanctified food.*

- Strange, said the father, after tasted! I find that sanctified water and sacred altars did not sweeten the pumpkin![1].

In a world that is deceived by the chimera of earthly immortality and life without suffering, father de Mello captures the meaning of death by an accident that seems, at first sight, trivial. Thus, he says that when the disciples realized that the days of the parent are over, they were very sad. Then the father told them:

- Do not you understand that the charm of life is death?

- No, I'd rather not die!

- Everything that is really alive, he has to die. Look at the flowers: Only plastic flowers never die![2]

In this regard, we could go with the examples of father de Mello, up to write a stand-alone work and not a communication. That is why we will conclude, stating that our author was meant to play the likeness of Christ and the experience in truth. For him, much more importantly was to live the truth, than to explain to others, it was more important to be genuine Christian than to know to define Christianity.

The research methods used in this presentation are the analysis of the text and his ermination! I aimed at reading, but especially to discover a great Christian missionary of our times, even if he lived in the last century and millennium! He can be understood by theologian, as well as the simple Christian, equally a scholar, as well as the uncultivated man. Only to exist openness and goodwill towards improvement and change!

The purpose of our approach is to convince, if it was the case, that we are invited to rediscover Christianity, as the most wonderful way of life, as the greatest dignity, to which man can accedes on earth: is an invitation to a love partnership With God, which sums up, as many partnerships with all those who meet in the ways of its life.

Conclusions

God speaks to us permanently through the nature of things, since doing! It has been revealed in history, and the testimonies of contemporaries are in the field of evidence! Humanity, however, has the freedom to respond to its invitation to an eternal communion of love, but can also refuse the invitation. When he answers the saints

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[1] Ibidem.

[2] Ibidem.

when he refuses the philosophers!

Father Anthony de Mello, however, discovers, simplifying things, that our salvation or permanent improvement to the likeness of God is in our neighbor. In other words, if in his neighborhood we discover God and we are wearing with God, then we certainly save us. He illustrates this truth through a story of a steering monastery:

An improved parent, pushing in a cave from a renowned mountain, meditates and prayed. When he opened his eyes, he saw a wonderful visitor: the abbot of a known monastery.

- What are you doing here ? the parent asked him.

The abbot told his sad story. It was a time when his monastery was famous in the whole sunrise. Her chilies were full of aspirant young people, and the church resounded by the monks' hymns. Heavy times have been turned on the monastery. People did not feel the need to feed their soul, the young aspirants were less and less, and the church had become silent. They were only a few monks, who made their duty with heavy hearts. So here it is what the abutment wanted:

- Do you think all this is due to our sins?

- Yes, he replied his pusher and especially the sin of ignorance.

- What kind of sin is this?

- One of you is the disguised Messiah, and you are ignoring this.

After that the hermit closed his eyes again and returned to his prayer.

All the way back, the heart of the abbot quickly beat the thought that the Messiah himself had returned to the earth and was right in his monastery. How did he not recognize him? And who could he be? Was the chef brother? The sexton brother? steward brother? ecclesiarch brother? No, certainly none; They had too many defects ..Do, but the hermit said he was disguised. Do they represent those defects just a disguise?

If we are thinking, everyone in the monastery had defects. And one of them was the Messiah!

He returned to the monastery, he gathered his monks and told them what he discovered. They looked at each other, mistrust. Messiah, here? Incredible! Yeah, but he was disguised. So it was not excluded ... have been it? Or maybe someone else? Or maybe. One thing was sure: if the Messiah was disguised, it was unlikely that they can recognize it. That is why they proposed to treat them all with the same respect and the same consideration. "You never know, they thought when they spoke to someone else, maybe he is the chosen."

No wonder the atmosphere in the monastery changed quickly, becoming full of joy.

Soon, hundreds of aspirants have asked to be admitted to the monastery, and the church has been filled again by hymns and songs of glory. The monks shone, for the spirit of love descended upon them[1].

What happened? The monks did not look at the biological eyes, but with the eyes of his heart, for they rightly say: *What do you use your eyes, if your heart is blind*?

Our message is mainly addressed to the hearts of all who will read it, to fill *the warmth of God's sacrificed love in history and discover the crucified one in every neighbor!*

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[1] Anthony de Mello, The frog prayer , pp. 97-99.

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User Involvement: Effective Performance in Sustainable Social Housing

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Abstract

In the development of sustainable social housing, the residents, operating staff, and administrative staff - as users - face challenges in relation to a lack of involvement. The aim of this research is to contribute with results regarding these challenges. These contributions to the discussion are based on the results of a qualitative evaluation of sustainable social housing. The results suggest that it can be an advantage to utilise user experiences in the development of future sustainable social housing with a view to strengthening the user involvement process. The argument is that a greater degree of user involvement respects people's experiences as being a contribution to the development of new projects. In addition, the research suggests that the early involvement of residents, operating staff, and administrative staff can strengthen the sense of project ownership and community, as well as the project's social sustainability. It is claimed that user involvement can promote social sustainability, which is a significant factor, since the intention behind a project's sustainability is that the residents will later have ownership and an interest in ensuring that it works in accordance with its intentions.

Keywords: architecture, building performance, green buildings, post-occ. evaluation, sustainability.

Introduction

User involvement is an absolutely fundamental part of the Danish social sector like the housing movement, and all Danish social housing organisations are managed by resident democracy. Resident democracy is included in legislation that gives the residents the right to make decisions about their own housing and the housing area. The residents have majority rights, partly on the board of the housing organisation's executive committee and management board, but also at the other democratic residential levels such as the department committee, building committee, etc. (Rogaczewska *et al.,* 2014).

Resident democracy distinguishes itself by being closely interwoven with everyday life's social contexts and to a great extent by living by these contexts. Regulation, or stimulation, of the democratic resident activities must therefore take into account the social element; that there are people who are looking for, need, or value spending time together and who practice political housing activity (Jensen *et al.,* 1999).

When something has to be built or renovated in a social housing development, the resident democracy establishes a building committee - typically with representatives from the department's executive committee, building administration, as well as architects, engineers, etc. During the entire project, the building committee thus represents one or more representatives. During the process, the administrative or operating staff can equally be included with their knowledge.

Via the building committee, the resident democracy is thus involved in the entire process, from the building programme, planning, execution, and all the way through to the building's operation. The building committee participates in regular building meetings, and the resident representatives continuously approve the project's finances and content. The housing association's project manager, building administration, and operating administration thus have a particular knowledge about the future servicing of the users in the operating phase, as well as knowledge about how the residents' behaviour will ensure optimal use of the homes in the operating phase.

In general, the Danish social housing sector has considerable expertise and better conditions for carrying out sustainability goals in the running of their buildings in relation to other forms of ownership (privately owned and privately rented). There is strong engagement in sustainability issues amongst administrators, who have experience in relation to being entrepreneurs for both many and large units. The weaknesses are that the residents' ownership of the building is often small and often has a short time frame in relation to long-term investments, which is a requirement for sustainable construction (Nielsen *et al.,* 2012).

Sustainable architecture should be simple, since it is so-called "ordinary people" who will live in it (Bordass and Leaman 2013), because they want to live as "ordinary" a life as possible without being particularly interested in the environment or showing particular interest in sustainable ways of living (Jensen *et al.,* 2012). The users' consumption and behaviour (Shove 2003) - and hence lacking or unintended consequences of this in relation to the intentions - must not be used as an excuse by the architects and other experts when sustainable construction does not work. The users' behaviour must be understood and influenced in a respectful way. If long-lasting sustainable solutions are to be met, then architectural practice must approach the task with a humble, respectful approach to the users (Bordass and Leaman 2013).

Complex requirements are placed on architectural practice, with a comprehensive understanding of all aspects of sustainability. In this regard, architectural practice

must be able to professionally engage in a broad range of disciplines and specialities. At the same time, design requirements are also made in relation to the users' role (Bordass *et al.,* 1994) and that the users' role gives rise to requirements for the building's operation (Leaman and Bordass 1993)(Leaman and Bordass 1997). Architectural practice should therefore direct its focus towards the users' role and requirements for the building's operation in order to be able to achieve intentions for sustainability's so-called "triple bottom line" (Twinn 2012).

Construction Management, Users, and Qualitative Evaluation

More knowledge about the interaction between residents, administrative staff, and operating staff is valuable for those developing new housing as well as its subsequent operation (Leaman *et al.,* 2010). We should focus on the building as it is used so that the experiences can be utilised in the design process of future constructions (Stevenson and Leaman 2010), where residents are often the best judges of buildings and can contribute with valuable feedback (Grierson and Moultrie 2011).

In this connection, this paper would like to contribute to the discussion of the area of construction management with results as well as in relation to the challenges of a lack of user involvement in relation to the intentions regarding the performance of sustainable social housing.

Methodology

Research Question

The guiding research question was: Does the sustainability in sustainable social housing work for residents, operating staff, and administrative staff? And this also included the sub-questions: What are the users' experiences of sustainable social housing? How can the users' experiences be used in the development of future sustainable social housing?

Theoretical aspects

In using a phenomenological approach, the project's study design has taken its starting point in the early Husserl's epistemological preoccupation of investigating people's realisation and describing their experiences of the phenomena (Zahavi 2006). The task has been to go "to the issue itself" without preconceived opinions and theories (Rendtorff 2003). There is no objective, independent research object but in contrast a subjective experience and the attribution of meaning in particular life worlds (Justesen and Mik-Meyer 2010).

In principal, phenomenology was chosen in order to have an open and unbiased opportunity to capture people's life worlds. At the same time, this approach has an impact on the methodological research method, where the use of the interview as a method (Kvale and Brinkmann 2015) can contribute to the issue with many spontaneous, rich, and specific answers, as well as an ideal of achieving "thick

descriptions" (Geertz 1973).

Criteria for Case Selection

The study is limited to including three family-friendly and sustainable terraced social housing buildings in Denmark. The buildings are experimental constructions that have neither been renovated nor rebuilt after being taken into use. The choice of buildings that have not been renovated and/or rebuilt after being taken into use is because the aim is to capture the users' experiences with buildings that have been taken into use over a longer period in relation to the original intentions regarding sustainability. The choice of multiple cases is made in order to strengthen the precision, validity, and stability of the results (Neergaard 2010).

The three case studies are chosen based on the criteria of maximum variation. By choosing a small number of cases with maximum variation, the data gathering and data analysis will give two kinds of result. Firstly, it provides detailed descriptions that can document unique features in the individual cases. Secondly, it can identify important common patterns across the cases, which has vital importance (significance), because they occur on the basis of heterogeneity (Neergaard 2010).

With reference to "documenting unique features" in the three cases, the following criteria are chosen: Case 1: "Økohus 99" - sustainability: low-energy construction (little) with ecological initiatives; Case 2: "Lærkehaven III" - sustainability: low-energy construction (a lot) according to the Passive House standard; Case 3: "Grøndalsvænge" - sustainability: low-energy construction (medium) sustainable building operation with increased self-management.

Methods

For each of the three case studies, the following three combinations of methods are used: semi-structured deep interviews (method 1), semi-structured focus group interviews (method 2), and structured deep interviews (method 3). In this way, the strength of validity was sought with the help of three subsequent follow-up methods as the basis for a triangulation of methods (Barbour 2007). Seventeen semi-structured deep interviews, three semi-structured focus group interviews, and six structured deep interviews were carried out.

In method 1, the residents (snowball sampling), operating staff (key people), and staff from the operating administration (key people) were interviewed individually using semi-structured deep interviews. The essences of phenomenological analysis (Tanggaard and Brinkmann 2010) have been used to formulate the questionnaire for method 2.

In method 2, the same users were invited to participate in semi-structured focus group interviews (Barbour 2007). The essences from the phenomenological analyses from method 1 and method 2 were used as the questionnaire when carrying out

method 3. The coupling of identical results from method 1 and 2 contributed to a further strengthening of validity and potential generalisability in relation to typical features (Giorgi and Giorgi 2003). The qualitative focus group interview is chosen in order to be able to see patterns and general processes, categories, and dynamics in the user groups. It is based on these elements that generalisations can be made (Halkier 2008). The criterion about communicative validation (Kvale and Brinkmann 2015) was furthermore brought into play in method 2, since parts of results from the analysis are presented to the interviewees, who have contributed to the empirical material and in that way are a part of validating the analysis' results.

In method 3, both the developers (key people) and the architects (key people) were interviewed individually using structured deep interviews (Justesen and Mik-Meyer 2010) with a view to whether the users' experiences could be used in the development of future sustainable social housing. The essences from the phenomenological analyses (methods 1 and 2) give rise to new questions to be used in preparing the interview guide and carrying out method 3.

Case studies

Case 1: "Økohus 99"

The "Økohus 99" settlement was finished in 1998 and is located in the town of Ikast, 67 km west of Aarhus, Denmark. The buildings are the result of an architecture competition for the construction of what could be called first-generation, low-energy terraced houses with ecological initiatives. The terraced houses are designed by Tegnestuen Vandkunsten and are run by the housing organisation Bomidtvest.

Typical sustainable characteristics are the zoned house, exploiting the passive heat from the sun in the "Sunhouse". In addition, the buildings have ecological initiatives in the outside areas in the form of a lake collecting rainwater with a root zone system and water channels. The water channels are an integrated part of the homes' cooling system. In order for the intentions behind the architecture to work, a high degree of user involvement is required.

Ecology as a principal goes back to the beginning of the 1970s, where the grassroots environmental groups tried to transform a sustainable way of thinking into an architectural mode of expression. The grassroots groups' structural answer has been based on environmental sustainability with an ecological basis. The ecological construction attached importance to the incorporation of "natural" building materials, reusable materials, and alternative building forms. The architects chose to build according to traditional building methods, with the use of so-called "clean" building materials based on simple production.

Case 2: "Lærkehaven III"

The "Lærkehaven III" settlement was finished in 2010 and is located in the town of

Lystrup, 14 km north of Aarhus, and is run by the housing organisation Ringgården. The buildings are designed by Schmidt Hammer Lassen Architects and are the result of an international project competition, with the goal of being able to display sustainable residential architecture according to the Passive House standard. The buildings have green common areas and a lake that collects rainwater, with adjoining water channels as additional environmental, sustainable initiatives. Its function is to counteract flooding and unnecessary loads on the sewer system. The buildings were built by a German contractor.

The Passive House standard goes back to the 1990s, where architects from, amongst other countries, Germany and Austria experimented with refining the low-energy house by optimising the technologies' and the constructions' energy efficiency in order to achieve environmental sustainability. Typical sustainable characteristics are the highly insulated, low-energy house and represent the first larger terraced social housing in Denmark in accordance with the principals of the Passive House standard. The requirements are that the houses, without help from renewable energy sources, are allowed to use a maximum of 15 kWh/m^2 per year on heating and cooling. In addition, there is a requirement regarding the building's airtightness, which is not allowed to be greater than 0.6 m^3/h/m^3.

Case 3: "Grøndalsvænge"

The "Grøndalsvænge" settlement was finished in 2012 and is located in Copenhagen. It is run by the housing organisation KAB. The buildings are designed by ONV architects and are the result of one of many experimental constructions built according to a concept that mainly combines reducing the cost of production with the residents' increased self-management in running the building.

Typical sustainable characteristics are the highly insulated, low-energy house built according to energy class 2020. The buildings are built with mechanical ventilation with heat recovery. In addition, the residents' "do-it-yourself" involvement in the home's flexible layout, operation, and maintenance, as well as the building's operation are a representation of social sustainability.

Discussion

The results of the study show a lack of involvement of residents, operating staff, and administrative staff when sustainable social housing is planned and ideas are developed. The three user groups would like to be involved early on so that they can contribute with their operating experiences as well as ideas, dreams, and wishes for the good home life. The assumption that user involvement should, for example, first take place after the winner of an architecture competition has been chosen does not fit with the users' perception of what the concept *user involvement* means. The absence of involvement is therefore experienced as insufficient and appears as a dimension of social sustainability that has not worked for the users.

Why should the users be involved? On the one hand, it would be quicker, easier, and cheaper for a developer not to involve the users. The argument could be made that the developer and the housing organisation could start building the project faster and at the same time save time and money. By choosing not to involve users, the developer and the housing organisation could avoid the "difficulty" of a large number of meetings, workshops, moderators, follow-up meetings, etc. in order to save time and money to the benefit of the project.

However, an alternative argument is that user involvement is essentially about having respect for other people's right to co-determination. In addition, it can be claimed that user involvement would contribute to the sense of ownership of the project amongst the users, which means that they take on a shared responsibility for the decisions that are made. The users therefore have to be responsible for both the good as well as the not-so-good decisions for, for example, the residents when the development reaches the operating phase. The users' joint responsibility can at the same time alleviate the burden of responsibility from the developers' and advisors' shoulders when the intentions behind the sustainability do not function as required.

The author believes that if one adopts the Brundtland Report's three-pillar model of the concept of sustainability, then there should be an equal weighting of *environmental sustainability*, *social sustainability*, and *economic sustainability* (Jensen *et al.,* 2014)*,* in which user involvement as social sustainability, also applies at the local housing level when new sustainable social housing is developed.

In addition, the author also believes that the developers ought to respect and accept the necessity of user-involving processes with the participation of the operating staff, administrative staff, and the residents, in spite of the argument about a lack of time. After all, the goal must be to build sustainable social housing that works for the users and benefits sustainability.

In relation to the residents' "voice", it will have been represented through either the local council committee, management board's resident representatives, or by the executive committee's resident representation. It is argued that it is not sufficient to simply involve the selected committee members if they have not had experience of living in sustainable housing. Therefore, it is suggested that the residents should be more widely represented, where residents who have lived in sustainable social housing and their experiences can be used to benefit the development of future sustainable social housing. A wider representation of users can, in the long term, contribute to the project ownership and the motivation amongst the users to get the sustainability in the finished sustainable social housing development to work.

On the one hand, it is not possible to unequivocally claim that the "users' voice" has not been represented in the development process, since the residents are - through the resident democracy - represented via a management board or executive committee. Furthermore, it can be claimed that the local council committee, as

representatives for the residents of Ikast council, thus represents the "residents' voices" when new social housing is developed.

On the other hand, it can be claimed that the decision-making processes have become too distant in relation to the real users and their ideas, dreams, and desire for the good home life.

According to the secretariat employee from the City and Housing Ministry in Case 1, an extended dialogue has been introduced, which means that the councils now have a certain responsibility for having a dialogue with their local housing organisations.

It is argued that it is not enough that future residents are only represented via a management board, executive committee, or council committee. There should be a focus on the three groups becoming involved in the collaboration with the council and housing organisation earlier so that they can contribute with their operating experiences as well as ideas, dreams, and wishes for the good home life. The author believes that if society is to move in a more sustainable direction, then this will happen by taking a starting point in the local activities at the residential level.

The results show that a broader representation of users that are included during the development process can, in the long term, contribute to the project ownership and the motivation amongst the users. Project ownership and motivation will be fundamental conditions for getting the sustainability in the finished sustainable social housing development to work.

When is it relevant to include the users? On the one hand, it is possible to say that it is only relevant to include the operating staff and administrative staff early in the process. Here, it would be possible to take advantage of their operational experiences when new sustainable housing projects are developed. One could refrain from including the residents in the process, since it is in any case not known which residents will move in. On the other hand, it cannot be expected that the operating staff, administrative staff, and the developer know the ideas, dreams, and wishes for the good home life. Ideas, dreams, and wishes are best introduced in the planning phase if they are to be relevant to the residents.

Why should user involvement occur? On the one hand, it is possible to imagine that user involvement, with the holding of meetings locally in Ikast, could support the administrative staff in feeling "seen and heard". It is presumed that this signals a seriousness towards the users if "them" from Copenhagen went "all the way" to Ikast. That "them from the capital city" were willing to "sacrifice" the time it takes to go "all the way" over to "them in the provinces". Accommodating the users on this point can support their project ownership and motivation. But on the other hand, it would mean that the business-driving housing association, for example in Case 1, would have to travel "all the way" to Ikast when they were to meet. The distance between Copenhagen and Ikast undoubtedly also constitutes a barrier in itself due to the long

travelling time.

It is crucial to understand how resident democracy works in order to be able to carry out initiatives aimed at a local, sustainable readjustment. There are examples of the management and the administration wanting to carry out a range of changes or improvements that have still not been realised, since there has not been a sufficient awareness of how it is the residents who decide at the end of the day (Jensen *et al.,* 2008).

In addition, AlmenNet has published a guideline in relation to user involvement in all phases of the development. The publication defines the introductory part of the development's phase as "involvement in the drawing and calculating phase". In this phase, it is emphasised that: "one must be very aware of creating good conditions for collaboration and the collective feeling of responsibility for the project... One therefore easily risks that the active residents become - or feel - misunderstood. Just like the intentions and values that have been behind the project from the beginning are forgotten" (AlmenNet 2008).

The author believes that there is, on the other hand, a paradox in that the branch organisation AlmenNet, on behalf of the social housing organisations in Denmark, emphasises the importance of early user involvement when this is not practiced in reality.

At the same time, there is the distinction that a wider representation of users can, in the long run, contribute to the project ownership and motivation amongst the users in order to get the sustainability in the finished sustainable social housing development to work. The author believes that a greater degree of user involvement respects other people's experiences as being a contribution to the development of new projects. Thus, a broader overall consideration could be applied in relation to what sustainability is about, with reference to the three-pillar sustainability model. The point is that social sustainability is just as important a parameter in sustainable social housing as economic and environmental sustainability.

By including the three user groups, it is also possible to minimise the creation of myths, negative narratives, promote communication, as well as increase knowledge and information. Because what is the point of skipping user involvement if the users subsequently feel overlooked and it reduces the sense of ownership of the project? Where is the enjoyment in building sustainable social housing if it does not work for the users or benefit the sustainability?

Conclusion

To conclude, there appears to be a pattern across the three cases of a lack of the involvement of residents, operating staff, and administrative staff when sustainable social housing is planned and ideas are developed. In relation to the resident's "voice", it has only been represented through the local council committee, management

board's resident representatives, or by the executive committee's resident representation. The lacking user involvement shows important common patterns across the cases and can have critical importance (significance), because they occur on the basis of heterogeneity.

It is suggested that it can be beneficial to make use of user experiences in the development of future sustainable social housing with a view to strengthening the user-involvement process. The argument is that a greater degree of user involvement respects other people's experiences as being a contribution to the development of new projects. Furthermore, the early involvement of users can strengthen project ownership, community, as well as social sustainability.

The initiative takers, developers, and business-leading companies should have a special attention towards involving all the users via, for instance, a "user panel". An early involvement of users must in this way make use of the operating and administrative staff's experiences as well as respect the residents' ideas, dreams, and wishes for their homes.

It would therefore be appropriate that residents, operating staff, and administrative staff are involved throughout all of the project's development and decision-making processes - also with representation from future residents. This means that the three user groups should prospectively have, amongst other things, a real influence on the written text in the planning phase, which forms the basis for the subsequent architecture competition; involvement in the idea phase, which can influence the architecture; involvement in the contracting phase; where the economic decisions are made, amongst others; involvement in the initialisation phase with the handing over of knowledge and information; as well as involvement in the operating phase, with the continuous exchange of experiences.

It is claimed that this user involvement can promote social sustainability, which is a significant factor when considering that the intention behind a building project's sustainability must subsequently have the residents', operating staff's, and administrative staff's interest in ensuring that it functions in the operating phase.

Furthermore, it is argued that user involvement, as an element in the three-pillar model, inserts itself as social sustainability. The point is that social sustainability is just as important a parameter in sustainable social housing as economic and environmental sustainability. Through a greater focus on user involvement, a broader overall consideration is thus applied with its starting point in a discourse, where social sustainability supports an effective performance in sustainable social housing.

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Fiscal Federalism and Challenges of National Development in Nigeria

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Abstract

In emerging and developmental state of Nigeria, the construct of federalism has continued to attract gamut of attentions due to its configuration and cosmetic nature. The Nigerian state since amalgamation of the 1914 and subsequent constitutional development that ushered in federalism, revenue allocations and transfers of resource control had become contending issues and debates that had propelled lingering questions on Nigerian federal practices. The witness is the persistent struggle for redrafting of revenue allocation parameters and quest for restructuring. The most worrisome is the power of government at the centre determining what constitutes revenue allocations and how it would be shared among the federating units. However, it is against this backdrop that the study appreciates the intergovernmental fiscal relations, institutions and measures aimed at controlling excesses and imbalances amongst the tiers of government in Nigeria. Methodologically, the study utilized documentary method and data were generated through the secondary sources and analyzed in content. The framework of analysis for the study was anchored on the power theory. The findings of the study had adequately revealed that components and federating units are engulfed with myriads of developmental challenges due to the nature and character of the fiscal and federal deficits. Therefore, the paper recommends the need for defined statutory role of each and culture of self reliant among the tiers of government.

Keywords: *Federalism, Fiscal arrangement, National Development, Nigeria, Revenue allocation*

Introduction

The history of post colonial Nigerian state is surrounded around state funding, revenue generation and allocation, in other words, fiscal federalism. Fiscal decentralization has become fashionable regardless of levels of development and civilization of societies. Nations are turning to devolution to improve the performance of their public sectors. Thus, ever increasing number of people desiring to get more involved in government, and the inability of the central government to deliver quality services have intensified the clamor for greater decentralization (Aigbokhan, 1999; Oates, 1972; Tanzi, 1995; Chete, 1998).

Fiscal federalism is essentially about the allocation of government resources and spending to the various tiers of government. Decentralized systems of governments give rise to a set of fiscal exigencies referred to as fiscal federalism also known as fiscal decentralization (Ewetan, 2012). It refers to the scope and structure of the tiers of governmental responsibilities and functions, and the allocation of resources among the tiers of government to cope with respective functions. The importance of revenue generation, allocation as well as its distribution towards maintaining both the existing and new socio-politico-economic structure in any economy be it centrally planned, market or mixed economies cannot be overemphasized.

Nigeria after fifty eight years of independence has been battling with the problems of development in spite of huge human material and natural resources at her disposal. Development could be seen as a critical factor and a desirable phenomenon in the substance and growth of any nation (Lawal and Oluwatoyin, 2011). However, development could be learnt from the lesson of the Asian Tigers and some other developing nations, is not a free gift. It is a product of careful design effective resource mobilization and collaborative action with the people and their leadership. Thus, it entails sacrifice and dedication coupled with careful observation and openness to change efforts (Akume, 2012).

Following the truism, Nigeria fiscal federalism has affected Nigeria fiscal development negatively. Indeed, there has been an endless search for a suitable and acceptable formula for fiscal federalism, based on the consent of the people that could facilitate development and growth. The stunted development could be explained on the basis of unhealthy fiscal decentralization that either antagonizes the tiers of government or make room for sustainable national development.

In short, there are complex dialectical processes to national development, however, the functions of government, and management and distribution of resources amongst them could not be underestimated. Thus, appropriate fiscal decentralization, conditions and processes will be observed. This study sets out to further expose and analyze the link between fiscal federalism and sustainable national development in Nigeria.

Conceptual Clarifications

Fiscal Federalism

Understanding federalism as a larger concept will help facilitate the understanding of the concept of fiscal federalism. This is because federalism is the operational context within which fiscal federalism is situated. Hence, it is an integral aspect of federalism. Federalism refers to a political system where there are at least two levels of government. In such cases, there is juxtaposition of two levels of power of a central government otherwise called the federal government and other states labeled variously as states, regions, republics, cantons or unions (Ajayi, 1997: 150).

Federalism is a system in which the power to govern is shared between national state governments, creating what is often called a federation (Akindele and Olaopa, 2002). Furthermore, Sagay (2008:11) conceptualized federalism as "an arrangement whereby powers within a multi-national country are shared between a federal government and component units in such a way that each unit, including the central authority exits as a government separately and independently from others, operating directly on persons and prosperities with its territorial area and with a will of its own apparatus for the conduct of affairs and with an authority in some matters exclusive of others".

Fiscal federalism is a general normative framework for the assignment of functions to the different levels of government and appropriate fiscal instruments for carrying out these functions (Arowolo, 2011). It is a set of guiding principles or concept that helps in designing financial relations between the national and sub national levels of government, while fiscal decentralization is the process of applying such principles (Sharma, 2003). Furthermore, to Ozo-Eson (2005), fiscal federalism concerns the division of public sector functions and finances among different tiers of government. In other words, it is the study of how competencies (expenditure) and fiscal instruments (revenue) are allocated among different (vertical) layers of the administration importantly, is the observation of the movement of revenue proceeds or payments from the central government to its lower levels of governments.

Fiscal federalism is characterized by fiscal relations between central and lower levels of government. The fiscal relationship between and among the constituent of the federation is explained in terms of three main theories namely, the theory of fiscal relations which concerns the functions expected to be performed by each level of government in the fiscal allocation; the theory of inter jurisdictional cooperation which refers to areas of shared responsibility by the national, state and local governments' and the theory of multijurisdictional community (Tella, 1999).

Hence, for the purpose of this study we define fiscal federalism as a set of guiding principles or concepts that, involves the transmission and cooperation's among the

tiers of government in form of fiscal relations, inter jurisdictional cooperation and multijurisdictional relations.

Development

Development can be defined as an encompassing process involving the steady and systematic change in the cultural, economic and political spheres of society in a way that increases production, empower the people and their communities, protects the environment, strengthens institutions, grows quality of life and promotes good governance. This implies that is possible to speak of social, cultural, spiritual, institutions economic and political development. Gran (1983), defines development as a social and practical process which aims at the liberation of human potential so that people acquire the maximum socially feasible and practical control over all the available resources needed for the realization of basic human needs and security. Kortes (1990:57), "development could be defined from a people centered perspective as a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations".

Accordingly, Burkey (1993:35), sees development as "a process by which an individual develops self-respect, and becomes more self-confident, self- reliant, cooperative and tolerant to others through becoming aware of his/her shortcomings as well as his/her potential for positive changes". Furthermore, Todaro and Smith's (2006:17), opines that economic and social perspective, "development is a process meant for equitable social and economic transformation of the society through institutionalized social structures, and people's positive attitudes for an accelerated and increased growth and poverty eradication". Thus, development here is preserved as a multidimensional process involving the totality of man in his political, economic, psychological, social relations, among others.

Literature Review

It is a tactful and concise review of extant works or study materials that have direct and indirect bearing to the topic of investigation. As a significant and critical activity, the review of literature focuses on identifying contributions already made on the subject of investigation (Abada, Okafor & Omeh, 2018). However, the review of extant literature will be done based on the following themes:

Fiscal Arrangement and Federal Practices in Nigeria

Revenue allocations and transfers of resource control had become contending issues and debates that had propelled lingering questions on Nigerian federal practices. The most worrisome to national development is the power of government at the centre determining what constitutes revenue allocations and how it would be shared among the federating units. Sequel to this, Eme (2013) argues that the issue of fiscal

federalism in Nigeria seems to have derailed national development due to fiscal imbalance, over-dependence on the centre, agitation for resource control, among others. In his view, Babalola (2015), posits that fiscal imbalances occur because constituent units hardly have enough resources to match their expenditure. But, irrespective of how they occur, imbalances must be corrected in order for the federation to continue to exist, and this may take the form of intergovernmental transfers which have the capacity to enable or limit governments in the discharge of their responsibilities.

However, Danjuma (1994), posits that fiscal federalism necessitates revenue sharing arrangement to enable the component units carry out their various functions. The fiscal arrangement within the federation should, therefore, adequately cater for the federating units to enable them discharge their constitutional responsibilities. In Nigeria, it involves the assignment of functional responsibilities and taxing powers among the federal, state and local governments. The functions are classified into three. The first is the exclusive list on which only the federal governments can act. The concurrent list contains responsibilities shared by both federal and state government to act while the third, the residual list is reserved for the state government only. Though revenue sharing in Nigeria, has witnessed a plethora of reviews, as evidenced by various committees and commissions instituted in this regard, yet no reliable formula has been evolved in meeting the country's yearnings and aspirations (Teidi, 2003:39).

However, Elaigwu (2007) noted that in terms of resource distribution, the principle of derivation occupied a significant place in the distribution formula. This followed recommendations of the Louis Chick Commission of 1953 which was set up to 'assess the effect, on the public expenditure of Nigeria as whole, of the reallocation of functions between the centre and the regions'. Derivation principle provides for revenue allocation in proportion to the contribution to the federal purse by each state. It was also strongly felt that the principle of derivation which gave 50% of revenues to the old regional governments controlled by the dominant ethnic groups was abandoned in order to enable these same groups to control the oil wealth produced from the oil minority states. Adoption of this principle of derivation as the basis for revenue allocated to the regions increased financial disparity among the regions. In view of this, Teriba (1966) posits that;

"Following Sir Louis Chick's recommendations, the Western Region received the largest share of the proceeds of import, export and excise duties as well as the total allocation from about 39 per cent under the 1952-54 regime to more than 41 per cent between 1954 and 1959. The Eastern region declined from 29 per cent to 24 per cent during the period. Though the North maintained the same share but has suffered a considerable loss of revenue through errors of 'defective derivation percentages. Consequent upon the dissatisfaction with the system was agitation for another fiscal Commission "

Though, introduction of Distributive Pool Account (DPA) de-emphasized derivation principle. According to Egwaikhide (2016), the application of derivation promoted regional hostility and disunity because it supported uneven development. The current revenue allocation formula poses a lot of problems as it grants minimal fiscal autonomy to the state and local governments in terms of revenue assignments and the major taxes such as company income tax, value added tax, customs and excise duties, tax on petroleum products and education tax are assigned to the federal government.

Table 1: Nigeria's federal, state and Local Tax jurisdiction and Agreement

Tax	Legal Jurisdiction	Collection	Retention
Import duties	Federal	Federal	
Exercise duties	Federal	Federal	
Export Duties	Federal	Federal	
Mining rent and royalty	Federal	Federal	
Petroleum profit tax	Federal	Federal	
Capital gains tax	Federal	State	State
Personal Income tax (other than listed in 8)	Federal	State	State
Personal Income tax; Armed and Police Forces, external affair officers, non-residents, residents of Federal Capital Territory	Federal	Federal	Federal
Value added tax (Sales tax before	Federal	Federal/ State	Federal/ State
Company tax	Federal	Federal	Federal
Stamp duties	Federal	State	State
Gift tax	Federal	State	State
Property tax and ratings	State	State/Local	State/Local
License and fees	Local	Local	Local
Motor park dues	Local	Local	Local
Motor vehicle	State	Local	Local
Capital transfer tax (CTT)	Federal	State	
Pools betting and other betting taxes	Federal	State	
Engagement tax	Federal	State	
Land registration and security fees	Federal	State	
Market and trading license and fees	Federal	Local	

Source: Anyanwu (1995)

The two components of Revenue Allocation Formula in Nigeria used for the disbursement of the Federation Account Vertical and Horizontal Formulae are Vertical Allocation Formula (VAF) and Horizontal Allocation Formula (HAF)

Vertical Allocation Formula (VAF): This formula shows the percentage allocated to the three tiers of government i.e. federal, states and local governments. This formula is applied vertically to the total volume of disbursable revenue in the Federation Account at a particular point in time. The VAF allows every tier of government to know what is due to it; the Federal Government on one hand and the 36 States and 774 Local Governments on the other (Bashir, 2008:3).

The subject of these sharing schemes is the federally collected revenues. This is because the revenues generated within the jurisdictional areas of the units states and local governments are not subject to the national sharing formula. In the annals of federal countries" revenue sharing arrangements, the sources of the federally collected revenue that form the subject of the sharing formula have remained largely unchanged. These sources which are not amenable to other units include import duties, mining rents, excise units, export duties and royalties (Ovwasa, 1995). The implication of this is that, since these sources of revenue are not amenable to the jurisdiction of the other units of government, the problem of revenue allocation has focused on not who should raise the taxes, but on how to share the proceeds that is, the actual revenue collected by the federal government. The imbalance between functions and resources base, calls for higher level government to transfer revenue to the lower level.

Horizontal Allocation Formula (HAF): The formula is applicable to States and Local governments only. It provides the basis for sharing of the volume of revenue already allocated en bloc to the 36 States and 774 Local Governments. Through the application of the principles of horizontal allocation formula, the allocation due to each State or Local Government is determined. Thus, it can conveniently be concluded that the vertical allocation formula is for inter-tier sharing between the three tiers of government while the horizontal allocation formula is for intra tier sharing amongst the 36 States and the 774 Local Governments in Nigeria (Bashir, 2008:3). It arises out of the variations in revenue generation capacities of the component units. Where the revenue raising capacities are low, heavier tax burden is imposed relative to higher revenue raising capacities area. This transfer is called "equalization transfer". This transfer is necessary because higher taxation will scare away businesses and the economy of the unit will become more depressed. To avoid this, the higher the federal level of government has to transfer to the lower unit(s), the better, to enable it make up for the differences between its internally generated revenue and those required for maintaining the minimum standard of services.

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Public Finance and Economic Development

According to Olowononi (2016), it is argued that the principles and practice of public finance which concentrates functions and power in the hands of the federal government will accelerate economic development. Of course the rational is that classical federalism favours centralization and integrates fiscal powers. However, a major explanation for Nigeria's poor economic performance in particular may be found in the state's flawed domestic political economy, which encourages over dependency on oil. Nigeria's post-colonial economy inherited an economy that was reliant on agricultural products for its foreign exchange earnings, but the discovery of oil changed that, and by 1973 the Nigerian economy had been transformed into an oil rentier economy, as the state became heavily dependent on oil rents for its sustenance. Nigeria's neglect of the agricultural sector has been well documented and needs no extensive discussion here (Bangura, 1986).

Nigeria's economic record since the oil boom of the 1970s has been characterized by a lack of growth and increasing poverty. The Nigerian state now operates oil centered economy in which all other sectors, and by extension, governments at all levels, consequently depend on the oil sector. Over the last four decades, the sources of public revenue in Nigeria are proceeds from the sale of crude oil, taxes, levies, fines, tolls, penalties and charges. Oil revenues are the main source of public revenue, accounting for about 80% to 85% of the total (AfDB, UNECA, and OECD 2010). In the period 2001-09, oil revenues averaged 27% of GDP while tax revenues averaged 6.4%. Oil revenues have been volatile, ranging from 35.6% in 2001 to 19.6% in 2009 when oil prices dropped as a result of the global recession. This problem is further compounded by the country's federal system, which is loaded with a myriad of centrifugal forces, including ethnic diversity and economic disparity among the federating units. Nigeria is one of the oil rich countries in the world, yet the country's oil wealth has not provided the needed stimulus for economic development. It also affects the political balance because, whichever level of government has the major financial resources, finds in its hand the means of political control, and determine which governments or structures are able to use these instruments to control the economy. Therefore the contemporary controversy of restructuring does not merely exist because of the arrangements in themselves but because of the development implication of Nigerian fiscal federalism

Theoretical Framework of Analysis

The systems and practices of intergovernmental arrangements, nature and configuration of relationships among the tier levels of government in Nigeria is a replicate of power wielding. Therefore, situating the relationship that exists between the government at the centre and various component units calls for the appreciation of unequal power equation. Hence, the understanding of this piece of study is guided with the domestication of power theory as propounded by Han Morgenthau in 1967.

Accordingly, Morgenthau (1967: 29) sees power as man's control over the minds and actions of other men. Meanwhile, in Nigeria federal practices, the government at the centre controls and at the same appropriates enormous power over resources at the expense of the federated units.

Fundamentally, the interactions and interconnectedness of various tiers of government, the exercise of power for appropriation of values and resources always set in. Therefore, the spillover effect of over centralization of power by central government is the powerlessness of the component units toward promoting development of their jurisdiction. The imbalance in the fiscal arrangement had stood tall to conscripts other tiers of government from performing. Despite the stipends that accrue to the federating units are not enough to offset the administrative and logistical operations.

The entrenchment of the institutions of federal accounts at the centre and state-local government joint account across states in Nigeria proves the nature of undiluted power configuration and excesses exercised. The effects abound as other tiers other than the government at the centre cannot claim to be performing with bare hand and resources. Likewise, the untimely disbursement of federal allocations amount to shivering by federating units that seek alternative of going for loans. The amounts which would have used to provide adequate development will then be offered as a sacrificial servicing of loans. The state government on their part through the instrumentation of joint account with local government councils in their areas of operation had continued unceaselessly appropriating unnecessary power over accruable and other funds made available to third tier government. The implication is the continued general poverty and lack of development of man and the Nigeria nation state. There is no infrastructure and other indicators of both human and physical development made by state government, rather they rely on allocations that may not come at when due.

Methodology

The practice of Nigeria's version of federalism and the attendant implications on the development of the polity at large has called for the needs to decentralize power and weigh the operations of intergovernmental relations as it affects other tier levels of government. The study of this kind tolled the procedural steps underlining the strengths and weakness of other levels of government in discharging their fundamental responsibilities to bring forth development in the country. Therefore, worried by the conscripted nature of federal practices, the study gears toward filling the gap in the extant literature. Methodologically, the study adopted documentary method, while data were adequately sourced through the secondary sources of data collection. The analysis of data was done through content frame. The secondary sources appropriated include journal articles, monographs, text books, internet, newspaper etc.

Findings

The quest and entrenchment of modern democracy in many developing economies had heightened the path of participation of the citizens in matters important to the system. The government in the long run, reflecting the mandate given, is charged with providing basic necessities of life at any level of its operation. Such practice is not an exception in Nigeria as it claims to provide dividends and infrastructure for development. However, despite the claims and counter-claims by Nigeria federal practices has attracted gamut of agitations to restructure the structure of federalism peculiar to the system. Also identified as finding is that the components and federating units are totally engulfed with myriads of developmental challenges due largely to the nature of federal and fiscal deficit of the system

Result

Arising from investigation of the study is the result of the findings. Accordingly, the study exposed that unless the system of federal relations is being amended to reflect true and formidable fiscal and intergovernmental arrangement, other tiers of government other than the government at the center will continue to exist at the mercy of the central government. Also, the lump sided nature and accruable to the government at the center conscripts the federating states and local government from performing, thereby making them face difficulties in providing laudable developmental projects and dividend to the people in their respective jurisdiction.

Conclusion and Recommendations

It is undisputable and very clear that in many emerging African democracies, the system of fixing the state to respond to the demands of the citizenry has become problematique following the nature and character of post colonial African states. The Nigeria state is not totally exonerated as agitations from different quarters ensue to restructure the federal practice. It is on this note that paper appreciated the cosmetic nature and configuration of Nigerian federalism as implicated on the fiscal imbalance between and amongst the three tiers of government; central, component units and local government. The theory utilized centered on the power theory which emphasizes that central government due to its nature as the government at the center lords over other tiers at the expense of the other levels of government. Importantly, the implication of unequal power and fiscal responsibilities has dwindled other levels of government other than the government at the center from providing basic infrastructure for the wellbeing of the people and nation- state at large.

However, arising through the investigation and findings of the study, the paper recommends the following;

There is the need through enforceable legal frame, statutory role of the three tier system as invoked in Nigerian federal system. It is important noting that the mixing up of the levels of government in terms of unclear demarcation of lines of action had

forced the central government to appropriate the advantages. The constitution like every other documents need to review in order to reflect the restructuring question.

It is high time tiers of government shall have sense of responsibilities. The federating units and the local government should exhibit the culture of self reliant. This is important for making them devise more and reliable sources for its sustenance. The component units together with local government is expected by now not hope for stipend coming from the center, that which may not come forth as when due. Also, unexplored avenues should be appropriated to make yields to government, thereby entrenching the spirit of self- reliant.

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Role Stress – Experiences of Swedish Non-Lutheran Clergy

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Abstract

Background: About fifty percent of Swedish Non-Lutheran Clergy leave the vocation before retirement resulting in huge personal, financial, psychological, emotional, spiritual and social costs. The factors behind this substantial flood out has scarcely been researched. From the multifaceted problematic aspects of pastoral work, the aim of this study was to explore the clergy's experiences of work stressors with the focus on Role-stress. Method: A qualitative approach with 19 open ended interviews was used and the interview material underwent qualitative content analysis. Results: Multiple external role-senders together with the individual pastor's experienced, internal expectations and demands, generated different types of Clergy role-categories that surfaced during the analysis. These roles were accompanied by several role-stressors as apparent with the roles Servants of men and Servants of God and the presence of Vision Conflict. Further the pastor as the Church's ultimately responsible person is plagued by Role-ambiguity and Role-confusion, and as the Proven trustworthy administrator struggling with Role-conflict. Family-work and Work-family conflicts, especially for female pastors, contributed to Work overload, this consequence also effecting the male colleagues during the generic attempts to meet as many of the Church members' expectations as possible. The accumulated Work overload, together with a lowered level of Work Satisfaction, boosted the Turnover intentions. Conclusions: Mutual succinct information between employer and employee, active continuous communication and refined and updated organizational structure need to be coordinated in order to lower the level of experienced

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role stress and thus reduce the present substantial number of Clergy leaving the vocation prematurely.

Keywords. Clergy, exit from ministry, pastor, qualitative, role stressors, turnover intentions

Introduction

This study is focusing on the working climate for pastors today working in churches within the Free-church denominations. Sweden which 2019 has a population of 10 million (SCB, 2019), has 1000 years of being an officially Christian country - first Roman Catholic for 600 years and then Lutheran Protestant for another 400 years. The five Denominations in focus of this study are Non-Lutheran and belong to the Free-church tradition. The Free-church concept has its origin in the fact that the Swedish Evangelical-Lutheran Church a.k.a. the Swedish State Church, was connected to the State from the Reformation period (1527-1593) when Sweden became Lutheran by leaving the Roman Catholic Church a departure which became definite in 1593. Through the abolishment of the Conventicle Act 1858 the Swedish people was free to form new denominations without the church-state connection – the Free Church movement was born. In the year 2000, 1 January the Swedish State and the Lutheran Church through a "drawn-out process which finally led to a change of status for the Church of Sweden in relation to the state" parted ways after nearly 400 years of the State-Church cooperation (Gustafsson, 2003).

The leader of the congregation is the pastor, who in this study is interchangeable with clergy or minister, representing the person hired by a church or congregation. A Free-church pastor is expected to lead the congregation in the worship of the Triune God of the Christian Faith; the Father, the Son and the Holy Spirit. This is done by exemplifying the Christian way of relating to fellow humans, showing what the Gospel is all about in practical daily living, in the Swedish contemporary society. The pastor has sought this position and role often due to an internal conviction of having a Divine calling to function in this capacity, during the process of training and practice acknowledged by the local body of believers, i.e. the local church and in the applicable context by the Denomination (large group of local Churches of the same belief system) by being ordained, i.e. officially given the pastoral authority in that Denomination. The Churches in this research are all Non-profit organizations. However, Swedish Free-Church Pastors are leaving the ministry and even the vocation in large numbers. In the absence of official statistics from the Denominations in focus of this study, the first author contacted persons with experience, knowledge and insight into the conditions of the current situation for Swedish Free-church pastors and they confirmed that an estimated 50% of the pastors will leave before retirement, and the question is why?

A common and reoccurring factor according to earlier studies, is the experienced high levels of pastoral role stress. Research in the USA conducted by Spencer, Winston, &

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Bocarnea (2012) found that two factors stood out; vision conflict and compassion fatigue. Spencer, (2010) who discovered vision conflict, defines this role stressor as "the disparity between a minister's positive anticipation regarding ministry involvement and the actual experience itself. Compassion fatigue is a term used frequently in the context of burnout according to Flannelly, Roberts, & Weaver, (2005)and Joinson (1992). Joinson (1992) also points out that compassion fatigue is a unique form of burnout affecting people in caregiving professions. Krejcir (2007) reports that besides burnout, conflict in their church and moral failure are also reasons why pastors leave the vocation, and that 80% of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years. This might lead to the conclusion that these pastors are unfit and therefore need to leave, but to the contrary Crowell (1989) states concerning the argument in support of forced exits, that studies of ex-pastors since 1923 show that it is not the unfit, but more qualified and self-motivated pastors that are forced out due to maltreatment by the church.

From prior additional international studies conducted in Australia by Francis, Kaldor, Shevlin, and Lewis (2004) finding that, senior male and female clergy were equally vulnerable to emotional exhaustion, and that younger clergy were significantly more vulnerable to emotional exhaustion than older colleagues. Emotional exhaustion raised the levels of the intention to leave the ministry whereas job satisfaction lowers the level of the same, according to an Asian study conducted by Ngo, Foley, & Loi (2005). Their study also found role stressors such as role conflict, role ambiguity and role overload to raise the intentions to leave the ministry. The presence of high levels of stress and feeling overworked being in risk of experience burnout were reported by two international studies; from South Africa (Joynt & Dreyer, 2013) and the United Kingdom (Randall, 2004). Both Randall (2004) and Francis et al. (2004) contend that the first years of being a pastor are especially trying which indicates that this is when support and mentoring is needed the most. In the British study by Randall (2004), it was also found that by using the Maslach Burnout Inventory (MBI) (Maslach & Jackson, 1986), it is possible to identify pastors that are prone to experience burnout and risk leaving the ministry, before they in fact exit the ministry.

Theoretical Frame

Since the Church in this study is the employer and the Pastor an employee, we considered it valid to view the working conditions from an Organizational vantage point. The pastoral job position has similarities with what is labelled secondary labor markets (SLAMs). McDuff and Mueller (2000) point to the fact that pastors' wages are generally low, there is no significant investment by employers, entry requirements are fairly general, there are no mechanisms promoting firm-specific tenure (i.e., there is little job security with a particular church), turnover is expected, and there is no potential for promotion within a particular church. All these factors naturally do not promote a secure employment but rather gives the impression that the pastor is easily

expendable (turnover is expected) as pastors come easy without any significant costs and are easily disposed of only to be replaced with the next candidate on the same terms (Rosendahl, 2019).

The role of the pastor resembles, perhaps surprisingly, that of a salesperson in the field of marketing and that the role performance as explained by MacKenzie, Podsakoff & Ahearne, (1998) is closely tied to the organizational success (read: the success of the church) as well as being an important forerunner of job satisfaction, organizational commitment and turnover, aspects which are effecting the pastor's work experience. The pastor's experiences of stress while working in the pastoral role is thus considered experiences of role stress and this study investigates the preceding causes leading up to the existence of this stress in order to find possible preventive measures that might make longer tenure possible for the effected pastors. The role stressors described in the text below can be found in the following illustration and the way they negatively influence the level of Job characteristics such as Job satisfaction/ enrichment, Organization and career commitment as well as extra roll performance. These role stressors also increase the likelihood of turnover; that the pastor exits the ministry on his/her own initiative or is forced out. The presence of role stressors in the pastors work situation constitutes the experienced role confusion.

Figure 1 - Pastoral Ministry Dynamics

Illustration based on and adapted from MacKenzie et al. Summary of Findings p. 94 (1998) with additional terms used by Jagdip Singh (1998)
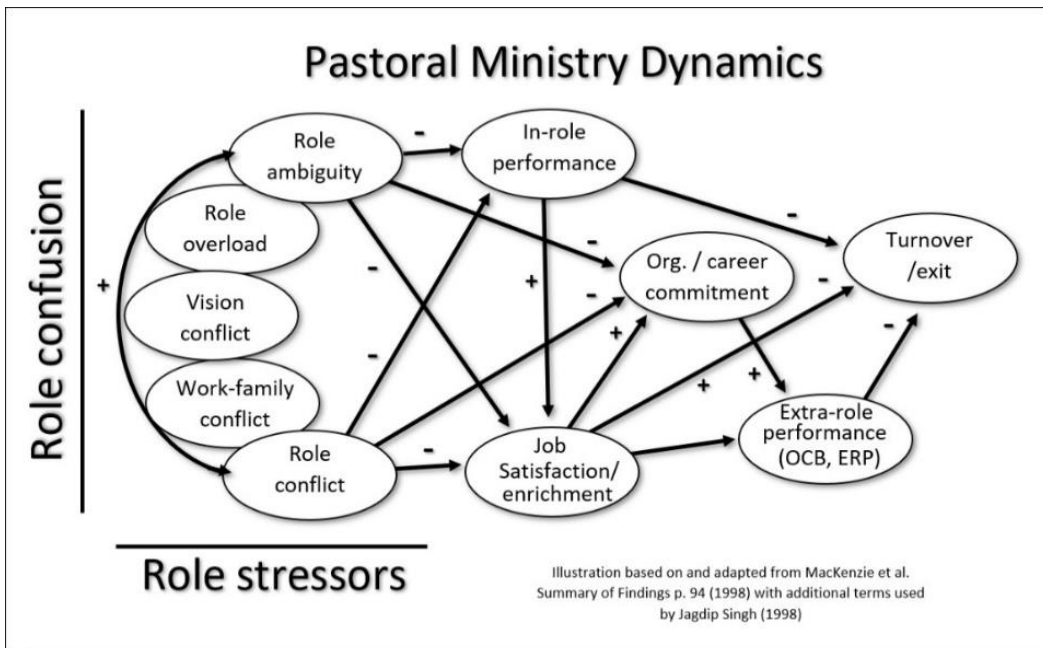
The following described role stressors are shown in the Figure 1 - "Pastoral Ministry Dynamics". Role Stress which is central in this study was first made known through

the work of Kahn (1964) that presented two stressors; role conflict and role ambiguity. The aspect of Role ambiguity is by Singh (1998) identified as the experienced uncertainty due to a lack of information as to what actions to implement in order to fulfill a role. When role ambiguity is prevalent, and contradicting information is given by persons with opinions on the pastor's job duties, role conflicts easily arises which according to Peterson, Smith, Akande, Ayestaran, & al., (1995) is the incompatibility between the expectations of parties or according to Sing (1998) between aspects of a single role.

Later a third stressor, role overload was added by Peterson et al. (1995). With many different bids on what the pastor should be working with, and with the cumulative role demands, the pastor most likely experiences a "lack of the personal resources needed to fulfill commitments obligations, or requirements". A fourth stressor in the realm of pastoral work, that of work-family conflict was added by Ngo, Foley and Loi (2005). This demand-based kind of stress is more destructive than the stress of lacking resources according to Perrewé, Ferris, Frink & Anthony (2000) pointing out that when the employee is trying to meet the increased demands without accompanying increased resources this can result in ambiguity, loss of control and stress. The fifth role stressor is Vision Conflict discovered by Spencer (2010) which signifies the gap that exists between the pastor's positive presentiment of what work in the ministry will be like and the practical experience of it.

All these five role stressors are placed to the left in Figure 1, and the minus (-) signs show that their effects are decimating the functions of the receiving features e.g. In-role performance. Even though arrows only show this from Role ambiguity and Role conflict we assert that all five role stressors have the same negative effect on the receiving features. The plus signs show that the effect is strengthening the receiving features e.g. Extra-role performance being strengthened by Job Satisfaction.

In the pastoral ministry, the lack of clearness and distinctness as to what roles are requested, represented by the five role stressors presented in the previous paragraphs, results in perplexity and bewilderment as to what roles to take on, which is experienced as Role confusion. Job Descriptions and Role descriptions are important as noted by Strickland (2013) asserting that when there is no agreement stating what to prioritize, this constitutes vocational dissonance, even though few detect it as such. This causes depletion in job satisfaction which in turn lower life satisfaction (Carlson & Kacmar, 2000); (Ngo, Foley, & Loi, 2005) There are neither generally recognized standards defining what exemplary pastoral work consists of (Ngo et al. (2005). Especially for female pastors Work-family conflict constitutes an added burden according to (Ibidem) "a form of inter-role conflict in which the role

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pressures from the work and family domains are mutually incompatible or incongruous in some respect".

There are huge costs associated with a termination of a pastor or when the pastor feels forced to resign from the ministry, both financial, psychological, emotional, spiritual and social. Everyone; the pastor, the spouse, the children of the pastor, the members of the church, the community, the denomination, the kingdom of God, as it is presented in the New Testament of the Bible, suffer loss. Why so many pastors leave the vocation has not been researched in Sweden which is why this study focuses on finding possible causes to this substantial drainage from the pastoral workforce.

Aim of the study

The aim of this study was to explore the Swedish clergy's experiences of work stressors with the focus on Role-stress.

Method

This project is a part of a larger research project consisting of two empirical studies called "Causes, Consequences and Cures of Role Stress Among Swedish Free-church Pastors" (Rosendahl, 2019) The current study uses a qualitative method in order to get access to the personal experiences of role stress by the pastors, since according to Bruce Berg (2009) quoting Mills (1959) there is a risk that mere statistical calculations may misrepresent reality although being arithmetically correct. The expectation motivating this choice of approach being to discover the underlying reasons for the stressful or problematic experiences, since in qualitative research according to Creswell (2003) the "researcher collects open-ended, emerging data with the primary intent of developing themes from the data," and where the researcher collects participants meanings, focuses on a single concept or phenomenon (in this study the problematic aspects of pastoral ministry in Swedish Free-churches), bring personal values into the study, studies the context or setting of participants, validates the accuracy of findings, makes interpretations of the data, creates an agenda for change or reform and collaborates with the participants.

Study context

The five Free-church denominations in which the participating pastors are working are; the Interact (EFK) (Sw. Evangeliska Frikyrkan), the Pentecostal Movement (Pingst FFS), the Swedish branch (FA) of the London based international Salvation Army (Sw. Frälsningsarmén), the Swedish Alliance Mission (SAM), and the Uniting Church of Sweden (EQ) (Sw. Equmeniakyrkan).

Participants

After being granted approval to do research on human subjects by the Regional Ethical Review Board at Linkoping (Dnr. 2016/106-31) 19 participants were chosen, motivated by strategic choice; 9 female and 10 male pastors. These all had heightened

accumulative scores in the four problem areas extracted from the results from the PaRI Questionnaire; Self-doubt and motivation deficiency; Work overload; Role confusion and conflict; and Growing sense of empathetic indifference and loss of work satisfaction. The participants ages ranged from the mid-twenties to the mid-sixties, some were in their first church while others had worked in several churches already and the church sizes were from small to mid-sized. These participants were therefore a valid source to draw from in finding out more about the circumstances behind one of the four extracted problem areas, that of role-stress (Rosendahl, 2019).

Data Collection

The participants were given written information and asked while doing the questionnaire if they were interested in participating in an open-ended interview. Those who announced that they were willing to participate in an interview, were contacted by a phone call setting up time and place for the interviews. The interviews were conducted at a place chosen by the participant, mostly at the participant's home or at the participants' church. One exception was when one of the participants could not meet in person wherefore a telephone interview was conducted instead. The geographical distribution of the participants was from west-coast to east-coast in the southern third of Sweden where most of Sweden's population reside.

The interviews were audio-recorded, and each interview lasted for approximately one hour. After an introductory question asking how it came about that the person choose to become a pastor, several follow-up questions, such as what pastoral training the participant has, how the present work situation is perceived were asked, asking the participant to elaborate on the aspect at hand. The researcher also had the results from the questionnaire available indicating which aspects were the most troublesome for the participants and could thus ask what underlaying experiences triggered the high score on this or these items.

Analysis of the data

The recorded interviews were transcribed verbatim after which the material was analyzed with qualitative content analysis inspired by Graneheim and Lundman (2004) and Krippendorff, (2004a); Krippendorff (2004b). With the purpose and question formulation as starting point, meaning units related to the purpose of the study were extracted from the text-material. A meaning unit can be part of a sentence, one or several sentences or paragraphs which in content or context can be related to the aim of the study. The meaning units are condensed and coded and thereafter categorized in subcategories, categories and themes. The process can be illustrated thus:

Table 1 - Categories of the Analysis

MEANING UNIT	CONDENSED MEANING UNIT	CODE	SUB-CATEGORY	MAIN CATEGORY
One lives in relationships and in well, with people in, one must give of oneself very much as pastor which can be very laborious, it strains a lot.	To give very much of oneself can be laborious, it strains a lot.	Straining and laborious work	Heavy Workload	Work Overload

Ethical considerations

The study was conducted by the permission of the Regional Ethical Review Board at Linkoping (Dnr. 2016/106-31).The participants received information in writing about the purpose of this study, how the interviews were going to be conducted, that it was voluntary and that their participation could be terminated by the participant at any stage without having to give a reason for so doing, and that their personal information also was going to be concealed by random change of gender, names (if applicable), and geographical descriptions in the reporting of the interviews in order to protect their true identity. This information was also repeated by word of mouth at the time of the interview.

Findings

In pastoral work several different roles can be experienced as the building blocks of the pastoral roles. Among the interviewed pastors no less than 43 different roles were named, 47 with the family roles included which proved to be of importance since the work and family combination proved to be stressful to some of the participants. In addition to the uncertain content of the job title 'pastor', many pastors get very sketchy job descriptions from the employer. The destructive effects of role stress are confirmed as the participant report unclear role descriptions, to many aspects to a single role, difficulties with the work and family balance. The reason behind the existence of these role stressors is in this study derived from the uncertain job descriptions and role definitions provided for the pastor. The qualitative content analysis generated three main categories with seven sub-categories (table 2).

Table 2 - Qualitative Analysis Findings

Main Categories	*Sub-categories*
5.1. Complexity of Interrelated Roles	*5.1.1. Servants of Men and Servants of God* *5.1.2. The Church's Ultimately Responsible Person* *5.1.3. The Proven Trustworthy Administrator*
5.2. Deficient Congregational Consensus	*5.2.1. Wanting Pastoral Job Description* *5.2.2. External and Internal Demands and Expectations*
5.3. Consequences of Role Stress	*5.3.1. Beneficial Role stress* *5.3.2. Deteriorating Role distress*

Complexity of Interrelated Roles

Out of the 47 roles identified among the participating pastors, three sub-categories with different aspects of pastoral roles were extracted, highlighting the vast variety of roles that pastors take on or are given to be contained in one coherent vocational role. In all three sub-categories the issue of the double-sided responsibility is present; responsibility towards the hiring congregation and the felt responsibility towards God whom the pastor often consider to be both the ultimate task-giver and the one before whom the pastor is ultimately accountable.

Servants of Men and Servants of God

Serving the members of the Congregation is the first and obvious task for the pastor. But there are many needs and expectations and the sheer volume of possible things-to-do can be overwhelming; "One cannot meet all needs and naturally I feel an insufficiency all the time and this; being able to say NO – it is always easy to want to be accommodating as pastor." (Participant 6). The reason for the massive list of things to do and expectations to try to live up to seemed to stem from the fact that there was not just one church representative giving a frame for the pastoral work, but many wanted to have a say as to what the pastor ought to work with. The reason for this seemed to be that there was no finalized and agreed upon Declaration of Intent produced by the body of church members leaving it up to anyone with an opinion to speak freely and add to the pastoral work-order. The pastoral response most likely being the objective to be accommodating to these requests in order to be doing a good pastoral job. And then, a very important extra source of expectations; the conviction of having a Divine assignment. A balance was sought after so that the pastor's area of responsibility could be distinguished as separate from the area of God's responsibility;

"Previously I believed, and I think that there are many that do, the feeling that you carry the whole responsibility for the church! But now it is like; "No, it is God's church!" I believe it is easier for me now to let that go!" (Participant #1)

The Church's Ultimately Responsible Person

As *the Church's Ultimately Responsible Person* the problematic position consisted of the fact that often the Church Board took a decision but left the ultimate responsibility to the pastor, being the shepherd of the flock. It becomes problematic when the shepherd has one conception of the situation and the flock, the members of the congregation, obviously have a different conception;

I didn't quite understand the direction or how they were thinking, I believe, because I was thinking that we are headed in one direction but seeing the decisions they took I concluded that they are not heading that way! (Participant #14)

It seemed hard to the participants to both be the servant, meeting the demands and expectations of the employer *and* at the same time, be ultimately responsible to challenge the status quo and lead a needed congregational change-work.

The Proven Trustworthy Administrator

As the *Proven Trustworthy Administrator*, the pastor oversees the order of things. This is a demanding position and as one experienced pastor emphasized not something one should do fresh out of seminary; "I would not recommend, as first pastoral experience, to take on the role of Church Administrator" (Participant #12) Being in charge also presupposes that the pastor is worthy of the trust of the people in the church. How this trust is established and determined is not clear, creating a stressful expectation that is hard to know what to do about. "One is very dependent on the Board and on the members, because if they withdraw their trust, it's like having the rug pulled away from under you. Then it is impossible to work!" (Participant #6)

Pastoral work is not always easy to measure, as one participant points out; "If by result you mean members, number of baptized and the likes, then I have worked for many years and not seen much! Soft values, it is hard to point to much of what you do." (Participant #6) For many pastors the above role stress resulted in too many duties connected to the role and thus to much work accumulating lacking available resources needed to meet commitments, obligations, and requirements of the assigned pastoral role.

Deficient Congregational Consensus

The pastor typically perceive demands and/or expectations, as to what tasks and roles are asked for in the congregation, from several different sources. That the signal is not one unison, clear and well-expressed message from the employer's side seems to stem from the fact that the congregation has not gone through the process of producing a consensus concerning the reason for its existence and the objective for

its ministry. This could be expressed in a Declaration of Intent, expressing a consensus concerning the congregational identity and reason for its existence. Without this document and broad backing from the body of members, there is no collective starting-point for the board to use as grounds for creating a job- and role description for the hired pastor. It is then up to one and all that feel the urge to share views on the pastors work tasks and roles to express this, resulting in a barrage of role and task demands for the pastor to sort out.

Wanting Pastoral Job Description

As testified by the participants the incidence of sketchy, incomplete or even all together missing job descriptions causes problems. It is up to the pastor to interpret the intentions and practical consequences that this job description expresses since the Declaration of Intent is missing, which otherwise could have served as a frame for the understanding of the content of the job description. Left to the pastor is the chore of trying to sort out and make a mental list of all the demands and expectations that the he/she registers. *"That's what I consider burdensome, and if there is something which is hard and stressful it is that one is supposed to be everywhere and that it covers such vast spectrum!"* (Participant #4)

External and Internal Demands and Expectations

The demands and expectations pertaining to the pastoral role comes from different sources – individuals that can be labelled "role-senders" people holding expectations about the pastor's role behavior, individuals that also among themselves can have ambiguous expectations adding to the confusion experienced by the pastor. For starters, directions come from the employer, usually the Board through the chair-person or appointed contact person of the Board, as to what tasks the pastor is supposed to concentrate on are expected, but if this has not been discussed within the board of the church, the assumed unison message might not be so unison but have many varying ideas that the members of the board are not aware of.

Informal leadership, also known as emergent leadership, is another group of Role sender that usually have opinions and make sure they are noted. *"It has to do with people with a need of being in control, and some wants to be on center-stage themselves. The members are rather aware of them."* (Participant #13) And as to who these are, participants comment that they are the ones who have been there a long time, who have been there during different phases of the church's life, former board members and former chair-persons of the board and people related to several of the leading families. Surprisingly, even former pastors can be troublesome as one participating pastor testified; *"I feel that it is hard to come forward with new ideas because so far they have been obstructed"* (Participant #15)

The interviewed pastors related the fact that, not only was there expectations from the members of the congregation and the employer's representatives;, but in addition

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to these *external* demands, the pastor had *internal* demands originating in his/her own conscience and conviction of having a Divine calling to function as pastor;

And that is, I suppose, because somewhere there is this picture of what the pastoral vocation consists of, I mean, even if I think that I don't want it to be this way all of the time, it still is a life-long calling. (Participant #15)

In contrast to being accommodating to needs and demands of the members, the participants also felt it to be part of the God-given responsibility to be questioning the Status Quo of the state in which the church was at the present. What lurks beneath the surface, and what is really needed, not just what is presented as needs?

Consequences of Role Stress

Beneficial Role stress

The presence of Role stress in and of itself does not necessary constitute a problem since some forms of stress can be beneficial – eustress, but too high levels or being of a destructive kind – distress, will be of hindrance to the pastoral work. The participants did not find all aspects of pastoral work plagued by distress, but instead were many challenges exciting and invigorating. Some of the challenges were suitable to the participant's giftedness and could be handled where demands and resources match at a level preferable to the individual pastor.

Deteriorating Role distress

As mentioned previously, female participants particularly testified to experiencing conflicts between family and work interests as an added burden since expectations from the work and family domains not always were mutually compatible, creating a stressful situation demanding thought-through prioritizing trying to find a win-win solution.

The different kinds of other stressful aspects were given account for in the two first categories of this analysis; *Complexity of Interrelated Roles* and *Deficient Congregational Consensus.*

At first the process is as expected; the work tasks and how much work efforts are expected both by the employer, the church, and the employee, the pastor seems to be corresponding. Stress is present but mostly in the form of invigorating eustress. The challenges of the new job and position are substantial but positive. The pastor is happy to be in this particular church and feels like this is a work worth continuing in. So enthused is the pastor over the inspiring work situation that he/she contributes with efforts that are over and above what can be expected under the employment – sometimes even a little bit too much; "*We say yes to way too many things, we are thankful that we even have the chance to have a job like this!*" (Participant #3) This naturally leads up to the next stage.

Next, Role stress is forming, since it is becoming clear that, in spite of good intentions and taking for granted that there is a consensus, a discrepancy between what the Pastor had in mind and what the Church thought was agreed upon becomes perceptible. When the pastor senses that not all are pleased with the work effort, this triggers the attempt to take on supplementary roles to cover what is experienced as missed opportunity of service with too many roles as the consequence.

When I have had periods of feeling low during these six years, I have asked myself 'What did they hire me for? Is it that they want me to run around and work the copy-machine and get coffee-groups together and put in lots of time on calling around trying to get hold of people, is that what they want?' (Participant #12)

This role stressor can be either that the participant felt that the necessary skills were missing making it hard to do the expected tasks or that instead the volume of the assigned work was to vast to be accomplished within the administered time frame. Since pastoral work is partly taking place outside of the work hours for spouse and children's school hours, there is an added stressful aspect forming.

When this is not resulting in positive feedback and the additional work is becoming burdensome, the first to go are the extra efforts done out of thankfulness. The process that was positive up to this point, is now starting to be reversed. As times goes by and the positive feedback is still missing, the stressful situation unchanged, the pastor starts wondering if this is a situation that one wants to stay working under indefinitely, the conviction of staying on at the church indefinitely is getting weaker. When it is going away the joy of the pastoral work goes away as well.

Sooner or later the only thing remaining is the duty which is becoming a burden, without the feeling of satisfaction over work accomplished, no longer inspired to stay on at the present church and for some even to continue as pastor and lacking motivation to contribute over and above what is formally requested in the employment. What makes it still running is sheer work moral and the conviction that one is doing important work in line with the sense of the Divine calling. The motivation to exit the employment grows stronger and for many of Swedish clergy this is the final decision.

Discussion

The aim of this study was to explore the Swedish clergy's experiences of work stressors with the focus on Role-stress, and the findings of this study showed that the Swedish clergy' s experiences were in parity with earlier studies describing role-stress (Singh, 1998; Perrewé et al. 2000; Peterson et al. 1995 and Ngo et al. et al. 2005). Similar to the research conducted by Spencer et al (2012), vision conflict and compassion fatigue were also identified in this Swedish study, but not as predominant role stressors. It is not clear why this difference between the American and the Swedish results exists. A possible reason may be linked to the differences between

the cultures and especially between the church cultures. Comparative studies between Sweden and the USA might shed some light on the matter.

The Complexity of Interrelated roles as reported here and the balancing act of being both employee and in charge of the ministry of the church is highlighted. The pastor has the added dimension of being ultimately responsible to God as his servant, which is represented by the pastor's internal demands and expectations. In the relationship to the Board of the church, this is difficult since the pastor needs to prove him/herself trustworthy, which is complicated since it is not clear how this trust is established and upheld.

The fact that the experienced demands and expectations comes from two, external and internal main sources complicate things even further, as the external source consists of a mixed group of people violating the two principles of classical organizational theory, that of chain of command and unity of command (Rizzo, House, & Lirtzman, 1970) (Blau & Scott, 1962) i.e. role senders that have either an organizational position e.g. deacons, board members, elders, and informal leaders such as regular church members with a recognized say in these matters, all holding a stake in what the pastor works with. The sum of these role demands contains an incompatibility between the different opposing expectations which then causes *role conflict* and *role overload* as the pastor experiences a deficit in resources needed to fulfill the felt demands and expectations (Peterson et al. 1995; Perrewé et al. 2000). Especially female clergy in this study, but also male clergy, suffer from yet another conflict i.e. the work-family conflict, finding it hard to balance the needed family attention with the work duties (Ngo et al. 2005).

In addition, the findings of this study seem to point to an unclear or absent job description as another cause to role stress (Strickland, 2013). The findings seem to indicate that an anteceding process is missing; that of the employing Church producing a Declaration of Intent for its ministries. If the employing Church has not formulated the necessary questions like; 'What is the reason for our existence? What is the objective of our continued work effort? Where are we situated in this process? Where do we want to go from here?' and has gone through the process of answering these questions as to make clear to a consensus over what the Church is all about, i.e. what its purpose and objectives are; it has no foundation for creating a job description for the one hired to lead the necessary change work in order to accomplish an agreed agenda.

Consequences of external/internal demands and unclear or absent job descriptions are different forms of role-stress. (The following description is illustrated in Figure 1) However, the findings in this study show that the consequences of role stress are not described only in negative terms. Initially in the pastor's work situation role stress can be beneficial in the form of motivational eustress since performance is believed to be peaking at intermediate role stress levels (Singh, 1998). Stress can be handled

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if it is experienced as triggering the joy of doing the assigned duties of the *in-role performance,* when these, in content and level of performance, are what is expected both by the employer, the church, and the employee, the pastor. Stress is present but mostly in the form of invigorating eustress. The challenges of the new job and position are substantial but positive. The pastor is experiencing *Job Satisfaction* and *Job enrichment* causing the pastor to sense a willingness to *commit to both the organization* – the church *and to the career* – to continue working as pastor. So enthused is the pastor over the inspiring work situation that he/she contributes with efforts that are over and above what can be expected under the employment, i.e. contributing with *Extra-role performance* or *Organization Citizen Behavior.*

But if there are too many sources and the demands are unclear and/or contradicting the situation becomes complicated for the pastor as noted by Strickland et al (2013). The negative motion is triggered by the *indecisiveness* (See Figure 2* below) of the hiring church and since the church has not formulated a Declaration of intent, the much-needed *Job description* cannot be produced in the sense and to the extent needed. Due to these circumstances the pastors experience *role confusion** and the pressure from several role stressors which causes Role overload with accompanying Work Overload*.

The first to go from the initially so positive experience is the *Extra-role performance* or *Organization Citizen Behavior.* There is no incentive to do even more since the signals from the congregation are unclear and not all member seems satisfied with the work effort. This causes the pastor to doubt that this is the place he/she wants to stay on working at, and the *commitment to both the organization –and to the career* is depleted*.* Without *Extra-role performance* and *organization and career commitment* there is little job satisfaction left and soon the only aspect left is the *in-role performance* which is performed out of sheer sense of duty. When the energy is depleted, exiting the ministry seems to be the only conceivable option.

The process as seen in the rear-view mirror from the Pastor's vantage point resembles the proverbial Domino-effect;

Figure 2 - The Devastating Domino-effect of Pastoral Role Stress*

Limitations

The participants of this study all had heightened accumulative scores in the four problem areas extracted from the results of the PaRI Questionnaire; Self-doubt and motivation deficiency; Work overload; Role confusion and conflict; and Growing sense of empathetic indifference and loss of work satisfaction, and can thus be expected to represent the various reasons for experiencing these symptoms, although there might be other reasons behind the heightened scores of those not interviewed. The reason for not conducting even more interviews was that the number of given answers was becoming saturated – no new reasons were surfacing at the end of the planned and conducted series of interviews.

Conclusions and Recommendations

From the cause-and-effect reasoning above concerning role-stress among Free-church pastors follows the conclusion that the reasons for role-stress was caused by internal and external demands in combination with unclear job and role descriptions. From this follows that both employing church and the employed pastor has work to do involving information, communication and organization. What seems to be the first step for a successful cooperation between church and pastor is for the church to go through the process of establishing a Declaration of Intent stating the reason for its existence, the objectives for its ministries and the direction in which it wants to evolve in the future. Having done this, the church can now put together a job description for the pastor stating which roles the pastor is expected to fill. But it is not the pastor alone that needs a job description; the other roles such as the Chairperson of the Board, the Elders or Deacons and other officers of the Church, hired or volunteering staff, need similarly clear descriptions delineating the extent of the area of responsibility but also where cooperation will be needed for the sum total of all incumbents to become one functioning unit pulling in the same direction in unison.

Since this research study was focused on the pastor's experiences of role stress, the effects of the malfunction on others in the role-set are important to examine in order to get more of an all-encompassing picture of the dynamics of the life of a local church and what role the pastor needs to fill.

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Covid-19 and Inequality: A Gender Perspective

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Abstract

My paper examines some aspects of the Covid19 pandemic in Italy from a gender perspective. I intend to highlight some important inequalities in the management and cohabitation during the pandemic that risk being otherwise hidden in the public discourse. I will focus in particular on two circumstances: public decisions about the pandemic and work-care balancing. As regards the first profile, I will focus on the composition of the committees appointed by the government for the management of the crisis and the effects that this composition had on the way to deal with the pandemic in our country. With regard to the second profile, working environment is certainly where inequalities have emerged most clearly, albeit in a different way. First of all, there were women who had to work during the emergency and had problems reconciling work and care role. Secondly, women who could / had to work from home had to deal with the lack of a distinction between workspace and care duties. On this point, the Italian State has taken very different measures from those of other countries, for example the decision not to reopen schools, which has penalised and will continue to penalise women's work. In this perspective, the work will investigate what other measures have been or will be adopted since the so-called third phase.

Keywords: covid, gender, Italy, public decisions, gender digital divide

Introduction

The outbreak of the coronavirus pandemic has made clear the profound inequalities from which our society has been affected. Just think of the so-called digital divide (Rodotà,1995, 2006 Pietrangelo, 2009, Van Duk, 2020), which emerged in all its amplitude when access to the network became the only means of connection with the outside world, or the inequalities in access to the possibility of treatment, or the difference between those who were able to continue their work remotely and those who, suddenly, were cut off from that world, with the inevitable dramatic economic fallout. These inequalities must certainly be accompanied by the inequalities arising from gender, which have become even more marked at this difficult time.

On the basis of these premises, the work will examine the Italian situation, analysing in particular a) the role that women have played in public decisions regarding the emergency and b) the relationship between women and work. The analysis will compare the data relating to the situation of women in the period before the covid with those relating to the period of the pandemic and the so-called phase three, where Italy has now entered since the beginning of June. In this perspective, the solutions adopted by the Italian legislator and their impact on women's lives will be evaluated.

Women in public decision making: the case of the Colao task force

As far as the first aspect is concerned, namely the presence of women in the places where decisions are taken, what is striking is the small number of women appointed to committees who have been called upon to manage the emergency and propose ideas for getting the country moving again. This is in line with what happens in many other countries (*Garikipati and Kambhampati*, 2020) where, as stated in a document published by the UN on 15 April 2020

"Women and girls - and women's networks and rights organizations - are not equally represented in local, national and global COVID-19 policy spaces and decision-making. The voices, expertise and experience of women are not being fully incorporated into global health security surveillance, detection, and prevention mechanisms. In terms of media, only one woman is quoted for every three men quoted in media coverage of the COVID-19 outbreak. In past health emergencies, gaps in participation of women in such spaces has led to corresponding gaps in responses to their specific experiences, situations, challenges and requirements. Examples from around the world suggests that this situation is no different. As noted, women represent more than 70% of the health workforce and are at the frontline of interaction with communities and caregiving, placing them in a prime position to identify outbreak trends and responses at the local level and effectively influence the design and implementation of prevention activities and community engagement".

Regarding Italy, the story of the so-called task force appointed by the Prime Minister Giuseppe Conte and chaired by Vittorio Colao is truly emblematic in this regard. The task force is a committee of experts on economic and social issues that has been assigned the task of developing and proposing measures necessary to deal with the emergency and for a gradual recovery in the various sectors of social, economic and productive activities starting from the so-called Phase 2.

In its initial composition the committee was composed of 16 members, only 4 of whom were women. In the face of this obvious lack of women in the group called upon to carry out the important task of 'rethinking the future of the country', and thus the lives of millions of women and men, the President of the Council was subjected to a crossfire of criticism.

The debate that has opened up in public opinion has had the effect of leading the President-in-Office of the Council to integrate the Commission with five other women and to motivate this choice precisely on the basis of the lack of consideration for women in his previous appointment.

This public assumption of responsibility had the "cascading" effect of imposing the integration of the equally important Scientific Technical Committee set up within the Civil Protection. Since the date of its creation, this Committee had been integrated several times "by experts in relation to specific needs, taking into account the crisis situation and in order to give continuity to emergency activities, also in view of the gradual recovery of social, economic and productive activities", but there was never felt the need to evaluate appointments also taking into account a gender perspective. What has just been mentioned, however, is hardly surprising when one considers the worrying lack of women in the places where public decisions are taken. This absence has been denounced in our country for years and has led to the adoption of various legislative measures and two important constitutional amendments which, however, have failed to really change things.

In this regard, it is worth remembering a few facts. In the last national elections, 231 out of 630 women were elected to the House and 112 out of 315 were elected to the Senate. They represent 31.7% of those elected to the House and 35.11% of those elected to the Senate. There is still an insufficient number of women, but this is already a major achievement if one only looks at the figures from previous legislatures. In the 17th legislature, for example, there were 197 women out of 630 deputies, while in the Senate there were 97 out of 315.

To these figures, broadening our perspective, we can add that in Italy, a woman has never been appointed Prime Minister. Only four women were elected Presidents of the House and Senate and it was only in 2019 that a woman was elected President of the Constitutional Court. These are disturbing numbers.

The exclusion of women from places of representation is a problem that clearly does not only affect women, but more generally represents a vulnus for democracy, for its effectiveness, because we are witnessing the exclusion of some citizens from places where decisions are taken. That is despite the fact that Article 51 of the Italian Constitution provides for equal access to elected office and public employment. In particular, the right to stand for election was introduced into the Constitution with a formula that expressly states that "all citizens, men and women, may be elected" to avoid that the constitutional provision could be interpreted as excluding women from the enjoyment of political rights, as had happened in the past. In Italy, in fact, the right of active and passive electorate was granted to women only in 1946. In particular, women were able to vote and be elected to the Constituent Assembly on June 2, 1946.

As has already been mentioned, however, the constitutional provision has not prevented a real under-representation of women in politics in Italy.

To deal with this exclusion, measures (positive actions) aimed at rebalancing the gender balance in political representation have been introduced since the 1990s. These actions did not take the form of quotas, but simply aimed to ensure that men and women had equal access to elected office. In addition, two important constitutional amendments were approved which required the adoption of such measures by both the state legislator and the regional legislator. In accordance with this constitutional provision, the recent electoral law No 165 of 2017 provides for various measures aimed at rebalancing the gender balance in political representation.

As the case of appointments to Coronavirus Task Forces shows, however, the issue of inequality re-emerges when it comes to acts of appointment, political acts in respect of which legal criteria cannot be invoked when the choice is made (*Equilibri di genere e procedure di nomina. Tero report intermedi,* 2020*)*

From this point of view, however, the Italian Constitutional Court has specified that, if it is true that there are spaces reserved for political choice, nevertheless, they find their boundaries in the legal principles set by the system, both at constitutional and legislative level; and when the legislator predetermines canons of legality, politics must adhere to them, in compliance with the fundamental principles of the rule of law". Because, inasmuch as the scope of the extension of discretionary power, even the very broad one that characterizes a government action, is circumscribed by constraints set by legal norms that mark its boundaries or direct its exercise, respect for such constraints constitutes a requirement of legitimacy and validity of the act, which can be syndicated in the appropriate forums".

The low number of women who make up the bodies of the State is a worrying phenomenon, as demonstrated by an incident that occurred in 2018. In that year, on the occasion of the renewal of the members of the Superior Council of the Magistracy, the self-governing body of the judiciary, and other organs of guarantee of the judiciary, Parliament elected 21 men out of 21 posts. To censor the exclusion of women, a group of constitutionalists sent a letter to the Presidents of the two Houses denouncing the lack of transparency in the proceedings and in particular the absence of a procedure for submitting nominations before voting. This procedure would have made the choices of the parties and the violation of Article 51 of the Constitution visible to the public.

Women and smart working

As far as the second profile is concerned, the working environment is certainly the one in which inequalities have emerged most clearly, confirming what statistics and doctrine have long stressed. That is to say, the world of work remains a place where inequality between women and men in terms of salary received, equal work done and the possibility of reaching top positions is still evident.

The pandemic also confirmed that talking about gender inequality can be misleading. Women, despite having many common problems, are also profoundly different from each other and cannot be taken into account as a unitary category (Butler,1999). In this sense, the pandemic has also affected in a very different way women who have had to continue working outside the home (cashiers, nurses, doctors, sweepers...), women who do not work, women who could (or should) continue working remotely and domestic workers (Staiano, 2020).

As far as the former are concerned, the problem was to reconcile work outside the home with the role of caregiver, the difficulty of being able to use external people for help and the concern for the health and well-being of their loved ones. In Italy, domestic work was banned from 13 March to 4 May. In this case, the role of care was carried out by husbands or companions, where they were present, also because the Government banned visits to relatives and therefore it was not possible to have recourse to the help of grandparents. In Italy, traditionally, they play an important role in supporting families with young children. A 2019 ISTAT survey reveals that in a family where both parents are workers, 60.4% entrust children under two years of age to their grandparents. In this pandemic, the important role of grandparents has disappeared.

Non-working women, like everyone else, have seen an increase in domestic work, from caring for the home to confined children at home. While women who were able to take advantage of the so-called smart working have experienced the difficulty of reconciling work with the increased role of care, in the impossibility of being able to separate private and public space.

Finally, as far as domestic workers are concerned, the impossibility of being able to carry out their work has dramatically put their very survival at risk. In this regard, it is important to remember that these people very often work illegally and that, in any case, in the economic measures adopted by the Italian Government to deal with the emergency these women workers have been guilty of being forgotten. Their condition was taken into consideration by the Government only after the other working categories.

In this work, the situation of women who have worked in smart-working will be examined in particular.

In this regard, the advertising of the immune app, chosen by the Italian Government to carry out the contact tracing, has aroused a huge controversy because of the gender stereotype it conveyed. The advertisement showed an apartment divided in two. In one room there was a woman with a child in her arms and in the other a man working on a computer. This advertisement, if on the one hand it photographed a dramatically true image of the family life of many women in Italy and around the world (gender digital divided), on the other hand it did not represent the reality as true as the women who have to reconcile work with their role of care.

In this sense, the app image should have shown a woman working at the computer with a baby in her arms! For many women, in fact, the problem in this period has been that of reconciling work and care tasks that are still conceived as typically feminine.

As was also underlined by the already mentioned document published by the UN on 15 April 2020:

[...] closure of schools and day-care centres has a differential impact on women parents or guardians, who will often be expected to take on additional caregiving responsibilities due to discriminatory gender norms, further restricting their work and economic opportunities. In previous health emergencies, such as the Zika outbreak, the amount of unpaid work carried by women increased exponentially.

In order to face this problem, the Italian Government has foreseen two different instruments: the extension of the extraordinary parental leave and the so-called baby sitter bonus. The first instrument consists in the possibility of enjoying a period of 30 days of leave in addition to ordinary leave for a period between March 5 and July 30, receiving a salary equal to 50% of salary in the case of children up to 12 years of age. In the case of children between 12 and 16 years of age, the leave is granted to the worker but is not paid.

The second measure provides, instead, the possibility of receiving a bonus to pay for babysitting services up to a maximum of 600 euros, 1000 for nurses, doctors and other workers in the security sector. The sum has been doubled by the subsequent relaunch decree and has been increased up to 2000 euros for doctors, nurses and workers in the security, defence and public aid sectors employed to deal with the Covid-19 emergency.

Evidently, the measures are very different. The first, although it is aimed at mothers and fathers alike, is intended to be used in particular by women, who usually receive a lower salary. In this way, in fact, the reduction to 30% of the salary will have a smaller impact on the overall family budget.

The second, on the contrary, seems to be really neutral by not penalising the work of mothers differently from that of fathers.

In the summer period, the bonus can be used to cover the costs of the summer centres and can be allocated to grandparents, not living together, who take care of keeping grandchildren instead of babysitters (see INPS no. 73 of 2020).

The latter is really a novelty to be welcomed, because for the first time it is an express recognition of the care work done by grandparents, which in Italy is a very important aid for families.

The pandemic has certainly contributed to this activity of support for families carried out by grandparents, which has prevented contact between grandparents and

grandchildren for many months and, as already mentioned, has represented a big problem for many families.

Against the background of these measures, there is the great question of the reopening of schools which, it is good to clarify right away, should not be reopened because they are the place where parents leave their children while they are at work, but they are the place where children grow up and develop their skills.

For this reason, correctly, the debate on the reopening of schools should be kept separate from that of its possible impact on the work of women/mothers. The big issue of reopening schools is not, and should not be, confused with a gender issue. The Government must commit to the safe reopening of schools for future generations and not to allow parents to work.

The closure of schools was a very fair measure at a time when the epidemic was at its peak, the news about the virus was still confusing and the contagion in Italy was very widespread, but at the current stage the political decision-maker should develop instruments that will allow a safe reopening in September. In Italy, on the other hand, the work to get schools back on track is proceeding very slowly and there is still no clear plan for a return to school. Also in this area, however, the emergency has made clear the deep inequalities among students and, as a result of the now well-known digital divide, has in fact produced the emergence of students belonging to the weaker sections of the population (Calvano, 2020, Zuddas, 2020)). As pointed out in the Istat report of 2020, Throughout the pandemic of 2020, in Italy it has been registered that among school children aged from 6 to 17 years old, many do not have access to an adequate IT equipment. The figures are worrying: 12.3% are without PC/tablet at home, whereas 57.0% share a pc/table withe a member of their family. Only 6.1% have a personal computer. Moreover, in 2019, among 14-17 year old teenagers who have used the internet in the last 3 months, two out of 3 have low or basic digital skills while less than three out of 10 (equal to about 700 thousand kids) are at high levels. To these data we must add that more than a quarter of people live in conditions of overcrowding, the share rises to 41.9% among minors. The emergency linked to the spread of Covid-19 has highlighted the need to have sufficient space at home for those who live there and adequate computer equipment to allow students to follow lessons at a distance, those who work can continue to do so from home and those who want to relate with others, watch movies, find opportunities for leisure time.

Returning to women's smart working, the emergency seems to have made it clear how strong the inequalities are still strong and how far equality within the same family is still far away. Symptomatic, from this point of view, seems to be the figure relating to the significant reduction in the scientific production of female researchers in the covid period, which contrasts with the considerable increase in the production of male colleagues in the same period. In the light of these data, it seems that at the moment when the private sector became public, inequalities have once again become evident

even in strata of the population that seem to be far removed from gender stereotypes (*Drew, Canavan,* 2021)

With regard to the research activity, it is interesting to note that the decree n. 18 of 17 March 2020 the cd. Cura Italia has expressly taken into consideration this working sector and the problems related to the closure of libraries and universities. In particular, the decree provided for the extension of the deadline for obtaining the national scientific qualification, which in Italy is necessary to hold the position of university professor, but did not take into account the problems related to the conciliation between study and research and care activities, unlike the Gelmini Law of 2010, which provided for a different calculation criterion for the number of publications of female researchers, who had enjoyed periods of maternity leave, and their male colleagues.

Conclusion

The analysis above makes it clear that the Coronavirus emergency has highlighted the profound inequalities between women and men who are still present in our society in terms of access to elected and non-elected public offices, access to the world of work, type of work done, salary and above all the role played within the family.

The emergence of private space has thus made the reasons for the inequalities in public space more strident and perhaps intelligible. In Italy, in particular, the pandemic has brought out the difficulties of a society that is not able to think back and that, despite all the battles, continues to perceive women, as explicitly written in Article 37 of the Italian Constitution in "its essential family function" that dangerously refers to an image of women linked to the role of care of the whole family (husband, children, parents ...).

Hence the difficulties of thinking of women in top positions within institutions and hence in an eternal vicious circle derives the inability of the political class (mostly composed of men) to imagine a society that is able to give more space to all, men and women, and that sees in diversity and education, especially of the youngest, the road to a future of change.

The Italian case shows, however, that adequate pressure from the media and public opinion can make a difference. While waiting for transparent nomination and selection procedures for candidatures, the story of the so-called task force Colao and the change in its composition shows that change also comes through the circulation of information in the media. Certainly it was a truly sensational case of exclusion at such a difficult time for the country. Public opinion is not always so vigilant, while the cases are really numerous. In this sense, we must welcome the recent election by Parliament of the members of the Guarantor of Privacy and that of the members of the Agcom which saw the election of 1 woman out of 4 members of the college to the

Guarantor of Privacy and two women out of 4 members of the college to the Guarantor of Communications.

As far as the world of work is concerned, there still seems to be a long way to go, also because of some structural inequalities in our society we are still struggling to realize and, for this reason, we do not find the cultural tools, even before the legal ones, to fight them. In this case too, however, we should welcome a recent law passed by the Lazio region on 17 July 2020 which, for the first time, implemented a legislative decree in Italy aimed at transforming the school from 0 to 6 years. The law has, among other things, the important objective of reducing fees and, finally, making the service free. In this perspective, priority will be given to families in socio-economic distress, those with disabled children and foster children who rely on private individuals for lack of places available in the public. These services will be managed by the municipalities, which will also take care of fares and management costs for families. This is an important first step in the direction of a state that takes charge of the lives of parents and their children. The lack of services for families is one of the factors that makes Italy one of the lowest birth rates in Europe in European statistics.

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The Covid-19 Between State of Emergency and Exception in Italy and Its Consequences on Human Rights

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Abstract

In mid-December 2019, several atypical cases of pneumonia were detected in hospitals in Wuhan City – Hubei Province – in Inner China. It turns out that the first patients had already fallen ill in early December or even mid-November. However, only on the last day of the year 2019, Chinese doctors were able to officially identify a new virus in a 41-year-old patient admitted 5 days earlier. The virus belongs to the class of "coronavirus", the same to which the SARS (Severe Acute Respiratory Syndrome) and MERS (Middle East Respiratory Syndrome) viruses belong. It is initially baptized 2019-nCov, or "new 2019 coronavirus". In February, the official name assigned to the virus is Sars-COV-2 and the associated disease is named COVID-19. The outbreak took on considerable proportions in China and then spread to the rest of the world, leading the World Health Organization to declare the infection a "pandemic" on 11 March 2020. The containment strategies applied in the most affected countries have proved to be very different in effectiveness, to the point that the lethality of the virus appears very different from country to country. This difference in impact has led to different legal, economic and social consequences.

Keywords: Covid-19, State of Emergency, Exception in Italy, Consequences, Human Rights

Introduction

On 21 February, a secondary outbreak was also detected in Italy, i.e. the transmission did not only affect people from areas at risk. The first Italian COVID-19 patient was detected in Codogno (Lodi). After an attempt to isolate a "red zone", Italy has been facing a progressive national lockdown since March 7. With a series of measures in succession - the subject of this essay - the government has stopped increasingly large

portions of the productive fabric, until it identified a small number of "essential activities" that could continue the activity, including the agricultural supply chain.

The Italian government has also followed the WHO guidelines for the surveillance of the epidemic. The contagion in the Lombardy region immediately appeared very widespread and the tests carried out were not sufficient to accurately monitor the phenomenon. At the end of March 2020, the epidemic in Italy caused about six thousand infections per day and about one thousand victims. Overall, there were over ten thousand victims and 92 thousand infected people identified through 429 thousand tests. As Walter Scheidel recalls in his extensive review on inequality (Scheidel, 2019), epidemics are among the most transformative events in human history. The crisis triggered by the Sars-COVID-2 epidemic and the choices made to combat it, has produced strong pressure on the protection, international and national, of human rights. The High Commissioner for Human Rights, Michelle Bachelet, said, "Given the exceptional nature of the crisis, it is clear that states need additional powers to address it. However, if the Rule of Law is not respected, the health emergency risks becoming a human rights catastrophe, the adverse effects of which will far outweigh the pandemic itself (Editorial staff MeteoWeb, 2020). The corona virus pandemic, contrary to popular belief, also kills healthy adults, as well as older people with previous problems. WHO data say that the global mortality rate of the virus has doubled in the last two months, from 2.1% on 20 January to 4.4% on 23 March, well above 2% of the well-known "Spanish" pandemic.

Sars-COVID-2, together with the dramas it has caused, is also an unprecedented test for Europe, just a few months after Brexit. After the initial torpor, the lives of European citizens have changed dramatically under the pressure of measures like never before, in times of peace. More than 250 million people have experienced a situation of total or partial lockdown, with measures affecting the fundamental rights of human beings, which are at the basis of Western democracies, and represent the expression of an awareness that emerged following the dramatic experiences of the European dictatorships of the early 20th century and the Second World War.

From this point of view, the debate on how to deal with Sars-COVID-2 developed, in its first phase, along two different axes: the first concerned the treatment of the patients, the second the containment of the epidemic. The United Kingdom and other countries proposed the first, which British Prime Minister Johnson exemplified in his famous statement on herd immunity. The second, however, is the one adopted by South Korea and Taiwan. It should be pointed out that the first system led to dramatic consequences in terms of the number of deaths, particularly in the weakest section of the population, in view of substantial respect for rights and democratic life of the country. The second system, which tended to protect the population as a whole, had inevitable consequences in terms of respect for human rights.

On a closer analysis, the situation appears to be much more complex than previously considered, to the point that, by taking those two alternatives to the extreme, we cannot help but notice some disturbing points of convergence. The strategy developed by Korea and Taiwan - i.e. moderate containment – so different from the Chinese model and its European variants, has led to a much smaller restriction of the rights of the citizens, also due to the efficiency with which the strategy has been conducted. On the other hand, the radical solutions to the epidemic have called into question the system of rights and the democratic order itself. There are several dramatic examples in support of this thesis: for example, Hungary officially declared a state of emergency to allow a centralised management of the health emergency, but the first application of the extraordinary powers given to Prime Minister Orban (Benvenuti, 2020; De Sena, 2020) was the repeal of the law allowing for the registration of sex change[1]. On the other hand, equally worrying are the news coming from Brazil, where President Bolsonaro, who is probably infected with the virus, passes through the crowd calling for a coup d'état; not to mention groups of armed citizens who gather in various US cities, praising President Trump against the "strong powers" who have practiced the lockdown.

In this perspective, the decisional practice established in Italy during the months of the emergency deserves careful analysis in order to understand both the genesis and future prospects and the possible repercussions on the system of fundamental rights and guarantees.

Sars-Covid2 and the Italian Constitution

Unlike most of the European continent, the Italian Constitution does not provide for a state of emergency. It merely lays down provisions, in Article 78, for the declaration of a state of war. The Constituent chose not to take into consideration the proclamation of a state of emergency in order not to create dangerous precedents, such as to reopen the way to authoritarian drifts. Only decades later, the Italian legislator decided to include the state of emergency in art. 24 of the Civil Protection Code[2], and this is an evolution to be analyzed with great attention, also for its repercussions in terms of social protection.

According to par. 1 of this instrument, "on the occurrence of the events which, following an expeditious assessment carried out by the Civil Protection Department on the basis of available data and information, and in connection with the Regions and Autonomous Provinces concerned, meet the requirements of Article 7, paragraph 1,

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[1] This choice reveals the mythical/sacral origin of the operation: in emergencies, the leader takes up again the primordial role of medium between the human and the divine; his task is then to appease the divine wrath, through the restoration of the "boni mores". Unfortunately, there is a reappearance of an ancient and terrible logic, as it is taking place in Hungary.
[2] Legislative Decree no. 1, 02/01/2018, in G.U. no. 17, 02/01/2018.

letter c)[1], i.e. the Council of Ministers - on the proposal of the President of the Council of Ministers, formulated also at the request of the President of the Region or Autonomous Province concerned and, in any case, having acquired the agreement - deliberates the state of emergency of national importance, fixing its duration and determining its territorial extension with reference to the nature and quality of the events and authorises the issuing of the civil protection orders referred to in Article 25[2]. ” The fact that the compression of rights is possible by means of ordinances "in compliance with the general principles of EU law and regulations" indicates that the measure, in the intentions of the legislator, is not intended to exceed the limitations laid down in the Constitution on the application of individual rights (Civinini and Scarselli, 2020)[3].

With regard to the Sars-Covid-2 epidemic, the Italian Government declared the State of Emergency on 31 January 2020 in terms that did not allow predicting what would have happened later. The preamble of the Declaration makes general reference to a serious international crisis, which manifested itself with the proclamation of a state of global emergency by the WHO on 30 January. The Head of Civil Protection would have carried out the necessary implementation of the measures, in accordance with Article 25 of Legislative Decree 1 of 2018.

After the Declaration of 31 January, Regional Governors and Mayors issued a series of ordinances - in addition to the orders of the Head of Civil Protection -, which led to serious legal and social confusion. The ordinance is the instrument of the President of the Region (and in some cases the Mayor) as well as the head of Civil Protection but, in a state of emergency, the latter is supposed to prevail.

The Government intervened with Decree-Law No 6 of 23 February on 'Urgent measures on containment and management of the epidemiological emergency by COVID-19', converted, with amendments, into Law No 13 of 5 March. The decree-law

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[1] Article 7, paragraph 1, letter c) identifies "emergencies of national importance connected with natural or man-made calamitous events which, due to their intensity or extent, must, with immediate intervention, be faced with extraordinary means and powers to be used during limited and predefined periods of time pursuant to Article 24".

[2] According to the Article 25 (par. 1), the coordination of the implementation of the interventions during the state of emergency takes place through the ordinances of the Civil Protection, "in derogation of any existing provision, within the limits and in the manner indicated in the deliberation of the state of emergency and in compliance with the general principles of the legal system and the rules of the European Union". The ordinances shall be issued after agreement with the Regions and Autonomous Provinces territorially concerned and, if they derogate from the laws in force, they shall contain an indication of the main rules to which they intend to derogate, with specific reasons.

[3] After a careful reading of Articles 24-25 of the Civil Protection Code, the opinion expressed by the President of the Court of Pisa and Prof. Scarselli seems reasonable. In fact, they claim, "These measures are clearly designed to deal, for example, with an earthquake or flood, but not with a viral pandemic such as the one we are experiencing". Civinini, V. and Scarselli, G. (2020). Emergenza sanitaria. Dubbi di costituzionalità di un giudice e di un avvocato, *Questione giustizia*, Research news.

provided that, considering the worsening of the situation, the government should intervene with containment measures implementing the declaration of the state of emergency taken with DPCM, after consultation with the relevant ministers and regional presidents. The decree-law was followed by a series of Prime Ministerial decrees implementing it on 23 February, 25 February, 1 March, 4 March (which imposed suspension for certain kinds of activities at a national level, through absolute bans and criminal sanctions) and 8 March (which tightened the measures both in the red zone and at national level).

The restrictive aspect of the measures contained in the Prime Ministerial Decrees took a quantum leap with the Prime Ministerial Decree of 9 March, which was further amended by the subsequent Prime Ministerial Decrees of 11 March and 22 March. It should also be noted that Decree-Law No 19 of 25 March 2020 extended until 13 April the measures initially taken until 3 April. The Decree-Law was also used in some sectors for the regular conclusion of the school year, for economic measures and to reorganise the whole Country for the restart.

To date, the measures relating to the restriction/suspension of rights have been taken through DPCM - and Ministerial Decrees -, issued on the basis of an ordinary law - Law no. 13 of March 5 converting Decree-Law no. 6 of February 23 (and subsequently Decree-Law no. 19 of March 25) -, which applied the declaration of a state of emergency more than a month earlier.

The question that arises concerns the appropriateness of the procedure followed in Italy, considering the enormous impact that the measures have had on fundamental human rights. This is without prejudice to the assessment of the severity of the epidemic itself, and does not consider how the virus could have manifested itself with such destructive effects in Italy, as well as in France, Spain, the United Kingdom and Belgium (as well as in the USA and Latin America), while little has occurred in Taiwan, South Korea and a number of other European countries[1]. In order to answer this question, the existing instruments of international protection of human rights must be analysed as a framework for the qualification of the government choices under examination.

International protection of human rights and their derogation

Both the ECHR (European Court of Human Rights) and the PDCP (International Covenant on Civil and Political Rights) contain a provision derogating from the protection of human rights, respectively in Article 15 of the first and Article 4 of the second, and this under the conditions set out in paragraphs 3 of both instruments. The provision in paragraph 1 of both instruments indicates the conditions under which a State may suspend the application of the rights provided for in the instrument

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[1] Germany but also other Northern European countries and beyond (see Portugal).

itself[1]. The central aspect of the strict formulation of the possibility of emergency derogation[2] in international human rights law should not be sought in the provision of such a possibility. It is a measure present "also in other conventional texts, to signify the irrepressible impulse of the State to act free from constraints when, in situations of force majeure and/or extreme danger, its security or even its existence is at stake". The central aspect of this formulation is that the States allow the possibility of unilateral recourse to the derogation to be limited[3].

In suspending the application of the Treaty to which it refers, the derogation clause should not be confused with restrictive clauses which serve to limit the specific scope of certain provisions. In particular, Articles 5 and 8 to 11 ECHR - which deal with the right to personal freedom, respect for family life, freedom of thought, conscience and religion, freedom of expression, freedom of assembly and association - are constructed on the basis of a recurrent scheme, according to which the right is set out in paragraph 1, while paragraph 2 sets out the restrictive measures in the application of the law to which the State may have recourse. Thus Article 5(2) (e) states, among the reasons justifying the regular detention of a person, that of 'preventing the spread of a contagious disease'. Given that the only restrictions on the normal exercise of the right of assembly and association must be laid down by law, Article 11 indicates such measures as necessary in a democratic society 'for national security, public order, the defence of law and order and the prevention of disorder and other offences, the protection of health and morals, and the protection of the rights and freedoms of others'. Article 9(2) provides for a similar limit for the freedom to manifest one's religious beliefs. Article 2 of Protocol 4 to the ECHR is still relevant. It relates to freedom of movement, and indicates that the regular exercise of that freedom may be restricted only for compelling reasons, provided for by law, such as restrictions that constitute "measures that are necessary for national security ... for the protection of health, in a democratic society"[4]. At the end of Title I, Rights and Freedoms, Article 18

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[1] According to Article 15 (1) ECHR, the State, "in the event of war or other public danger threatening the life of the nation, may take measures derogating from the obligations laid down in this Convention to the strictest extent that the situation requires", "as far as there is no contradiction with other obligations under international law". In stricter terms, Article 4 (1) PDCP seeks to deal with an exceptional public danger threatening the very existence of the nation, and it sets as a condition that it must be proclaimed by means of an official act.

[2] Article 15 (3) ECHR requires the State to inform the Secretary General CoE when the state of emergency begins and when it comes to an end.

[3] Zagato, L. Ibid. The Commission, and then the EDU Court, have established that the situation referred to in paragraph 1 is in the meantime a situation of crisis or exceptional danger, since it poses a threat "pour la vie organisée de la communauté composant l'Etat en question": EDU Commission, Lawless v. Eire, Decision of 30 August 1958, in YECHR, II, 1958-59; EDU Court Lawless v. Eire, 1 July 1961, Rec. 332/57.

[4] Protocol No 4 to the Convention for the Protection of Human Rights and Fundamental Freedoms recognize some rights and freedoms not included in the Convention and its Additional Protocol,

ECHR provides that restrictions on freedoms may only be imposed 'for the purpose for which they were intended'. Articles 18 par. 3 (freedom of religion) and 21-22 par. 2 (freedom of assembly and association) of the PDCP express the same concept in rather close terms, while Articles 12-13 confirm freedom of movement for anyone who is legally in a State other than his own, as well as to leave the country where he is, including his own. All these rights are subject only to the restrictions provided by law, necessary to protect national security, public order, public health and morality, or the rights and freedoms of others, compatible with the other rights recognized by the Pact itself.

Ultimately, as long as a State puts in place measures restricting individual rights that do not go beyond what is provided by the limiting clauses of the ECHR or PDCP, whether or not it declares a state of emergency, it does not have to make any notification. On the other hand, when the measures taken go beyond, or concern rights in relation to which the Treaty does not provide for restrictive measures, only the notification (to the CoE Secretariat or to the UN Secretariat) of the proclamation of the state of emergency will protect the State from the consequences of its actions.

In the present crisis, ten European countries have used Article 15 ECHR to justify the measures taken at national level[1]. The form of these notifications[2] suggests that these states, when taking emergency measures, made the notification in the uncertainty of the possible consequences. They followed the footspeps of Georgia, which notified the state of emergency declared at the time of the avian epidemic in 2006[3].

In fact, as there was no reaction in the ECHR to the declaration of a state of emergency during the avian influenza epidemic - certainly less dangerous than Sars-COVID-2 - it was to be expected that the same would happen in the case of the current epidemic. All the more surprising then is that Italy has not done so. It is true that the Italian State, like every other State, can deal with situations of serious danger as it sees fit, but it is also clear that only recourse to the notification procedure provided for in Article 15(3) ECHR would have demonstrated the concern on the Italian side to ensure that, even in dealing with such a serious crisis, the limitations of fundamental rights remained within the limits of what was strictly necessary.

Strasbourg, 16 September 1963, entered into force internationally on 2 May 1968, in Italy on 27 May 1982.

[1] Starting with the Note Verbale notified by Latvia to the Secretary General CoE on 16 March 2020. These are: Albania, Armenia, Azerbajan, Estonia, Georgia, Latvia, North Macedonia, Moldova, Romania, Serbia.

[2] Summary E., "Law enforcement measures ...", cit., such as the use of the formula that the measures adopted "may invoke a derogation from certain obligations" indicates the absence of absolute certainty on the part of the notifying States as to the scope of the measures taken, or any amendments that may be necessary in the course of the procedure.

[3] Note verbale notified to the Secretary-General CoE on 13 March 2006.

Other countries belonging to the Convention also proclaimed a state of emergency without notification, because some States did not initially take any measures (UK, Netherlands), but were then forced to follow the events (UK in particular, while the Netherlands remained within the limits of restrictive measures). Other States adopted measures prepared in good time, so that they were able to tackle the crisis by means of measures that were restrictive, but not suspensive of rights (Germany, Portugal). From this point of view, it is even more difficult to justify the French[1], Spanish[2] and, above all, Italian lack of notification of the state of emergency.

The Italian case in phase 1

In Italy, passive behaviour in the first weeks after the declaration of the emergency may explain the initial lack of notification. It remains that subsequent measures, in particular since the Prime Ministerial Decree of 9 March, are unlikely to fall within the scope of the ordinary restriction of individual and collective freedoms. In other words, they do not simply restrict the rights of movement, assembly, association, work and economic initiative. These measures also seriously interfere with the exercise of other rights: worship, education[3], family life and, above all, the right to freedom, both individual and collective, to privacy and scientific freedom. The ratio behind these measures lies in the protection of the right to health: art. 32 of the Constitution states thathealth is a fundamental right of the individual as well as the community, stressing that no one can be subjected to health treatment except by legal obligation, with the only limit of respect for human dignity.

The point is that the confinement measures taken from 8-9 March in Italy have in fact paralyzed, to the point of suspending it, that right of freedom, placed not by chance (Article 13) at the beginning of Title I (civil relations) of Part One of the Constitution, "Rights and duties of citizens". This establishes that personal freedom is inviolable and cannot be restricted except by reasoned act of the judicial authority and only in the cases and ways provided for by law. The public security authority may take any provisional measures only in cases strictly provided for by law, which must in any case be examined by the judicial authority within 48 hours, forfeited in the event of failure to validate them. Some constitutionalists have explained that Art. 13 cannot yield to Art. 32 (Pace, 1974)[4]. It is astonishing, then, that in a situation constitutionally

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[1] Proclaimed by Prime Minister Edouard Philippe on 18 March 2020.

[2] Proclaimed by Prime Minister Sanchez on 14 March 2020.

[3] Provided for in Article 2 of the Additional Protocol to the Convention for the Protection of Human Rights and Fundamental Freedoms, Paris, 20 March 1952, entered into force on 18 May 1954, in Italy on 26 October 1955.

[4] Pace, A. (1974) Libertà personale (dir. Cost.), in Enc. Dir,: "It should be immediately stated that it does not seem that art. 13 can give way to art. 32; therefore all coercive restrictions for health reasons must necessarily follow the jurisdictional route provided for by that article" (p. 298), and in even more direct terms (p. 296), "on the other hand, the public authority could never invoke art. 32 of the

so much at risk, the opportunity to link the Italian emergency practice with the international instruments referred to, has not been taken into account.

International human rights law does not include this strange game between state of emergency and state of exception. Within the context of the present crisis, Hungary is the only European country to have actually used the declaration of the state of emergency for liberticidal purposes, and it has beware of notifying it, unlike the ten states that proclaimed the state of emergency in relation to the measures taken against the epidemic. Furthermore, in the context of the international system, in which Italy is also included, there must always be an emergency fact at the origin of the suspension of rights (EDU Commission, 1969).

In conclusion, the Italian legislator has never foreseen an emergency such as the one that has arisen, thus skewing a rule, Article 24 of the Civil Protection Code, which has little to do with this situation. It is no coincidence that from the very beginning the Italian media have used the metaphor of war and not that of natural disasters to explain the suspension of fundamental rights. As for the fact that the measures taken in application of the state of emergency went beyond the limits of the simple restriction of rights[1], this is evident at least in relation to Articles 13 and 17. Finally, one may wonder to what extent the provision suspending all non-urgent judicial activities, including the substantial closure of judicial offices, is compatible with Article 24 of the Constitution.

The Italian case in phase 2

With the transition into Phase 2, concerns about constitutionally contrived human rights procedures increase. First, the questionable absolute prevalence given to the right to health over any other right tends to turn into absolute prevalence of the precautionary principle, increasing doubts about its constitutionality. Perplexities have increased since the television announcement by the Italian Prime Minister Giuseppe Conte on 25 April, which, based on this principle, imposed uniformity of treatment for situations in different realities, each relating to fundamental rights.

It should be noted that, on the one hand, the ongoing projects for phase 2 seriously affect the right to privacy. Specifically, the introduction of tracking apps via DPCM without parliamentary debate raises serious concerns, especially in relation to the perverse relationship between emergency legislation and technological innovation. In this respect, the google/apple agreement, due to its global scope, is more than just

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Constitution to derogate, for health reasons, from the scope and guarantees of art. 13": contribution cited, with others, in Civinini M.G., Scarselli G., op.cit.

[1] See the open letter of 30 jurists (lawyers and professors, but also the President of the Juvenile Court) from Turin to Premier Conte on 29 April 2020, with the indicative title "Restore constitutional guarantees", in https://www.open.online/2020/04/29/ripristinare-garanzie-costituzionali-lettera-aperta-premier-conte-trenta-giuristi-torinesi/.

one example among others on which a thorough critical analysis needs to be undertaken.

On the other hand, the role of the media in the "war against the coronavirus" campaign - responsible for an uncertain congruity with that art. 33 of the Constitution that wants art and science free, and free their teaching - has not been sufficiently analysed. It has consolidated, in fact, the unique thought in a field where opinions among specialists differ. The predominant thesis was total and prolonged imprisonment, waiting for the vaccine as the only solution, propagation of a state of anxiety and fear to be managed by vague media reassurance, interruption of any opinion that diverged from the standard narrative. This dangerous trend has led the Guarantor for Telecommunications to invite the social media to obscure sites that carry "inaccurate news or news not coming from authoritative scientific sources". If it is true that fake news is circulating on the web, it is equally true that, the way the measure is presented, it seems dangerously aimed at silencing the voices of scientific dissent.

On the opposite side, the insistent demand to put an end to measures to return to a normal situation as quickly as possible represents a shortsighted vision, unable to grasp the changed threshold of the problems at all levels of civilised living, including respect for human rights.

In conclusion: fundamental freedoms have been violated and new horizons have emerged

The most important aspect of the impact of radical containment of the epidemic on human rights is that it has affected the freedom of our living as a whole, not only individual aspects. It has affected all rights, not some specific ones, but has also created new horizons. Actually, the collective character of some human rights emerges, in the present situation, with a force that was not conceivable before. One of these rights, in particular, which has long remained a prisoner of an uncertain status, draws unthinkable strength from what we might call a heterogenesis of purpose. In fact, since the epidemic caused the worst damage in the most polluted areas (especially in those zones with a high concentration of fine dust), and since it sprang from the perverse dynamics that compromise both natural environments and its species, now the public authorities have - at least in theory - to take environmental factors into account for their purposes of recovery. In the meantime, a series of measures to protect the environment had already been planned - at both European and national level - in terms of the ecological conversion of the economy and the construction of circular economy dynamics, but these measures have now come to a standstill. However, in Italy as elsewhere, the executive has to maintain certain fixed points in order to give faith to its own narration of the emergency. In fact, the incentive measures for the purchase of bicycles and scooters are a truly significant turning point for Italy, and Paris itself shows an exponential growth of pedestrian

areas and cycle paths, in phase 2. Indeed, the environmental component of the right to health and the environmental dimension of the right to life are the areas coming out of the crisis that are most requalified.

The other right that emerges is the right to cultural heritage and identity, which is both an individual[1] and a collective right. That is to say, the right of the community to keep its identity profiles alive (Zagato, 2012), and the right to safeguard the cultural identity of the community, as a heritage of humanity. The collective dimension of cultural rights and the right to cultural identity does not conflict with the individual dimension of the rights themselves. "The collective dimension develops through and thanks to the individual one; besides, recent international legal instruments" (Zagato, 2017) include in particular the Convention on the Protection of Intangible Heritage at a universal level[2] and the Faro Convention[3] at a regional level. The collective dimension of safeguard of cultural heritage closely relates to the practice of sharing and transmitting of knowledge (Pinton, S. and Zagato, L. n.d.), but the accelerated digitisation of recent months poses a serious threat in the field of education, such as the impulse to cultural standardisation. It is therefore essential to recover a dialogical, as well as a physical profile of the social relationship in the dimension of cultural transmission. However, after the experiences of the last few months, communities and movements within civil society know that they must deal with the construction of digital archives in relation to their respective identity profiles, and with the setting up and the application of digital museums. In short, we must not disperse the forced legacy of the lockdown. Today we must make a creative effort, also in relation to language, since "we urgently need new metaphors and new words to draw the days we are living; the old ones risk turning not only the present into a nightmare, but also and above all, the future that awaits us" (Cassandro D., 2020).

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[1] It refers to the right of individuals belonging to ethnic, religious or linguistic minorities to have a cultural life of their own, in common with other members of their group, to profess and practice their religion or to use their language.

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Families Face Pandemic – A Review of Psychological Suggestions and Empirical Findings Regarding the Covid-19 Pandemic

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Abstract

Aims. Even though child psychology researches related to a pandemic are extensive, the knowledge of practitioners about interventions and practices is still very limited. The complete novelty of such an epidemic situation in Europe, the diversity of terminology and methods are factors that make results hard to interpret. Therefore, the current study aims to give an overview of the psychological literature of the family aspects of the Covid-19 pandemic. **Methods**. A search was executed in four databases (Science Direct, Medline, Scopus, Google Scholar) using the following keywords: pandemic, Covid 19, family, children, adolescents, anxiety, depression. Our review focuses only on English language literature. **Results**. The majority of the articles focus on non-pathological phenomena and draws attention to the behavior of healthy populations (increase in internet use, the decline of concentration). Methods were dominated by online surveys. These surveys were mainly constructed ad-hoc and they preferred to address parents. Direct child investigations are underrepresented, but several suggestions were formulated for their optimal functioning. **Conclusion:**. Researches focusing on psychopathology emphasize the growth in the prevalence of disorders. However, other researches are needed to explore the psychodynamics of the pandemic on the family level. Our study aimed to contribute to the field by summarizing the main findings, suggestions, and interventions hoping that it might be a useful tool for practitioners and reduce the territory of the unknown.

Keywords: Pandemic, COVID 19, anxiety, depression, psychology, families, children

Introduction

Experts formulated suggestions at the very beginning of the coronavirus pandemic. These recommendations focused on efficient coping with the psychological

challenges of the global epidemic. Notwithstanding the absence of such an epidemic in Europe these suggestions were created on a practical basis using the lessons of former Asian (SARS-1) or African (Ebola) epidemics. However, regional differences cannot be neglected that might be shaped by both former experiences (e.g. Singapore; Ho et al 2020) and cultural patterns in obeying rules.

The current coronavirus pandemic is not only a health issue. There are also significant effects on social and economic processes that heavily influence the daily life of even the smallest units of society, the families, and especially children. (Prime et al 2020) Cognitive maturity, personal characteristics, coping mechanisms, and resilience have a great impact on the child's psychological responses, but the interactions within the family should be also taken into consideration. (Parsons 2020)

The long-term effects of the pandemic are unknown and there is only a small amount of research even on the normal population (Lee 2020) this review aims to 1) collect the suggestions made by experts for effective coping with the current challenges, and to 2) summarize the main findings on families.

Recommendations:

Possible factors that carry risks for adolescents were formulated at the very early phase of the pandemic. At that time little was known about the pandemic but previous experiences of natural catastrophes (see: e.g. Pisano et al 2020) or local epidemics (e.g. Remmeswaal – Murris, 2011) could be used.

The effects of the suddenly-imposed lockdown and especially the closure of schools reshape everyday life for teenagers. Missing daily routine and live peer-relations, the unpredictability due to the abrupt of (university entrance) exams, or the extra burdens of online education could turn to be the pivotal stressors for children. (Sharma et al 2020; Dubey et al 2020, Ghosh et al 2020) Experts agreed that the greatest difficulty for the children would be sudden student life changes due to school closures. (Sharma et al 2020) Some even labeled this as "disruptive exogenous shock" (Huebener et al 2020). Furthermore, the adherence to social distancing rules might be challenging for the young for their high need for social connection, their heightened sensitivity to peer influence and risk-taking. (Andrews et al 2020). Excessive social media use also contains possible dangers for adolescents (Sharma et al, 2020) as the messages of the media influences their fears, and in-middle term it might contribute to posttraumatic stress syndrome (PTSD) or phobias. So, not surprisingly besides pandemic researches also mention infodemic as a risk towards (mental) health. (Dubey et al 2020)

Recommendations drew attention to dynamics within the family. Children's emotion and cognitive regulation system are more vulnerable than adult's, so they might display impatience and annoyance, which may cause them suffering from physical and mental violence by overwhelmed parents. (Dubey et al 2020, Ghosh 2020)

Intensified workload and fear of uncertainty might also hinder the parents' effective coping. (David et al 2020) Stressful family members can create a distressing family atmosphere that exposes children to secondary traumas. (Zhou et al 2020)

Plus, there are certain risk groups within the adolescent/children population who face greater challenges than their peers.

Ethnic minorities, refugees, and other marginalized groups within the society (Prime et al 2020, Ghosh et al 2020)

Institutionalized children. The deinstitutionalization of the children raises the risk of contagion. However, on the other hand, restricting the visits could reduce social support and makes harder the coping with stress (Goldman et al 2020)

Children with disabilities, including intellectual disabilities, (Ghosh et al 2020) autism and mental health disorders. For those who battle with depression, a daily routine is particularly important that might be disturbed by sudden life changes related to the pandemic. (Lee 2020)

Children of health care workers (Ghosh et al 2020; Dubey et al 2020) whose parents face a higher chance for contagion.

People diagnosed with Covid-19. (Dubey et al 2020) Quarantine increases the prevalence of post-traumatic stress syndrome and in long term, it also raises the occurrence of psychosis or suicide in adulthood. (Liu et al 2020)

For getting the full picture some other approaches are worth mentioning which focused on the possible positive effects of the pandemics. Inspired by positive psychology these suggestions highlighted that increased proximity within the family provides opportunities for promoting positive relationships by engaging in collaborative activities. Plus, adolescents may find themselves to be experts of the household technology expert that might raise their self-esteem and agency. (Dvorsky et al, 2020; Bruining et al 2020) However, these suggestions represent a minority compared to those that emphasize risks and threats.

Suggestions

Suggestions concentrated on 1) children/adolescents or 2) parents and family and finally, on 3) broader social context.

Recommendations focusing on adolescents generally highlight the importance of daily routine (Lee et al 2020, Parsons et al 2020) and a sufficient amount of sleep and physical activity. (Király et al 2020, Davis et al 2020). Coping with a stressful situation might be facilitated by information acquiring and the use of stress-reducing techniques. (Király et al 2020, Zhou et al 2020).

Another group of suggestions focuses on the family as a microsystem. This draws attention to the value of maintaining communication among family members (Király

et al 2020). Family can function as a buffer for children regarding negative impacts. Family members might perceive the unpredictable events as threatening that promote anxiety. But, speaking openly about their feelings and thoughts can reduce stress effectively. (Dalton et al 2020) However, stress raises the prevalence of authoritative parenting or even domestic violence which hinders this type of communication. (Usher et al 2020; Cambell 2020; Prime et al 2020) Parents can reduce the stress of their children by 1) looking after their own mental wellbeing 2) providing age-appropriate information 3) reducing exposure to news and social media related to Covid-19 4) maintaining routines 5) involving children in a family plan to mitigate risk and promote mental and social wellbeing (Parsons 2020)

Parents also function as role models for the children (Király et al 2020) The parental experiences and perceived stress can raise the stress of their children due to secondary traumatization. For that reason, it seems important to provide support for parents in managing stress. (Zhou et al 2020,

In a broader context, the importance of social experiences should be also mentioned. Peer-influence is strong among adolescents and this can be even useful in promoting risk-avoiding behavior. It would be beneficial to involve teenagers in health campaigns for they convince their peers more effectively in e.g. prosocial behavior or physical activity. (Andrews et al 2020; Davis et al 2020) Experts also highlight the responsibility of the whole society. The Childcare system, school, and other institutions of the social sector should also provide psychological help both for children and adults who work with families (including teacher and child care workers) Teachers and parents should be trained not only in improving their self-help skills but also in detecting early signs of risks and disorders among children. (Liu et al 2020) There is also an urgent need for a supporting network that can concentrate on the families as wholes. (Goldman et al 2020; Zhou et al 2020)

Empirical findings

In the following, those researches are collected that was focusing on how the life of children/adolescents affected by the pandemic. Researches could acquire data by

(1) investigating the children/adolescents themselves

(2) asking parents about the psychological status of their children

(3) investigation of the family as a microsystem

(1) Studies examining adolescents directly

In accordance with the expectations formulated by the expert previously the greatest challenge for children was the school closures. Over 90% of enrolled learners worldwide were out of education (Lee 2020; Ellis et al 2020) First findings of Chinese research on a sample of 1210 persons pointed students as members of a risk group due to experiencing a high level of psychological distress. (Ho et al 2020) As in many

countries, university entrance exams were postponed late adolescents faced a lot of uncertainty. According to a poll by a student counseling group in Hong Kong one-fifth of the 757 candidates said their stress levels were at a maximum 10 out of 10. In the United Kingdom, 83% of the participants in a survey that included young people up to 25 years with mental illness history reported the worsening of their living conditions due to the pandemic. (Lee 2020)

Qualitative research was carried out in Spanish research that highlighted the importance of feeling guilt which can be a marker for post-traumatic stress symptoms. This study detected boredom, anger, tiredness, and loneliness among children on one hand, but also found several signs of positive sentiments including joy and happiness for the increased amount of shared activities by the family members. So, it should be noted that families were doing great work in creating safe and pleasant spaces for the youngest. (Idoiaga et al 2020) For the descriptive statistics of the researches mentioned here, see Table 1.

sample	surveys	source
n= 228 Mage = 7.14±2.57	free association exercise	Idoiaga et al 2020)
n = 1,054 Mage = 16.68±0.78	Covid-19 Test, Social Media Use, Time in daily activities, Brief Symptom Inventory (Depression), Loneliness Scale, Physical Activity	Ellis et al 2020
N1= 86, N2= 196, N3= 54 undergraduate students	perceived stress scale, GCES Depression Scale, Anxiety Disorder 7 Scale, UCLA Loneliness Scale,	Elmer et al 2020
n= 683 Mage = 16.35±1.13	Patient-Reported Outcomes Measurement Information System (PROMIS)anxiety scale; Interpersonal Needs Questionnaire	Oosterhoff et al 2020

Table 1: Descriptive statistics of some major research with a focus on the experiences of the adolescents

Focusing on youth in their middle – or late adolescence research found the virus, the schooling, and peer relationships as the greatest subject of concern in Canada. Those who spend more time on social media reported a higher level of loneliness and depression. Physical activity and family time correlated with a lower level of depression while connecting to friends virtually raised its prevalence. (Ellis et al 2020)

The surveying of undergraduate students revealed that friendship networks remained relatively stable, while informational and emotional support nominations

slightly increased. They reported that personal problems affected them more than usual. Students felt more socially isolated, and they were more worried about family and friends, the economy, and their future carrier. Surprisingly, they were only slightly more worried about their own health or their financial situation. (Elmer et al 2020) Taking personal responsibility for others proved to be a center motivation for adolescents in other researches too. Teenagers most commonly named prosocial motivation in their engagement towards social distancing. Social responsibility (78,1%), not wanting others to get sick (77,9%) were the core elements in their responses. Not wanting to personally get sick remained underrepresented (57,8%) comparing to prosocial reasons. (Oosterhoff et al 2020)

(2) Research examing children through parental perception

Experts in their recommendation highlighted that the absence of hostile parenting patterns and parental wellbeing plays an important role in maintaining the children's social and emotional wellbeing. (Parsons 2020) Therefore, the investigation of parental responses to the challenges might contribute to a better understanding of the children's psychological state too. For the descriptive statistics of the studies mentioned here, see Table 2.

Chinese preliminary research found that children were more likely to show inattention, irritability, clinging, and persistent inquiry. The rates of fear, anxiety, and other emotions were higher in children residing in highly epidemic areas; however, the differences between areas identified by different levels of epidemic risk were not statistically significant. (Jiao et al 2020) Children seem more likely to develop symptoms of depression and anxiety (Xinjan et al 2020) and are also more likely to experience regression, fear, irritability, and sudden changes in mood than they were before the COVID-19 pandemic (Pisano et al 2020).

parent population	children's age	surveys	source
N=183 Mage = 35.37±7.30 female: 89,6%	under 18	COVID-19 risks, General Anxiety Disorder-7, Parent-Child Relationship Inventory, Perceived Stress Scale, Perceived Control Over Stressful Events Scale, Cognitive Emotion Regulation Questionnaire	Brown et al 2020
N= 1114 Mage = 42.3±6.17 female: 47,5%	Mage = 9.08±4.22	sociodemographics of parents and children, parental perception on how quarantine emotionally affects children through 31 symptoms ranging from 1 (much less compared to	Orgiles et al 2020

| | | before quarantine) to 5 (much more compared to before quarantine), parent's perception of family coexistence during quarantine, the severity of the situation caused by coronavirus for the family well-being, and parents stress, on a five-point scale, and children routines: time of screen use, physical activity, and hours of sleep during quarantine compared to before | |
| N = 854 female: 797 mothers: Mage = 38.96±6.02 fathers Mage = 41.9±6.75 | Mage =7.14±3.38 | Home Environment Risk Index (ad hoc); Quarantine Parent Risk Index; Parenting-Stress Index Short Form (PSI); Depression Anxiety Strss Scale, DASS;Strengths and Difficulties Questionnaire (SDQ) | Spinelli et al 2020 |

Table 2: Descriptive statistics of some major research with a focus on the parental perception

In an Italian Spanish comparative study, only 11,4% of the children perceived family coexistence during the quarantine difficult or very difficult. On the other hand, approximately one-third of the parents reported being stressed or very stressed. Those parents who perceived themselves as more stressed tended to report that their children were more worried, anxious, uneasy, and reluctant. They also experienced that their children cry more and have difficulty with sleeping alone. Unexpectedly, no differences were observed in how serious the current situation caused by the coronavirus is for their well-being and the level of parental stress. (Orgilés et al 2020)

The role of parental perception of difficulties is demonstrated in other studies too. This perception seems to be a pivotal factor in both the children's and parents' wellbeing as the impact of the quarantine' on children's behavioral and emotional problems is mediated by parent's individual and dyadic stress, with a stronger effect from the latter. Parents who reported more difficulties in dealing with quarantine show more stress. **(Spinelli et al 2020) High** anxiety and depressive symptoms are correlated with higher parental perceived stress which raises the

prevalence of child abuse. However, findings suggest that although families experience stressors from COVID-19, providing parental support and increasing perceived control may be promising in an intervention. (Brown et al 2020)

The inner psychological mechanisms beyond successful adaptation were explored by a study of Pisano (Pisano et al. 2020) Despite the fact that the majority of the children (92%) seemed able to adapt to the restrictions, half of them showed increased irritability, intolerance to rules and excessive demands. Regressive symptoms could be also recorded and many withdrew from activities they were undertaking before the pandemic. 942 out of 5543 children manifested fears that they did not display before. So, distress can be detectible even in their cases. (Pisano et al 2020)

(3) Research examining family system

The structure of families (individuals, dyads, whole families) seem to function as key mediating effects in modifying risk emanating to the individual (Prime et al 2020) Despite the fact that the importance of this approach is articulated by some experts the amount of such research is still relatively low. In a Hungarian online research perceived stress level, resilience, and well-being of 346 adolescent–parent dyads were examined. The level of perceived stress was high. A surprising finding was that the parent's resilience directly reduced their child's well-being. However, a higher level of parental wellbeing (that is affected by their resilience) altogether leads to a higher level of well-being among the children too. (Csikós et al 2020)

Conclusion

The aforementioned studies emphasize the importance of parents coping with the challenges created by the pandemics. Relaxation techniques could be useful tools for decreasing stress and preventing depression. Methods of cognitive-behavior therapy also seem to be applicable in managing stress and reducing maladaptive coping mechanisms like avoidance or self-accusation. However, the effectiveness of personal resilience seems to be fragile in these exceptional times (Ho et al 2020) Adolescents are even more vulnerable and require careful consideration by caregivers and the social system for mental health support. Research on adolescent psychiatric disorders is also necessary, as such a global situation could be prolonged or repeated. (Guessoum, et al 2020, (Racine et al 2020) So, health systems and the social sector should also be prepared both for helping adolescents and family structures by free counseling (Sharma et al 2020)

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