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SPIRITUAL AND MORAL BASES OF PSYCHOLOGICAL SAFETY OF MINING-STUDENTS*

Introduction: the Research Problem

Currently, the problem of research of personal factors of psychological safety of mining students is socially significant. The profession of a miner refers to risky and dangerous professions. Almost all stressful and extreme situations of professional activity jeopardize the psychological safety of the specialist's personality. The psychological consequences of experiencing such situations can be manifested in various disorders of the human psyche, his behavior, psychological and somatic health. Psychological safety means the state of personal defence and its emotional-volitional, cognitive, moral resistance to external and internal traumatic factors [1]. This state is the basis of professional success of the specialist, allows him to realize his own goals and values in various spheres of life – existential, social, family and interpersonal. Psychological safety of personality cannot be reduced only to subjective experiences of a person, but describes his views and attitude toward the world, other people and himself, and also reflects the level of development of emotional-volitional sphere, moral and communicative qualities [2, 3]. A high level of psychological safety of personality allows students not only to be aware of the negative or positive extreme situations that have occurred to them, but also to derive important life experience from them [4].

In modern psychology, there are several directions in which the psychological safety of the person in stressful situations is being studied. In the first direction (E. S. Romanova, L. Yu. Subbotina, T. V. Tulupyeva) the feeling of protection of personality from stress factors is considered in the context of the study of unconscious defence mechanisms of personality, which automatically reduce the level of anxiety, increase self-confidence, maintain a positive Self-concept. But at the same time these changes are impermanent, temporary and, ultimately, destroy personality. In the second direction (L. I. Antsyferova, V. A. Bodrov, F. E. Vasilyuk, R. M. Granovskaya, T. L. Kryukova, R. Lazarus, S. Folkman) the emphasis is on the study of coping strategies, namely, various conscious cognitive, emotional, behavioral efforts aimed at overcoming stressful situations. The feeling of psychological safety arises

Psychological safety of a specialist's personality in stressful situations is a condition of his successful professional work. The empirical study is devoted to the investigation of personal qualities (stress resistance, religiosity and moral stability) underlying the psychological safety of future miners. The research involved 52 students aged from 18 to 25 years (average age – 19.9 years), 30 males and 22 females. Research methods: "Diagnostics of personality's psychological safety" by I. I. Prikhodko, "Questionnaire of religiosity" by I. S. Shemet, "Friend-adviser-1" (DS-1) by E. K. Veselova, "Questionnaire of psychological resistance to stress" by E. V. Raspopin, "Psychological stress scale PSM-25" by Lemur-Thesier-Fillion. Academic success was assessed on the basis of students' academic performance. Methods of mathematical statistics were used for data processing – T-criterion for independent samples, correlation and multiple regression analysis. The results of the study show that young men are characterized by a higher level of overall safety index and its specific components-motivational, volitional and internal comfort, as well as a lower level of stress, moral stability than young women. Significant positive connections between psychological safety of the person, all its components and stress resistance among students are revealed. Religiosity is significantly associated with the motivational and volitional characteristics of students, and is also the main predictor of psychological safety of the individual in life situations that exceed their own resources of coping with stress. Moral stability provides spiritual safety of personality, allows to keep the deep personal beginning of man. However, in a situation of moral choice, it increases students' mental tension which negatively affects academic performance, while the psychological safety of the person is a condition for successful completion of the session.

Keywords: morality, psychological safety of personality, psychological stress, religiosity, stress resistance, academic performance.

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as a result of personality development, its communication skills, self-control, reassessment of the situation, its transformation or escape from problems [5, 6]. In the third direction, the psychological security of the individual is analyzed in the context of risks and threats to the security of the educational environment (E. A. Baeva, T. N. Berezina, A. V. Litvinova, L. V. Miller) [7, 8].

In recent years, religion has played a significant role in the educational process, influencing the formation of worldview, spiritual and moral values of students [9]. Religiosity is a fundamental quality that characterizes the attitude of man to God, to the world and to himself. For many people, spiritual or religious beliefs and goals occupy the main place in their lives, thanks to which they acquire meaning-forming motives, mental strength necessary for coping with stress [5, 10]. According to some authors, religiosity is a personal resource for preserving the spiritual and psychological health of the individual and psychological safety in crisis situations [11, 12]. A person's religiosity plays a more important role in his life than just coping with a difficult situation. People who believe in the mercy of

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God, according to F. D. Fincham and R. W. May, reduce the risk of delayed stress reactions when a person encounters disaster situations [12]. However, the influence of religiosity on the psychological safety of the individual, as well as its relationship with other personal qualities, psychological stress and student academic performance, has not actually been studied in modern psychology.

The purpose of this empirical study is to study the phenomenon of psychological safety of the personality of mining students, as well as its relationship with personal characteristics (religiosity, moral and psychological resistance to stress factors), psychological stress and their academic performance. When formulating the hypothesis of the study, authors of the article proceeded from the fact that the spiritual and moral factor is the essence of personality and determines all forms of human activity depending on the level of his personal consciousness, the degree of involvement in religious tradition and social relations [5]. The hypothesis of the study was that religiosity, moral and psychological resistance to typical educational stressors (situations of uncertainty, lack of time, intellectual, informational and physical activity, etc.) increase the psychological safety of personality, which, in turn, reduces psychological stress and has a positive impact on the academic success of students. The study sample consisted of 52 mining students enrolled in a leading Russian state higher education institution aged from 18 to 25 years (average age-19.9 years), 30 males and 22 females.

Research Method

Psychological safety of personality and its components (moral-communicative, motivational-volitional, value-meaning, internal comfort) were diagnosed by questionnaire "Diagnostics of personality's psychological safety" by I. I. Prikhodko [2]. "Questionnaire of religiosity" by I. S. Shemet allowed to estimate the level of religiosity and religious identity of an individual [13]. The method "Friend-adviser-1" (DS-1) by E. K. Veselova was used to identify the features of moral choice in a variety of life situations [14]. This method allows to determine how people, caught in situations of moral choice-solution follow the moral law based on Christian commandments: "not kill", "not steal", "not commit adultery", "do not lie", "be merciful", "forgive thine enemies" (not revenge), "do not tempt little ones", "don't divorce with your wife (or husband)", etc. [15]. "Questionnaire of psychological resistance to stress" by E. V. Raspopin was used to diagnose stress resistance [16]. This technique is aimed at identifying the psychological resistance of a person to stress factors (situations of uncertainty, lack of time, information and physical activity, etc.) faced by students in educational activities. "Psychological stress scale PSM-25" by Lemur-Thesier-Fillion allowed to evaluate students' stress experiences [17]. Academic success of students was measured on the basis of their academic performance during the semester. Statistical processing of the obtained data was carried out using the computer program PASH Statistics 18 with the use of T-test for independent samples, correlation and multiple regression analysis.

Main results of the study and discussion

The results of all methods and the significance of their differences between males and females are presented in **Table**.

Psychological safety of personality. The index of psychological safety of personality in all samples corresponds to the

average level of standard values. At the same time, males, in comparison with females, have a significantly higher degree of psychological safety of personality as a whole (PSP). When comparing the specific components of PSP, it turned out that the normative average range includes moral-communicative and value-meaning components in both males and females. Significant differences between them by biological sex were not revealed.

The moral-communicative component provides psychological safety of personality through flexible use of moral and communicative norms, openness of communication and interpersonal tolerance. The value-meaning component of safety is associated with the meaningfulness of life, which allows you to extract a positive experience from a traumatic situation. The average values of the motivational-volitional component and the component of internal comfort, although within the average level of normative values, are shifted to its lower border. Motivational-volitional component supports the state of safety through goal-setting, flexible active planning in stressful situations. The component of inner comfort is manifested in a sense of well-being, lack of anxiety, self-confidence. According to these parameters, females have significantly lower rates than males ($p=, 010$)*. Due to the inherent emotionality of girls, it is more difficult for them to maintain internal comfort.

In this context, it is important to study in more detail the *spiritual and moral characteristics* of students, which can become the basis of PSP. *The level of religiosity and moral stability* were chosen as such characteristics. According to the results of the study of religiosity by I. S. Shemet method it turned out that 61.1% of students identify themselves with Christianity, 16.7 % confess Islam, 1.9% – Buddhism and 20.3% of the students did not identify themselves as members of any of the spiritual traditions, despite the fact that 88.7 % of them were baptized in childhood according to the rite of the Orthodox Church. Having lost their religious outlook, half of this group of students retained some signs that connect them with the faith of their ancestors – they wear a cross, have icons in the house, in some cases even attend services. It can be assumed that this self-identification refers most likely to the area of nationality and culture rather than religion. In everyday consciousness there are stable stereotypes of thinking [18]: Russian – means Orthodox, Tatar – Muslim, and if Yakut, then necessarily Buddhist. In the minds of some students, religious belief is virtually unrelated to the dogmatic confessional creed, which involves active behavior. On the whole, in all samples, the average values of this indicator correspond to the average level of religiosity. A high level of religiosity is observed in 9.26%, an average level of religiosity – among 87.04% and a low level – among 3.7% of the surveyed students.

A high level of religiosity means that a person is included in the spiritual tradition and in his life observes established rituals, moral norms and regulations: regularly attends services, prays, participates in religious Sacraments (Christians). For these students, faith in God not only manifests itself at the level of worldview, but also in their daily lives, as well as in religious practice. The average level of religiosity indicates the formed religious identity of the individual. At the same time, awareness of oneself as a believer in God is often combined with non-religious behavior. Students

* p – the level of significance

Personal and psychological characteristics of students-future miners and the significance of their differences between males and females on the T-criterion for independent samples

Indicators	General sample		Males (30 people)		Females (22 people)	
	M	SD	M	SD	M	SD
<i>“Diagnostics of personality’s psychological safety” by I. I. Prikhodko</i>						
Index of psychological safety of personality	318,67	66,45	337,27	71,03	293,3	50,89
Moral-communicative scale	75,00	16,26	77,70	17,59	71,32	13,79
Scale of motivational-volitional	89,94	21,08	95,13	21,20	80,50	18,15
Scale of value-meaning	84,88	17,01	87,27	19,49	81,64	12,61
Internal comfort scale	78,50	25,14	89,17	23,29	63,95	21,28
<i>“Questionnaire of religiosity” by I. S. Shemet</i>						
Level of religiosity	5,46	2,18	5,39	2,27	5,55	2,11
<i>“Friend-adviser-1” (DS-1) by E. K. Veselova</i>						
Index of morality	15,06	3,15	14,23	3,43	16,18	2,36
<i>“Questionnaire of psychological resistance to stress” by E. V. Raspopin</i>						
Stress resistance (integrative indicator)	8,25	1,36	8,80	,76	7,55	1,65
<i>“Psychological stress scale PSM-25” by Lemur-Thesier-Fillion</i>						
The level of psychological stress	75,23	25,14	63,37	21,36	91,41	20,73
Note: M – means; SD – standard deviations.						

are insufficiently Church-oriented (Christians), only in critical situations they turn to God in prayer, resort to religious rituals and Sacraments. With a low level of religiosity, the majority of respondents do not identify themselves with any of the religious traditions, or do so on formal grounds, and are not included in spiritual practice. There were no significant differences in the level of religiosity between males and females.

Moral stability, or the index of morality, was determined using “Friend-adviser-1” (DS-1) by E. K. Veselova. Moral norms, which a person follows in his behavior, depend on his worldview, life values and meanings. Moral choice in difficult life situations is carried out by a person both taking into account those moral norms that have arisen in society and on an innate moral sense manifested in conscience. As can be seen from the Table, the average values of the morality index, in comparison with the normative values (M = 11.77±3.78), are shifted to higher indicators, which may display some student’s propensity to give socially desirable answers. Moreover, females demonstrate significantly higher indicators of morality in the regulation of behavior than males (p=, 010). The qualitative analysis of students’ answers in the situation of moral choice revealed some regularities. At a student age the absolute norm in interpersonal interaction is to help friends. For the sake of friends, young people (87%) are willing to sacrifice their personal interests. The ideal of friendship dominates the minds of young people. In the individual consciousness, the norm of mercy is also significant, according to which it is necessary to help the infirm elderly and show care and respect for them (84.3% of respondents). Regarding the commandment of preserving the family and considering the divorce of spouses as a uniquely negative phenomenon [15: Maf.. 5: 32; 1 Kor. 7: 10], there is an ambivalent attitude. On the one hand, divorce is acceptable by students in a situation, where feelings and understanding for each other have disappeared. Only every fourth of those surveyed seeks to keep the family, while 76% either take a compromise position

or are willing to break off the relationship. On the other hand, divorce is unacceptable for 77.4% of students in case of serious illness of one of the spouses.

A significant part of students (75.9%) follows in their behavior such moral norms as forgiveness of enemies, refusal of revenge. Many of the students (60%) are guided by such norms of behavior in difficult life situations as “do not kill” (inadmissibility of abortion). Every second is based in behavior on such norms as “do not commit adultery”, “do not steal” and “do not lie”, respectively: 51.8%, 53.8% and 49%). More often such moral commandments as “do not tempt anybody” (71%), “the preservation of the family” (in case of loss of love –76%) and “to be true to your word” (89%) are violated.

Thus, the core of moral regulation of behavior in interpersonal and social relations is helping friends, showing mercy to frail elderly people, caring for sick spouses and forgiving their enemies. These norms are a manifestation of love as the most essential characteristic of a person. The main biblical commandment of “love is to love your neighbor as yourself” – is dominant in the minds of young people. Other spiritual commandments – “not kill”, “not commit adultery”, “not steal”, “not lie” – have already lost their significance for half of the respondents. For most students, divorce becomes acceptable in situations where there is emotional alienation and misunderstanding between the spouses. Personal values begin to prevail over family values. And finally, to be true to one’s word (especially in professional activities), which has always been associated with the honor and dignity of a person, disappears from interpersonal and social relations. The revealed violations of moral regulation testify to serious problems of personality. Moral guidelines underlying the regulation of behavior of young people are very important for modern society, the state of which, according to A. V. Yurevich, is estimated as the decline of morality and moral degradation [19]. In this study, authors of the article were also interested in other integral human characteristics that may be associated with PSL, namely stress resistance, as well as

its impact on the state of stress and academic success of students.

According to the results of the "Questionnaire of psychological resistance to stress" by E. V. Raspopin, it turned out that 80.8% of students demonstrate a high level of stress resistance, 19.2% – an average level of stress resistance. That is, students in general are able to withstand information and physical stress, situations of negative social assessment, uncertainty, are able to work in conditions of time scarcity, monotony, isolation, unexpected events and repetitive stressors. At the same time, males are psychologically more resistant to these stress factors compared to females ($p = ,003$). According to the results of Lemur-Tessier-Fillion's "Psychological stress scale PSM-25", all participants of the study have a low level of mental tension and a state of psychological adaptation to educational loads, although females experience psychological stress significantly more intensively than males ($p = ,0001$). Academic success was assessed only by one criterion – the student's academic performance per semester. The average academic achievement is 4.07 and the standard deviation is 0.92, meaning that the range of differences is from "satisfactory" to "excellent".

The next step was to investigate the links between personality's psychological safety, psychological characteristics, stress and academic performance. "Spearman correlation analysis" was used to identify significant relationships between the indicators of the methods. According to the results obtained, significant positive relationships between PSP, all its components and stress resistance were revealed. That is, as stress resistance increases, there is also an increase in PSP ($r = ,438; p = ,001$ **), moral-communicative qualities ($r = ,244; p = ,05$), motivational-volitional ($r = ,387; p = ,01$), value-meaning ($r = ,342; p = ,05$) and internal comfort ($r = ,510; p = ,001$). However, the state of psychological security increases the resistance of a person to such stress factors as: situations of uncertainty, lack of time, information and physical activity, etc. There is a significant positive correlation between religiosity and motivational and volitional characteristics of a person ($r = ,277; p = ,05$). Moral stability is an independent factor: there are no correlations between the indicators of morality, on the one hand, and PSP, stress resistance, religiosity, on the other hand. That is, once in situations of moral choice-decision, students follow the natural moral law, based on moral sense. Regardless of religious self-identification and psychological characteristics, in difficult life situations, people act on the call of the heart, according to conscience, are guided in their behavior by traditional spiritual and moral values. The expressed moral feeling influences both the mental state of a person and the significant spheres of life, in particular the educational sphere.

According to the results of the study, it turned out that morality, in contrast to PSP and stress resistance, which reduce the level of psychological stress (respectively, $r = -,715; p = ,001$ and $r = -,540; p = ,001$), increases the mental tension of a person ($r = -,249; p = ,05$). In this sense, people who act immorally, without feeling remorse, live for the time being easier. (Nevertheless, any moral blunder is associated in the long perspective with inevitable punishment – with pangs of conscience or negative public opinion).

The same trend was manifested in relation to academic performance. Although, according to the research results of A. A. Baranov and O. A. Zhuchenko [20], high stress resistance increases the success of the forecast of the examination session's outcome, in our study this quality is not associated with the academic performance of mining students. Students pass exams and tests better if they experience a state of psychological security, a high index of PSP ($r = ,240; p = ,05$) and internal comfort ($r = ,296; p = ,05$), develop communication skills, are open to communication, flexibly change the norms of behavior in interaction with teachers ($r = ,328; p = ,01$). Compliance with the moral norms in situations of moral choice rather reduce academic performance ($r = -,249; p = ,05$). A moral student is more critical to himself, to his knowledge and does not make moral compromises in educational activities. He doesn't want to get good grades at all costs. Following spiritual and moral norms provides ontological protection of a person, but can violate the situational state of inner comfort.

Multiple regression analysis was conducted to clarify the personal factors that make the maximum contribution to PSP. On the basis of the reverse step-by-step method, the following equation was obtained: $IPSP = +,270LR - ,741PSP + 423,718$ (where IPSP – the index of psychological safety of the person by the method of I. I. Prikhodko; LR – the level of religiosity by the method of I. S. Shemet; LPS – the level of psychological stress by the scale of PSM-25 Lemur-Tessier-Fillion). The coefficient of multiple determination $R^2 = ,574$. This means that this set of parameters explains 57% of the variance of psychological safety of personality and there are other variables not considered in this study. The regression analysis showed that religiosity, as well as psychological stress are the basis of psychological safety of personality of a mining student: the higher the religiosity and lower the level of psychological stress, the higher the index of psychological safety of personality. Summarizing the results of the study, we can propose a model of psychological safety of personality and the mechanism of ensuring PSP of mining students, based on the cognitive model of stress R. Lazarus and S. Folkman [6]. Personal safety is manifested on two levels: spiritual-moral and psychological.

According to this model, the spiritual-moral factor is the essence of personality and affects the actions of a person, regardless of his volitional, emotional, communicative and other qualities. Following the moral sense allows a person to gain spiritual safety and preserve the deep personal principle underlying ontological confidence, which does not mean the presence of inner comfort. Psychological safety of personality as a state of protection from stress factors is supported by a number of psychological qualities: moral and communicative, motivational-volitional, value-meaning, as well as through stress resistance to specific stress factors of the environment, if the students' own resources are assessed as sufficient to overcome stressful situations. In the event that stress factors exceed the student's psychological resources and cause severe mental stress, PSP is maintained through the person's conversion to God. In difficult moments of his life, a person begins to pray harder, observe fasts, resorts to the Sacraments of the Church. The level of psychological stress is reduced and there appears a feeling of psychological safety. Religiosity in this case acts as a coping strategy. Results of the study are consistent with data from A. Vishkina

** r – the correlation coefficient, p – the level of significance.

and coauthors [21], according to which people with higher (compared to lower) levels of religiosity can cope with their emotions in more adaptive ways. They are more likely to use coping strategies such as cognitive reassessment and acceptance, which lead to adaptive emotional outcomes.

Conclusion

1. Mining students have average indicators of psychological safety of personality, and males are characterized by a higher level of the general indicator of safety and its specific components – motivational-volitional and internal comfort than females. Most students have an average level of religiosity and moral stability. Such moral norms as “rendering assistance”, “mercy to infirm elderly people”, “care” of sick spouses and forgiveness of enemies are broken less often than norms: “do not commit adultery”, “do not steal”, “do not lie”, “be true to the word”, etc. Students also demonstrate high resistance to stressors and low levels of psychological stress.

2. Psychological safety of personality is provided by resistance to stress factors and religiosity, especially in those situations when there are not enough own resources of coping with stress. Psychological safety of personality is a necessary condition for overcoming psychological stress, successful passing of the examination session and a possible prognostic indicator of future professional success.

3. The formation of spiritual and psychological safety of personality of the future mining specialist is an integral part of his psychological training for professional activity in extreme conditions. This raises the question of the introduction of training programs in the educational process of various psychotechnologies for the development of resistance to specific stress factors of the educational and professional environment, as well as the formation of a humanistic outlook in the teaching of a wide range of humanities (history, cultural studies, psychology, philosophy) and patriotic education.

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