Iryna Pinich,
Kyiv National Linguistic University, Kiev

POSITIVE MORAL EMOTIONS IN CULTIVATING IDEOLOGY OF VICTORIAN MORALITY (A CORPUS-BASED STUDY)

The study is a part of a bigger project on examining the mechanisms of ideological shifts to substantiate the working hypothesis of the transitory nature of ideologies. The paper claims emotional preeminence in ideology proliferation, emotional coherence serving the primary role in bridging newly rising ideologies and the ideologies in wane. The analysis of Victorian novel that proved abundant in the internalized sentiments characteristic of the time helped unveil the trends of emotional fervour transit from the ideology of RELIGION to the ideology of VICTORIAN MORALITY. The qualitative content-analysis has revealed a noticeable tendency for acquisition of emotional charge of religious ideologemes by the ideologemes of positive moral emotions: GRATITUDE, AWE and ELEVATION, PRIDE, AND SYMPATHY. The interconnectedness of lingual representation of the ideologemes has underpinned the assumption about the gradual loosening of the ties between the original virtuous ethics of other-regarding and the secular self-regarding Victorian morality. The co-occurrence networks analysis has exhibited also a significant bias to negative sentiments in the inculcation of morality standards.

Key words: ideology, morality, ideologeme, linguoideologeme, positive moral emotions, Victorian novel.

Пініч Ірина Петрівна,
Київський національний лінгвістичний університет, м. Київ

ПОЗИТИВНІ МОРАЛЬНІ ЕМОЦІЇ У КУЛЬТИВУВАННІ ІДЕОЛОГІЇ ВІКТОРІАНСЬКОЇ МОРАЛІ (КОРПУСНЕ ДОСЛІДЖЕННЯ)

Статтю присвячено вивченню ролі позитивних моральних емоцій у механізмах ідеологічного зсуву,що виявляється в ослабленні ідеологічної значущості релігійних чеснот і переході емоційного запалу Християнської ідеології до секуляризованої етики Вікторіанської доби. За допомогою якісного контент-аналізу встановлено поступове ослаблення зв'язку між релігійними лінгвоідеологемами та лінгвоідеологемами на позначення моральних емоцій вдячності, благоговіння, піднесеності, гордості та співчуття.

Ключові слова: ідеологія, мораль, ідеологема, лінгвоідеологема, позитивні моральні емоції, Вікторіанський роман.

Пинич Ирина Петровна,
Киевский национальный лингвистический университет, г. Киев

ПОЗИТИВНЫЕ МОРАЛЬНЫЕ ЭМОЦИИ В КУЛЬТИВИРОВАНИИ ИДЕОЛОГИИ ВИКТОРИАНСКОЙ МОРАЛИ (КОРПУСНОЕ ИССЛЕДОВАНИЕ)

Статья посвящена изучению роли позитивных моральных эмоций в механизмах идеологического сдвига, который проявляется в ослаблении идеологической значимости религиозных благодетелей и переходе эмоционального запала Христианской идеологии ксекуляризованной этике Викторианской эпохи. С помощью качественного контент-анализа установлено постепенное ослабление связи между религиозными лингвоидеологемами и лингвоидеологемами, обозначающими моральные эмоции благодарности, благоговения, возвышенности, гордости и сочувствия.

Ключевые слова: идеология, мораль, идеологема, лингвоидеологема, позитивные моральные эмоции, Викторианский роман.

1. ***Introduction.*** The significance of moral emotions in constructing the worldviews of the nation received its elucidation both in earlier moral sentimentalism theories of Hume and Smith, the Scottish school of emotionalist philosophy in the 18th century, and more recent theories of constructive sentimentalism, that claims the overall dependence of morality on emotions [20], and a sentimentalist theory of the mind, that argues the centrality of emotion within philosophy of the mind [22]. And though the ontological primaries of evaluative mechanisms of moral emotions are still debated on [11], the role of sentiments involved in constructing morals is rarely questioned [1; 5; 3; 10; 24].

With the purpose to continue the ongoing research on the involvement of emotions in ideology cultivation (see 17; 18; 19), we opt to consider the fervour of positive moral emotions in proliferation of VICTORIAN MORALITY ideology as refracted in the contemporary novel. The material of the study is based on the corpus data retrieved from the Corpus Of Late Modern English Texts (CLMET 3.1), kindly suggested by the authors [7] and includes 56 novels of the Victorian era manually selected from the corpus. The text versions of the corpus are analyzed with the free text mining software – KH Coder; which enables concordancing and text manipulation techniques along the qualitative data analysis.

The paper argues the preeminence of emotional charge of religious ideologemes when acquired by newly rising MORALITY ideology observed in the co-occurrence of their lexical representations (linguoideologemes) that articulates to their semantic proximity. To pursue the goal in establishing the relation between the Victorian novel sentimentality and the inculcation of morality principles of the time the study dwells on the in-depth analysis of lexical representation of positive moral emotions as related to religious, social and political linguoideologemes. The qualitative content-analysis is deployed through the following stages:
• writing coding rules for positive moral emotions of elevation and awe, pride, gratitude, and empathy;
• filtering the results to remove the hits other than Nouns;

• filtering edges and setting the degree of co-occurrence to establish the plausible linkage based on the Jaccard coefficient;

• selecting the option for highlighting the minimum spanning tree based on Prim method to feature the most significant edges;

• setting colour coding to eigenvector centrality for each node to be coloured from light blue to white to pink in ascending order of centrality value;

• analyzing linguoideologemes correlation in testing the hypothesis of promulgating Victorian morality regimes ignited by the sensitive fervour of moral emotions.

2. Moral emotions: other-praising and other-suffering. The distinctive features of moral emotions entail the multi-faceted nature of these emotions: capable of providing evaluation of an object regarding the moral principles; potent of establishing the epistemic patterns for moral evaluations, and fostering the continuity of moral standards; serving the source for motivating the moral behaviour, and simultaneously, being the target for moral evaluations [5]. Among the key distinctions between moral and non-moral emotions, one is based on the ability of emotions to instantiate a moral value [ibid.] in their intentional object. Subsequently, the emotion is recognized as moral if it presents an object as morally valued or disvalued. Hence, shame is a moral emotion as it triggers moral evaluation by presenting the recognition of one's "inferiority or unworthiness related to one's actions, thoughts, circumstances, or experiences" [21].

Additionally, as Haidt puts it: "the moral emotions are linked to the interests or welfare either of society as a whole or at least of persons other than the judge or agents" [10, p.853]. It follows that the sense of pride and eminence results from the awareness of righteousness of one's deeds for the sake of well-being of others as opposed to the temptation of wrongdoings which are capable of causing harm.

The classification of moral emotions is based on the criteria of the extent of pro-sociality of action tendency and the level of self-interestedness of emotion elicitors. In our study we confine our interest to positive moral emotions only. According to Haidt's classification, positive moral emotions are grouped under the name of other-praising emotions and range from the most prototypical moral emotion of *elevation* with the highest level of action pro-sociality and the highest extent of elicitors' disinterestedness, to *gratitude* and *pride* with highly pro-social action tendency and medium elicitors' interestedness [10]. Noteworthy, another prototypical moral emotion of *sympathy*/*compassion* is included in the family of other-suffering moral emotions as it may trigger both positive and negative sensations. A commentary made by the author on moral emotions classification leaves space to other emotions not included in the list. Among such, according to our study is the sense of pride for nation that may equally be added in the classification placed among the most prototypical moral emotions.

2.1 Sympathy. Despite the existing ambiguity regarding the valence and nature of sympathy, there is a stable view on its prototypicality among other moral emotions [10; 13; 20]. The reason we encompass sympathy in the list of positive moral emotions is primarily the recognition of sympathy as the overall foundation of morality distinguished by the British moralists Hume and Smith who defined sympathy as a cornerstone of the sentimental model of society [4; 23]. As Landow puts it: "During the second half of the eighteenth century and throughout most of the nineteenth, sympathy, which today signifies little more than compassion or pity, was a word of almost magical significance that described a particular mixture of emotional perception and emotional communication" [14]. Additionally, sympathy may not necessarily stand for "other-suffering" feeling [10, p.861] as it may similarly be an "other-praising" experience at feeling joy for one's good fortune [13, p. 85]. Furthermore, sympathy as any other emotion can be even included in the family of "self-feeling" [6] evincing the innate need for expressing emotional judgments of the self simultaneously to the other [13, p. 85]. Subsequently, the social nature of sympathy translates to role-taking of the other, context and patterns of sympathy roles, and its potency in generating solidarity.

The current study argues the gradual shift from virtuous sympathy linked to RELIGION ideology towards theatrical (spectacle) sympathy of SOCIAL STATUS ideology mediated by morality inculcation. The claim is premised on the assumption that genuinely virtuous sympathy exhibited linkage to religious ideologemes of TEMPERANCE, PRUDENCE, FORTITUDE, JUSTICE, and KINDNESS that could be observed in "partial linguoideologemes" [19] designating the virtues of humanity (*forbearance*, *respect*, *harmlessness*, *sobriety*, *charity*, *lovability*, *adoration*, *condonation*). Even more significant though appears the linkage to the network of religious ideologemes represented in the lexical units that stand for the vices: partial linguoideologemes (*dejection*, *hostility*, *moroseness*, *indiscretion*, *lamentation*, *wailing*, *alienation*, *hardihood*, *outrage*) (for illustration see Fig. 1) and acquired linguoideologemes that originally do not contain an ideological component in their semantic structure, (*disobedience*, *debauchery*, *vehemence*, *verbiage*, *insolence*, *deception*)
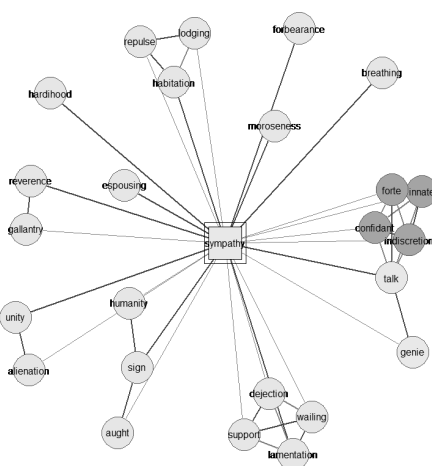

Figure 1. Co-occurrence network chart of linguoideologeme *sympathy* **in** *Jane Eyre* **by Bronte, 1847**
(generated with the help of KH Coder)

The reference of moral emotions to MORALITY ideology is represented in the co-occurrence edges of its lexical representation (*reverence*, *gallantry*, *doctrine*, *prescription*, *permission*, *obliging*, *order etc.*) that marks the shift from the original sympathetic other-feeling to the self-feeling, regulated in accord with the social scripts of "feeling rules" [12] of the time. Therefore, sympathy transgressing the boundary of virtuous ethics exhibits its affiliation with the deontological nature of normative character represented as *capacity*, *practice*, *state*, *sensation*, *characteristics*, *sign*, or *token*, while the linkage to the religious ideology gradually fading away.

2.2 Gratitude, awe and elevation. The innate need for reciprocal altruism that grounds the psychological mechanisms of solidarity involves core positive moral emotions of gratitude, awe and elevation that meet the required "criteria for moral emotionhood" [9, p.863]. Therefore, the prosocial action tendency, as one of the criteria for these moral emotions, translates to the beneficiary's inclination to express friendliness and gratitude to the direct benefactor or feel warmth and affection towards the exemplary behaviour of the one who elicits elevation. On the other hand, the low level of self-interestedness of elicitors entails a benefactor's good deed for the beneficiary's well-being that stirs in them the feeling of warmth, gratitude, or worship and veneration. The aspect of reciprocity is of outmost importance here as it prompts the repay for a favour and is capable of manipulating the beneficiary into the feeling of indebtedness and further instilling the sense of guilt in them.

The reciprocity mechanism at the disposal of contending ideologies acquires the manipulative character through "the access to the emotive life of adherents by gaining legitimate access to the ritual" of feeling rules referred to by Collins as emotive technology [12, p. 568]. The coreference of linguoideologemes under analysis attests to the cultivation of practicing gratitude accompanied by the feeling of indebtedness (*regard*, *favour*, *fidelity*, *recognition*, *esteem*, *obedience*, *debt*) with the linkage to religious ideology (*liberality*, *benediction*, *kindness*, *care*, *consideration*, *solicitude*, *forbearance*, *blessing*, *mercifulness*) along the propagated beliefs of social supervision of normative behaviour (*superintendence*, *approval*, *rule*, *scourge*). The interconnectedness of the linguoideologemes of *gratitude* to the lexical units that designate the feeling of owing to the benefactor is expanded by the co-occurrence of linguoideologemes of beneficiary's deprivations (*hardship*, *destitution*, *wandering*, *dissension*, *and scourge*) (see Fig. 2).

Another feeling of egalitarian potency is elevation that is capable of energizing into the pursuits of the other's well-being, affiliation with the other, and the outward attention [Haidt elevation]. And though the positive moral emotion translates to transgressing the dimensions of hierarchy in social cognition, it, according to Haidt, instantiates another dimension ranging from spiritual purity to spiritual pollution [ibid.] and constructs yet another hierarchy of dignified and unworthy. Therefore, the basic human feature of emotive responsiveness has the potential of imbuing the bystander with the feeling of purity and optimism at looking on the exemplary behaviour, but may as well seed the feeling of envy and ressentiment in the eye of the beholder.
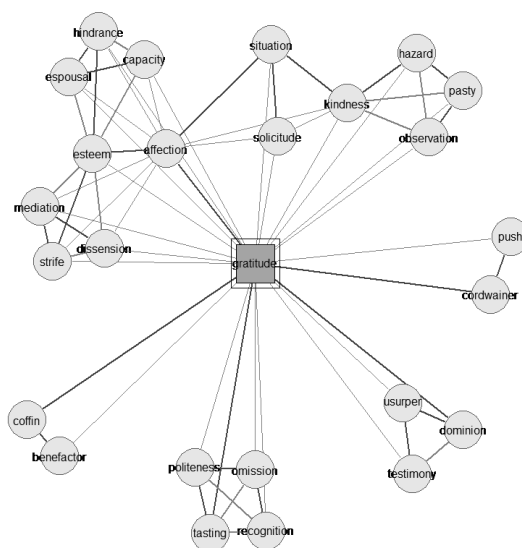
Figure 2. Co-occurrence network chart of linguoideologeme *gratitude* **in** *The Caged Lion* **by Yonge, 1870**

The definition of "elevation" in the Merriam-Webster Dictionary involves a range of synonyms – dignity, eminence, and loftiness [8] that were also included in the coding rule for testing the co-occurrence network of the linguoideologeme. The networks often missing from the Victorian novel exhibited low connectedness tendency. The generated co-occurrence charts evince the relation of the linguoideologeme to the concepts of LIFE, LOVE, HUMANITY, TIME, AND FUTURE and show the linkage to the ideology of SOCIAL STATUS of the higher society mainly (*power*, *throne*, *tyrant*, *allegiance*, *princess*, *otiosity*) and the linguoideologeme of *conceit* (*pretension*, *reputation*, *position*, *willfulness*, *folly*, *chastisement*, and *thrashing*).

More actively the ideologeme of AWE was referenced to in the inculcation of Victorian ideologies along the rise of capitalist ideology and further class divisions. A close study of the linguoideologeme interconnectedness casts light on the links to the religious ideology (*sin*, *denunciation*, *soul*, *worship*, *vestry*) as well as to social policing (*warning*, *surmise*, *divination*, *conviction*, *respect*) and negative feelings (*terror*, *pain*, *foreboding*, *pain*, *sorrow*, *curse*, *stupefaction*, *dismay*), elicitors (*majesty*, *sovereignty*, *dophinship*, *nobleman*) and their characteristic features (*condescension*, *pomp*, *refinement*, *arrogation*, *abasement*, *influence*) (see Fig. 3).
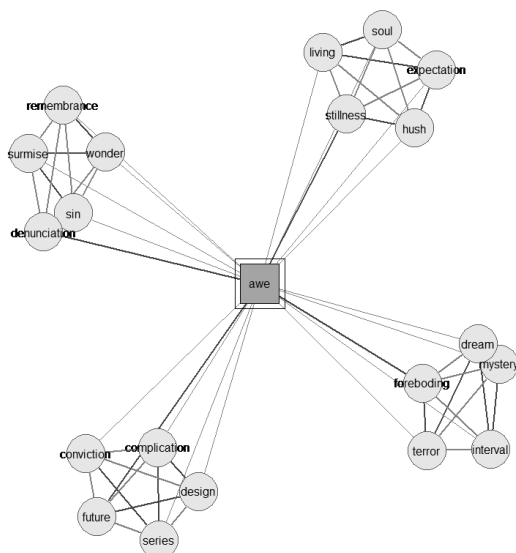
Figure 3. Co-occurrence network chart of linguoideologeme *awe* **in** *The Woman in White* **by Collins, 1860**

The linkage of the original Christian ideologemes of virtue gradually fading away, the connectedness to the vices betrays the general incline to exploiting negative moral emotions in the inculcation of the ideologies of SOCIAL STATUS and MORALITY. The prosocial action tendency is distorted and the negative polar of the activity come to the forefront with an impetus on the beneficiary's deprivations, shortcomings, and indecency along the unattainable grandeur of elite. Therefore, the proliferation of the dominating emotional regime of the Victorian discourse was saturated with negative moral emotions of envy, guilt, shame, ressentiment, embarrassment, and insult, their emotional power by far surpassing the humble blessing of gratitude and condolence or awe-inspiring virtuous feelings. The major source for the elevation of the national soul though with the purpose to restore the balance to the positivity was the emotion of pride. Consequently, it is of outmost significance to consider the prevailing object of the emotion and differentiate the types of pride promulgated in the Victorian novel.

1.3 ***Pride and hubristic pride.*** The distinctions made by psychologists discriminate between the authentic pride that stems from specific accomplishments or goal attainments, and the hubristic pride that derives from the "belief in one's abilities and strength" [2]. It follows that the authentic pride is associated with moral identity internalization, it is a positive moral emotion, but it may be strongly related to guilt when the evaluation of self-expectancies prove negative [3, p. 17]. The authentic pride or beta pride as defined by Tracy and Robins [25, p.507] is an introverted self-conscious emotion that translates to accomplishments stipulated by a certain action-chain. Whereas, the hubristic (alpha) pride is an extraverted feeling of unconditioned goal attainment, that could be attributed to narcissism. Excessive pride is associated with "unrealistic extrinsic ambitions", entails arrogance and conceit and can project a negative reaction of anger and hostility at not achieving the set goals [2].

Victorian virtues firmly cemented the feeling of highly-valued national identity – the so-called British national pride [15, p.190;16, p. 607]. The patriotic pride was replenished by numerous industrial and cultural accomplishments of the time as well as the achievements in the external colonial policy. The pride for the nation was and remains a distinguished feature of Britishness that forges the preeminence of its exquisiteness built on "an almost religious sense of the civilized essence of the state" [16, p. X].

Figure 4. Co-occurrence network chart of linguoideologeme *pride* **in** *Venetia* **by Disraeili, 1837**

The notion of religious feeling is not a metaphor as the study of the linguoideologeme *pride* co-occurrences highlighted its intrinsic relation to the propagated ideology of NATION SUPREMACY along the ideology of RELIGION. The linkage of partial virtue linguoideologemes (*humility*, *gratitude*, *generosity*, *and forgiveness*) and the representations of the moral emotion of pride ranks on a par with its interconnectedness to full religious linguoideologemes (*angel*, *bliss*, *fate*, *sacrifice*, *martyr*, *hermit*, *church*, *prelate*, *indulgence*, *perdition*, *and antinomianism*) (for illustration see Fig. 4). The vast linkage network with religious linguoideologemes may purportedly assert the authenticity of the felt moral emotion of pride, while the theological lexicon of ecclesiological and angelological scope may equally attribute to the idea of ritualized procedures of worshipping and sanctification of national heroes.

The proclamation of national pride is proliferated in the appeal to the sense of duty (*duty*, *obligation*, *appeal*, *readiness*, *homage*, *welfare*, *posterity*) while the object of the moral emotion is the recognition as well as the accolades for the deeds in the name of nation (*prowess*, *esteem*, *declamation*, *fame*, *gratification*, *decoration*, *commendation*, *lying-in-state*, and *pedestal*). The moral emotion of pride is dispensed by the emotional zeal of other intense feelings (*elation*, *happiness*, *agitation*, *ecstasy*, *zeal*, *astonishment*, *rejoicing*, *passion*, *bigotry*, and *folly*) that bring the feeling of elation as a substitute for the already deteriorated religious feeling of elevation.

Nevertheless, the positivity countereffect of the moral emotion of pride yielded, as has been mentioned above, a strong opposition to negative both moral and non-moral emotions (*regret*, *annoyance*, *hurt*, *rage*, *wrath*, *repugnance*, *hatred*, *bitterness*, *jealousy*, *envy*, *ill-will*, *sullenness*, and *misery*) (see Fig.5).
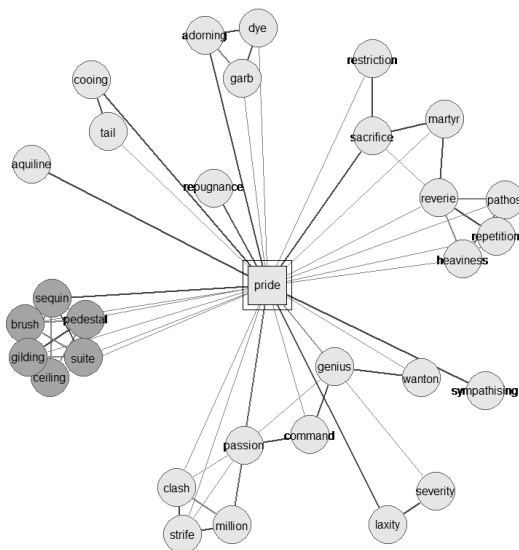

Figure 5. Co-occurrence network chart of linguoideologeme *pride* in *Dombey and Son* by Dickens, 1840

The trend of vast linkage of the linguoideologeme underpins the paradigm expansion that may testify to the revolutionary mechanisms of ideological shifts with the ample takeover of the lexical items for ideology reification. The gradual dwindling of the connection between the *pride* and religious linguoideogemes by the end of the 19th century suggests the attrition of the authentic pride significance. The evidence of the rise of the hubristic pride preeminence is exhibited through a set of acquired linguoideologemes (*presumption*, *selfishness*, *ostentation* and *laxity*, *ignorance*, *unapporachableness*, *ambition*, *arrogance*, *vanity*, and *fame*) substantiating a noticeable shift to sumptuousness and narcissism of the upper classes.

3. ***Conclusions.*** A gradual decline of the cathectic power of religious ideology favoured the rise of Victorian morality that was ignited by an intense emotional fervour of moral and non-moral emotions taking over the spiritual hold of religious faith. Therefore, the declared religiosity of Victorians condemned for insincerity, hypocrisy, and mimicry of original religious virtues is an instance of ideological resilience reluctant to yield its positions and prone to internal transformations through the emo-affective mechanisms of cathectic ideological transit. The ties between religious ideologemes and moral ideologemes were mediated and reinforced by positive moral emotions ideologemes, SYMPATHY at the outpost of the linkage. A machine-based qualitative content-analysis employed for testing the hypothesis substantiated the assumption on the transitory nature of ideologemes and put in the limelight the noticeable bias to negative emotions in the inculcation of Victorian morals. The linguoideologemes of *gratitude*, *awe* and *elevation* in their co-occurrence networks exhibited a misbalance towards negative moral emotions of envy, guilt, jealousy, and shame. A counterbalance deliberately restored by a zealous proliferation of the PRIDE FOR NATION betrayed a significant incline to the hubristic pride and a further probable instilment of negative feedback from the destitute. Therefore, further analysis of negative moral emotions is required in the study of VICTORIAN MORALITY ideology generation.

Rererences:

1. Aquino K., Reed II A. The self-importance of moral identity // Journal of Personality and Social Psychology. 2002. Vol. 83. P. 1423–1440.

2. Carver Ch. S., Johnson Sh. L. Authentic and hubristic pride: Differential relations to aspects of goal regulation, affect, and self-control // Journal in Research of Personality. 2010. Vol. 44 (6). P. 698–703. doi: 10.1016/j.jrp.2010.09.004

3. Casey V. Positive moral emotions and moral identity development: The difference between authentic and hubristic pride. – Avaiable at: http://scholars.wlu.ca/etd/1675

4. Cohon R. The Common Point of View in Hume's Ethics // Philosophy and Phenomenological Research. 1997. Vol. 57 (4). P. 827–850.

5. Cova F., Deonna J., Sander D. Introduction: Moral Emotions // Topoi. 2015, Vol. 34 (2). P. 397–400.

6. Denzin N. K. A Note on Emotionality, Self, and Interaction // American Journal of Sociology. 1983, Vol. 89 (2). P. 402–409.

7. De Smet, H., Flach, S., Tyrkkö, J. & Diller, H.-J. The corpus of Late Modern English (CLMET), version 3.1: Improved tokenization and linguistic annotation. KU Leuven, FU Berlin, U Tampere, RU Bochum. 2015.

8. Elevation // Merriam-Webster Dictionary. – Available at:

9. https://www.merriam-webster.com/dictionary/elevation

10. Haidt J. Elevation and the positive psychology of morality // Flourishing: Positive psychology and the life well-lived. Keyes C. L. M., Haidt J. (eds.). Washington DC: American Psychological Association, 2003. – P. 275–289.

11. Haidt J. The moral emotions // Handbook of affective sciences. Davidson R. J., Scherer K. R., Goldsmith H. H. (eds.). Oxford: Oxford University Press, 2003. – P. 852–870.

12. Huebner B., Dwyer S., Hauser M. The role of emotion in moral psychology // Trends in Cognitive Sciences. 2009. Vol. 13 (1). P. 1–6. doi.org/10.1016/j.tics.2008.09.006

13. Hochschild A. R. Emotion work, feeling rules, and social structure // American Journal of Sociology. 1979, Vol. 85 (3). P. 551–575.

14. Jervis J. Sympathetic sentiments: Affect, emotion and spectacle in the modern world / John Jervis. – London: Bloomsbury Academic, 2015. – 256 p.

15. Landow J. P. Emotionalist moral philosophy: Sympathy and the moral theory that overthrew kings. – Available at: http://www.victorianweb.org/philosophy/phil4.html

16. Morgan K. O. The Oxford History of Britain / Kenneth Morgan (ed.). Oxford: Oxford University Press, 2001. – 780 p.

17. Morgan M. National identities and travel in Victorian Britain / Marjorie Morgan. – Houndsmill: Palgrave, 2001. – 271 p.

18. Pinich I. Pragmatics of emotionality in discourse processing: Prolegomena to ideology shaping engines //Lege artis. Language yesterday, today, tomorrow. The Journal of University of SS Cyril and Methodius in Trnava. Warsaw: De Gruyter Open. 2017. Vol. II (1). P. 262–298. doi: 10.1515/lart-2017-0007

19. Pinich I. Mind work of ideology: a function-operator perspective // Science and Education a New Dimension. Philology. VI (44), Issue: 151. 2018. P. 50–53.

20. Pinich I. Religious ideologemes in transition: A residue of theological virtues in the emotionalist ethics of Victorian novels // Lege artis. Language yesterday, today, tomorrow. The Journal of University of SS Cyril and Methodius in Trnava. Warsaw: De Gruyter Open. 2018. (forthcoming)

21. Prinz J. The Emotional Construction of Morals / Jesse Prinz. – Oxford: Oxford University Press, 2007. – 348 p.

22. Shame // The Free Dictionary by Farlex. – Available at:

23. https://www.thefreedictionary.com/shame

24. Slote M. A sentimentalist theory of the mind / Michael Slote. – Oxford: Oxford University Press, 2014 – 247 p.

25. Smith A. The Theory of Moral Sentiments. – Available at: http://www.earlymoderntexts.com/assets/pdfs/smith1759.pdf

26. Tangney J. P., Stuewig J., Mashek D. J. Moral Emotions and Moral Behavior // Annual Review of Psychology. 2007. Vol. 58. P. 345–372. doi: 10.1146/annurev.psych.56.091103.070145

27. Tracy J. L., Robins R. W. The Psychological structure of pride: A tale of two facets // Journal of Personality and Social Psychology. 2007. Vol. 92 (3). P. 506–525. doi: 10.1037/0022-3514.92.3.506