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**INTERNATIONAL CONFERENCE  
ON EDUCATION & SOCIAL SCIENCE  
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**PROCEEDING**

**“EDUCATIONAL & SOCIAL ISSUES  
IN THE CHANGING ASIA”**

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# PROCEEDING

## 2016 International Conference on Education and Social Science (UK-ICISS) “Educational and Social Issues in the Changing Asia”

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### **2016 International Conference on Education and Social Science (UK-ICISS)**

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## PREFACE

The 2016 International Conference on Education and Social Science (UK-ICESS) is the first international conference hosted by Universitas Kanjuruhan Malang as a part of its XLI Dies Natalis commemoration. This international conference invites all educators and researchers in the field of education and social sciences to share latest issues, research, and information in these areas. Thus, as an important part of this academic forum, the organizing committee is pleased to present the Proceeding of 2016 International Conference on Education and Social Sciences which brings up the main theme of *Educational and Social Issues in the Changing Asia*.

There are 65 papers in this compilation, covering various topics around the theme of educational and social issues in the changing Asia which were studied from vast research areas; such as economics, health, education, language, arts, technology, geography, civics, and entrepreneurship. It is expected that all papers in this proceeding will enrich our knowledge and broaden our insights of current issues, trends, research, and information in the areas of education and social sciences.

Lastly, the organizing committee would like to deliver great appreciation to writers, presenters, and all parties who have been contributing to the publication of this proceeding.

Malang, November 2016

The Committee

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**Flores Local Genius on Move  
(Integrating both Character Education and Manggaraian Local  
Genius in Teaching English Speaking)**

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*STKIP Santu Paulus Flores*

**Abstract:** This research aims at investigating the real teaching and learning process including materials used and its effect to the character of English speaking class at STKIP St. Paulus. This would be of benefit for an understanding of becoming a speaker and helping us as an English speaking teacher and anyone else involved in speaking education, to be more appropriate in developing our students' speaking interests and, in turn, in helping them along their journeys to becoming good person having speaking skill and having good character. Besides, since speaking is also related to other language components like vocabulary, grammar that is, one cannot become a good speaker without having a good level of ability on that language components or even other language skills. To get the data, the researcher did observations, interview and a questionnaire. The observations focused on classroom and English atmosphere in college environments. Interview was conducted to the students related to how teachers or lecturers manage the speaking class, materials used, students perception to English speaking learning instruction. With regard to data, the use of Manggarain local genius as speaking materials made the students more interested in developing their speaking skill ability as its familiarity and value.

**Keywords:** *Local Genius, Character, Speaking Material*

## **INTRODUCTION**

Flores is the second largest of the lesser Sunda islands, an 800-mile long volcanic chain that stretches eastward from Java toward New Guinea. The 1.4 million people of Flores belong to several distinct ethnic groups, each with its own language and customs. The diversity as such, is the product of a number of geographical, cultural and historical factors. In line with this, anthropologists classify Flores' ethnic groups primarily on the basis of language as one element of their culture. The five major groups recognized by linguists are Manggarai, Ngada, Ende, Lio, Sikka, and Lamaholot, Wurm & Hattori in Hamilton (1994). While this divisions provide a key to understanding the island's ethnic diversity, they do not necessarily signify entities that have been either culturally homogeneous or politically united. Customs, including local genius as the concern of this paper frequently vary from one village to another even within the same linguistic area. As such, really contributes to the education value and their

character which are highly considered, as suggested by national education objectives, (the government), to be their primary concern.

In line with the statement previously mentioned, among the objectives of national education are developing student's intelligences, personality, and noble character as stated in law Number 20/2003 on National Education System. This statement means that the objective of the education is to have good personality and noble character by regardless of making the students clever. Besides, it states that culture as the creation of, by, and for the society itself is highlighted in the society-based education. This culture includes local genius of local wisdom which should be developed by the nation. Nowadays, the nation promotes Indonesian national culture in the world civilization as suggested by article 32 verse 1 Amendment of UUD 1945. This implicitly, want us to strive keeping our culture if we want to overcome the global crisis. Country really needs these characters of knowledgeable, cultured, and civilized society for the sake of facing global changes and its challenges as stated in the Policy for Character Education for Developing Nation's Character.

Related to the regulations as previously mentioned and by referring to the fact, there is a gap between the law and the reality. The children have been in the hot water or even have no character at all. Local genius as their wealth containing a life guidance moral values, norm, ethics and conduct have been already forgotten even been taught. This as such inspire any unexpected conduct and manner. This is supported by Lickona stated in Herawati (2016) that a developing country experience the situations like: 1) the increasing of violence in the youth; 2) the bad use of language; 3) the influence of peer group to do violence; 4) the increasing of acts damaging their own bodies (drug abuse, alcohol use, free sex, and committing suicide); 5) the blur of good and bad ; 6) the decreasing of hard work; 7) the low of respect to teachers and old people; 8) low of responsibility as an individual and as a citizen; 9) dishonest habit; and 10) prejudice and vulnerability in the society. All of these situations are experienced by the youth particularly the children in Indonesia right now. Those situations are concerned much with our culture which are nearly disappeared and related to character which are almost damaged.. Therefore, to fill the gap it is an urgent situation for Indonesia to implement character education and cultural-based education in order to save our nation and to avoid global crisis. We strengthen our families, our communities, and our world by cultivating good character in our children and ourselves Bennett (2008). As such, can be done through an understanding of what and how local genius is.

Related to the education and character, Flores people tend to rely much not only on formal educational institution but also on their culture. To fulfill their needs and answer a variety of problems, as view on local genius as a guidance of life and science and life strategies must be carried out. This in turn, can essentially be viewed as the foundation for the formation of national identity. Local genius can be a bridge that connects past and present, generations of ancestors and the present generation in order to prepare a good character for the sake of bright future and identity both locally and nationally. A strategic function for the formation of character and identity is achieved through the value of local genius is. Teaching or learning instruction which put the matter to the local genius will lead to the emergence of an independent attitude, full of initiative, and creative. Moreover, genius is a locally-based education model of education that has high relevance for the development of life skills, relying on the skills and potential for local empowerment in their respective regions. Learning materials should have meaning and relevant to their high level of empowerment in real life, based on the realities they face. The curriculum should be based on the local environmental conditions, interests of the learners. In line with this, local genius based education needs the

students to be attached with concrete situation and must be in a fun atmosphere through a very good culture based materials.

With regard to teaching process or learning instruction, using cultural based materials is actually one of the elements of Culture-Based Learning (CBL). It is the manifestation of the contextual learning approach departing from the constructivism theory. Learning must be linked to the context of real life through culture in which learners are located. Culture here, is covering the principles, values and practical guidelines accepted by a group of people and offered guidance in daily life. The guidance determining whether it is good or bad, wise or not valuable or just a rubbish things. This definition is used as a guideline in finding the main goal of this research.

This research is designed to answer the question by looking at the real teaching and learning processes of English speaking in STKIP St.Paulus, a college whose speaking skill is quite far of being perfect. Understanding the teaching and learning of speaking in this college, in turn, help the researcher to improve the teaching and learning of speaking in such level in one side and effectively build a good character in another side. A college is chosen since it is acknowledged that it is at that level of education that speaking instructor can put a stronger foundation on which their students can intensively and more academically put their love of speaking compared to other levels of education like junior and senior high school levels. In line with this, this research has a major aims, that is having a better understanding of how speaking is taught in such level whose actually speaking skill is undoubtedly great. This will include good and poor practices of teaching speaking -- related to teachers -- and of learning to speak -- related to students' activities in developing their speaking skills and their expected materials to be used in teaching speaking. All these elements are related to its significances or the benefits to develop students' good character.

This investigation is significant in the following aspects. The first is that it will better our understanding of becoming a speaker. Secondly, such an improved understanding will, in turn, help us, i.e. speaking teacher, lecturer or an instructor and anyone else involved in speaking education, to be more appropriate in developing our students' speaking interests and, in turn, in helping them a long their journeys to becoming good person having speaking skill. This is particularly crucial for having a good communication. Thirdly, since speaking is also related to other language components like vocabulary, grammar that is, one cannot become a good speaker without having a good level of ability on those as such or even other language skills.

### **Local Genius (Wisdom)**

What is local genius (Wisdom)? What and how local genius is this questions arise as the trend of teaching comes to include local wisdom in the part of the lesson in the classroom. Samawi (2009, p.10) states that local wisdom or local genius is a local creature or local uniqueness which can be found in a society conserving national culture. Its form can be physical or non-physical form. The physical forms are like kitchen utensils, architecture, and so on. The non-physical forms are like religion, art, philosophy, ideology, and so forth of certain society. Further, it can be in the form of solemn rituals related to religion, philosophy, belief, or other practices done by the society Thus, local wisdom is any practices or wisdom rooted from the local perspectives of the people where they belong to. It becomes as the culture identity as a nation or even as an ethnic which enable its people to filter and manage outsiders' culture to be in line with their own ethic conduct and manner as an institution traditionally. Furthermore, It is as a product of the past local culture and be kept as a permanent value for the sake of having a good life.

As to the concern of this research and with regard to the definitions above, the local genius or wisdom the researcher include here is the non-physical one. It belongs to the literature or the work of the art in which some cultural contents that we can insert in our teaching. By taking into account local genius in teaching learning process, Flores people, STKIP St. Paulus' students in particular, are expected not to be trapped in a situation of alienation. It is due to the local genius is highly considered as a very strong aspect of being survived of certain group of society in general and even in Flores in particular. Even it is local yet the value is universal. This product is and will always survive as to its significance and goodness to setting the character of Flores people in general and STKIP students in particular.

### **Culture, Character and Language Teaching**

In literature, one can find two widely spread and opposing views regarding the relationship between culture and ELT. Firstly, culture and language is inseparable, therefore English cannot be taught without its culture. Meanwhile, the opposing view is English teaching should be carried out independently of its cultural context. Instead, familiar contexts to the students should be used. As to this, however, it is important to note that EFL learning and teaching should ideally be allied to the context of real life through the presentation of culture in which students are tuned. Alpetekin (1993) argues that in learning language, schematic knowledge is socially and culturally acquired and situated. He elaborates that schematic knowledge of foreign language learners, for instance, is affected by the culture of their mother tongue. For example, children in Middle East cannot say that a dog is a man's best friend, but they would prefer to say that a dog is a dirty and dangerous animal, and also they cannot touch this animal because of their cultural norms. Students are in difficulty to understand the material as they have found unfamiliar lexical items as well as cultural items which are alien to them if teaching EFL adopting the target culture.

From a cognitive perspective, integrating a target culture contradicts students' schema or prior knowledge or experience. They do not have any experience with the ELT materials that have different social and cultural contexts. However, if the materials relate to their prior knowledge, students will be motivated to learn a foreign language. In line with this notion, Freeman and Freeman (1998) suggest that adapting a local culture in the target language teaching can lead to student positive attitude toward the target language learning and build their self-confidence. To conclude, English teaching should be carried out independently of its cultural context. Instead, culture of the students should be used. Students need to be aware of how their local cultures enrich their linguistic resources and social practices when learning English as a target language, thereby making their language learning more meaningful.

In line with culture, the term character is highly considered as an important aspect of human's life, particularly for the students. Moreover, it is not a new term in education. The definition of good characters itself is vary. According to Lickona in Jovan (2013, p.9), character covers six pillars, they are: trustworthiness, respect, responsibility, fairness, caring, and citizenship. Aspen Declaration declared by nation's top character education developers (1992) in Jovan (2013, p.9) also defines character in ten essential virtues, they are: wisdom, justice, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility. Howard, Berkowitz, and Schaeffer (2004, p.18) define that characters consists of values in action. Character has three interrelated parts: moral knowing, moral feeling, and moral behavior. Knowing the good, desiring the good, and doing the good – habits of the mind, habits of the heart, and habits of action reflects of being in a good character. Moreover, they add that they want our children to judge what is right, care deeply about what is right, and then

do what they believe to be right - even in the face of pressure from without and temptation from within. Related to the cores of character above, every good character is important to develop.

Now, the questions arise. What is effective character education? What do best practices look like? What kind of character education should be included in every lesson? Although, the questions are already answered, can it change people to behave well? Everybody, in fact, can tell which one is right and wrong. The problem is how to get people to behave well and adhere to those values. Here, the teacher should consider the involvement of local genius as the answer of those questions as such. It means that the idea of good character not only remains a theory but it must be practiced by the teachers themselves through the use of local culture. If so, the character in education can be definitely effective.

### METHOD

This research was conducted in STKIP St. Paulus Ruteng, a private college in the City of Ruteng Flores, within the period of six months (September 2015 to February 2016). The instruments used to get the data were observations, interview and a questionnaire. The observations focused on classroom and/or English atmosphere in college environments. Interview was conducted to the students related to how instructors manage the speaking class, students' perception to English speaking learning instruction. The questionnaire was filled in by three teachers focusing on what they do in teaching speaking, their ideas on good practices of teaching speaking, and things that influence one's speaking skill. The data were analyzed descriptively as suggested by Miles and Huberman (1994).

### FINDINGS AND DISCUSSION

#### Findings

The following table is the students' perception toward the teaching process of speaking class covering the materials used. The items are simplified for the sake of being focused and to the consideration this paper length.

**Table 1. Student's perception**

NO.	Questionnaire Items	Students' Responses			
1	Do you like speaking English?	<b>I do very much</b> 53.42 %	<b>I do</b> 28.40 %	<b>Not quite</b> 13.67 %	<b>No, I don't</b> 7,76%
2	Are you interested in joining your English speaking Class?	<b>Yes, I am very much</b> 6.85 %	<b>Yes, I am</b> 26.03 %	<b>Not quite</b> 65.75 %	<b>No I am not</b> 1.37 %
3	How do you find your English speaking materials	<b>Very interesting</b> 13.67 %	<b>Interesting</b> 10.96 %	<b>Not quite interesting</b> 64.36 %	<b>Not interesting</b> 10.96 %
4	How do you find your lecturer's method in teaching your speaking?	<b>Very interesting</b> 1.37 %	<b>interesting</b> 49.36 %	<b>Not quite ineteresting</b> 24.66 %	<b>Not interesting</b> 26.03 %
5	How often do you find problems in English speaking class?	<b>Very often</b> 15.07 %	<b>Often</b> 57.53 %	<b>Sometimes</b> 24.66 %	<b>Never</b> 2.74 %

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6	What do you think if the lecturer asked you to speak based on local genius (legend, folkstale, local game)	<b>Very interesting</b> 36.67 %	<b>Interesting</b> 50.68 %	<b>Not quite</b> 5.63 %	<b>Not Interesting</b> 1.37 %
7	Does your instructor often use any local genius (legend, folkstale, local game)?	<b>Very often</b> 2.74 %	<b>Often</b> 26.03 %	<b>Sometimes</b> 8.22 %	<b>Never</b> 63.01 %
8	What do you think about teacher-students communication during English speaking class by involving (legend, folkstale, local game)?	<b>Very fluent</b> 36.62 %	<b>Fluent</b> 42.47 %	<b>Not quite fluent</b> 4.11 %	<b>Not fluent</b> 1.37 %
9	When the lecturer gives instruction involving local genius (legend, folkstale, local game)? can you respond accordingly?	<b>Yes, I can very well</b> 31.51 %	<b>Yes, I can</b> 64.38 %	<b>Not quite</b> 2.74 %	<b>No, I can't</b> 1.37 %
10	Does the use of local genius materials really mean to your speaking?	<b>Yes, it does very much</b> 58.90 %	<b>Yes, it does</b> 20.55 %	<b>Not quite</b> 13.67 %	<b>Not at all</b> 6.85 %
11	Does the use of local genius give positive impacts to your personal life (ethics, conduct, manner or behaviour)	<b>Yes, it does very much</b> 64.75 %	<b>Yes, it does</b> 27.03 %	<b>Not quite</b> 5.85 %	<b>Not at all</b> 2.37 %

### Discussion

As to the data, it is seen that the students have high interest in speaking and practising their English. This is proven by the question “Do you like speaking English? 53.42 % of the respondents answered with “I do very much”. As such is highly considered as a great personal involvement of the students themselves in developing their speaking skills. This is really contrast with the question are you interested in joining English class? 65,75% answered not quite? The basic line of the data is that a good teaching has to result in our students’ learning that has such elements as personal involvement, interest, self-initiation and meaning. These elements would be there in a student’s learning process if a teacher’s teaching is based on his/her students’ learning needs, interest, and gift/natural ability. The question then is what we should do if our students are not interested in our teaching as they might think that it is irrelevant to their needs and/or they have no gift on it. Should we give up? Of course not, but what should we do?

Teaching, in fact, still means informing. Despite its global influence, this kind of teaching, Carl R. Rogers says, is not really good for it is not effective, (1983: 17-18). Therefore, it has to be replaced by a more effective one. Teaching should be seen more as facilitating our students in their learning than simply informing them certain kinds of information. Then, teaching has to be done in a way that it results in an active learning of students, that is, a kind of learning that really has a very strong personal involvement. This strong involvement can be done by, among other things, teaching students based on their learning needs, interest, and gift (natural ability). This is important since our students seem to



have a very weak personal involvement in joining our classes and/or in learning. The personal involvement can be actualized through materials involving their mind, idea and interest as well. The previous finding that the students are not really interested in joining English class corresponds to the other finding that 64,36 % respondents answered not quite interesting for the sake of speaking materials. In other words, it was likely that students were not feeling good to cope with the whole process of teaching and learning in the classroom. If this happens, even in fact, the teacher/lecturer/instructor has a good method in teaching as proven by the answer of the question how do you find your teacher's method in teaching your speaking from which 49,36 % respondents answered interesting still will be difficult for the students to achieve the intended extra standards as shown to the question how often do you find problems in English speaking class from which the respondents answered “often” (57,53 %)

Regardless of the data as such and as discussed earlier, English teaching should be carried out independently of its cultural context. When learning English as target language, students need to be aware of how their local cultures enrich their linguistic resources and social practices, thereby making their language learning more meaningful. This is quite acceptable as shown to the answer of the question what do you think if lecturer asked you to speak based on local genius (legend, folkstale, local game) 50,68 % of the respondents answered interesting. Familiar topics and especially those dear to their hearts would lessen cognitive burden on idea development and, in so doing, students can pay relatively fuller attention to how English language works to serve the communicative functions in the context they may find themselves.

This however, in response to the question “Does your teacher/lecturer/instructor often use any local genius (legend, folkstale, local game)? 63,01% of the respondents answered never. It means that the instructor tend to use other materials ignoring the familiarity of the context. In fact, the students really want to have that materials inspiring them to speak. As such is seen through the answer to the question what do you think about teacher-students communication during English speaking class by involving (legend, folkstale, local game)? 42,47% of the respondents answered fluent and 36,62% answered very fluent. Here, students demonstrated positive perception that regardless of their limited English, the learning condition utilizing local genius motivates students to improve their English. Further research need to be done to examine how students are actually motivated. Yet at least it has been settled in their mind that there is a good communication occurred as it is used as speaking material. Indeed, the students gave good response. 64,38 % of the respondents could give good response as it is used in teaching learning process. Thus, from student's side, the local genius material implemented in speaking class should be given serious attention by the instructor as the decision maker of learning instruction.

As a matter of fact and with regard to concern of this research that is building students good character, the use of local genius as materials to be taught in speaking class must have meaning and essence. The proportion of course, must be in accordance with student's level of progress. This means that it may help students to know what and how to speak. This is actually as a logic result of their understanding toward the local genius in which culture lies and their knowledge of English as a language. As to the data, students' perception toward the use of local genius is categorized as good in terms of having meaning to their speaking. It may help them to explore and learn more and better on what to speak. This is shown as to the question does the use of local genius materials really mean to your speaking? 58,90 % of the respondents answered yes it does very much. This answer indicates their experiences as the local genius used. They might be probably helped to learn in terms of vocabulary, content or other aspects of speaking. As they are helped, meaning that the essence of learning instruction that is learning something new is achieved. As Heidegger (1968: 75) a German philosopher in Tans

(2010) states that teaching means implanting in the students strong willingness to learn. That is, after being taught the students can then learn actively. Teaching has to result in any single student's active learning on his/her own or with others' help. This is why, he argues, teaching is more difficult than learning. It is not because teachers have to be more informative and knowledgeable than their students, but because the final target of teaching is that each student does want to learn actively.

A good teaching must also be able to encourage students to totally change their poor behaviors like being lazy, indiscipline, non-determined, dishonest, impolite to being a better individual who is diligent, disciplined, determined, honest, and polite. In other words, teaching activities, whatever they are, have to result in our students' pervasive change, that is, a change of a behavior that can be seen in more positive ways in our students' daily life. As to this, the local genius material seems acceptable to be used in English speaking class. The data shows that 64,75 % of the respondents answered that it does give positive impacts to students behaviour.

Realizing the change of behaviour is a proof that the use of local genius as materials used in speaking class enable our students to self-evaluate their own progress in life or in learning something. That is, our students through our teaching must be able to say whether their English, or whatever it is, is good or not. When they really know that they are still poor at something, they then try their best to make it good, again individually or in groups. This self-evaluation, realizing of being good or not, being able or not in learning is categorized as a good character being built by the use of local genius materials.

Teaching, as has been stated previously, means implanting in the students strong willingness to learn. In today's "borderless" nations, many people do want to master English as an international language of communication. It is, therefore, understandable that the teaching and learning of English pervades and that to succeed in the teaching and learning of English, some appropriate teaching methods or approaches are highly expected. Yet, it seems that the methods/approaches alone are not sufficient to make our students successful in their process of mastering English. Materials are the other aspect to consider. In that sense, our teaching has to lead any students of us to a kind of learning whose major elements are total involvement, genuine self-evaluation and improvement of behavior as well. As such really reflects their good character as a result of good process covering materials of learning instruction. Besides, it is believed that those elements will be there if teaching/learning itself is based upon our students needs, interest, and natural ability or local material.

Falsh and Hudson (1998: 83) emphasizing that language is a socially shared meaning system. It means that the characteristics of language is socially shared. It is a system for creating and sharing meaning. The meaning of language is not on the language itself nor on the heads of language user but far more important than that is on its community of users who has experienced and has attached to it. The meaning of language in which personal use it is always social. When we interpret and use language we relate language to social experiences and context in which that language figured. Besides, language is socially shared in the community. It is atomically, in turn, then, socially constructed. It is constructed in accordance with the setting of community they experience. Learners construct their knowledge through engaging with others. Some could be more or less depend on the process of experiencing, living and acting in the world. The construction of knowledge including speaking is influenced by the community because it is definitely the one that conducts it. So setting of the class especially speaking must be in line with place or situations where the children are in.

So, its quite clear that, language is a socially shared meaning system. The practices and the language used by the users rely on the community where it exists. Moreover, the convention

is due to the experiences that he or she has in that community. Then, the use of local genius as materials in speaking class is highly considered as a means of improving students' speaking skill in one side and building a good behaviour on the other one. Students' preception toward it is a proof that actually the students have a great ineterest to learn to speak. Yet they are faced by a great wall that challenges them to go through. The wall is the materials used. The material deinitely can be broken through selecting materials that is the use of local genius. The more we use it, the better our English and chracter will be.

### **CONCLUSION AND SUGGESTION**

Teaching English speaking skill is not an easy job. It needs a good method, approach or even an appropriate technique. In fact, those as such are not sufficient enough. Good materials are highly needed to use. Local genius such as folktales, legend involving students's culture is genuinely a good materials for teaching English skills particularly speaking skill. Beside motivating the students to speak, the use of such materials in speaking class might help the students to learn which in turn unconsciously developetheir good character. Teaching in fact, is seen more as facilitating our students in their learning than simply informing them certain kinds of information. Therefore, teaching particularly speaking skill has to be done in a way that it results in an active learning of students, that is, a kind of learning that really has a very strong personal involvement and self evaluatuion. As such are showing good chracter of the students. It is believed that those elements will be there if teaching/learning itself is based upon our students needs, interest, and natural ability. These, indeed are found through the integration of local culture in learning instruction. If so, our mind would go with the changes everywhere but the action and our character have to be in local.

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