

SECULAR AND RELIGIOUS VALUES: FOREIGN EXPERIENCE

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ABSTRACT

The article considers the problem of correlation between secular and religious values in the context of the experience of Western and Eastern countries. The authors analyze the cultural and historical aspects of the formation of religious and secular values, describe value orientations in the context of religious pluralism. The main reasons for the radicalization of the system of religious values in a secular state, as well as the specifics of the manifestation of religious radicalism, are considered. Opinions of various scientists are systematized. The negative consequences of various historical and political events on the religious life of secular societies and on the effectiveness of confessional politics are determined. The purpose of the article is to determine the features of the correlation of religious and secular values, as well as the interaction of the state with religious and confessional structures.

Key words: Secular Values, Religious Values, Value System, Secularism, Modern European States, Public Consciousness.

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Зайырлы және діни құндылықтар: шетелдік тәжірибе

Аңдатпа. Мақалада Батыс және Шығыс елдерінің тәжірибесі контекстінде зайырлы және діни құндылықтардың арақатынасы мәселесі қарастырылған. Авторлар діни және зайырлы құндылықтардың қалыптасуының мәдени-тарихи аспектілеріне талдау жасайды, құндылықтар бағдарларын діни плюрализм аясында сипаттайды. Зайырлы мемлекеттегі діни құндылықтар жүйесінің радикалдануының негізгі себептері, сондай-ақ діни радикализмнің көрініс беру ерекшеліктері қарастырылады. Бірқатар ғалымдардың пікірлері жүйеленген. Әртүрлі тарихи-саяси оқиғалардың зайырлы қоғамдардың діни өміріне және конфессиялық саясаттың тиімділігіне тигізетін кері салдары айқындалады. Мақаланың мақсаты – діни және зайырлы құндылықтардың арақатынасының ерекшеліктерін, сондай-ақ мемлекеттің діни және конфессиялық құрылымдармен өзара әрекеттесуін анықтау.

Түйін сөздер: зайырлы құндылықтар, діни құндылықтар, құндылықтар жүйесі, зайырлылық, қазіргі Еуропа мемлекеттері, қоғамдық сана.

Светские и религиозные ценности: зарубежный опыт

Аннотация. В статье рассмотрена проблема соотношения светских и религиозных ценностей в контексте опыта западных и восточных стран. Авторы анализируют культурно-исторические аспекты формирования религиозных и светских ценностей, описывает ценностные ориентиры в условиях религиозного плюрализма. Рассмотрены основные причины радикализации системы религиозных ценностей в светском государстве, а также специфика проявления религиозного радикализма. Систематизированы мнения различных ученых. Определены негативные последствия разных исторических и политических событий на ре-

лигиозную жизнь светских обществ и на эффективность конфессиональной политики. Цель статьи – определить особенности соотношения религиозных и светских ценностей, а также взаимодействия государства с религиозными и конфессиональными структурами.

Ключевые слова: светские ценности, религиозные ценности, система ценностей, секуляризм, современные европейские государства, общественное сознание.

Introduction

After the collapse of the communist system of values in Russia, as well as in Kazakhstan, a spiritual vacuum formed, in connection with which the state faced the most important task of forming a new ideology and spiritual guidelines for social development that would meet the challenges of the modern world and democratic values. In these countries, two contradictory trends are observed: 1) the development of liberal ideas and values associated with the formation of a secular state and democratic transformations; 2) activation of traditional values and religious worldview, which is associated with spiritual revival and the search for a new identity and cultural code.

Today we are witnessing the emergence of cultural antagonism between various confessional groups and supporters of liberal values. Although the gap in values is not critical, according to the Russian scientist Z.M. Murtuzova, today scientists and thinkers need to develop models of conflict-free coexistence of secular and religious values. "In this regard, the study of the problem of the relationship between secular and religious in modern Russian society and the search for ways to solve it seems extremely relevant. The solution of this problem will make it possible to determine the prospects for gaining socio-cultural stability, the formation of the social structure of the Russian Federation in accordance with the principles of civil society" [1, P. 114]. Thus, in the post-Soviet space, the balance of secular and religious in the paradigm of civic values remains one of the most important issues of the political and socio-cultural structure.

Methodology

In the study, comparative studies were used as the main methodology, which is

determined by the subject of the study. The article also used: a systematic approach, a comparative historical method, which allowed us to study the main problem of scientific work and consider it in a specific historical context.

Main part

Kazakhstani and Russian societies, in an attempt to build a mature civil society, are faced with such problems as the "permissible" boundaries of individual freedom and civil culture, the crisis of traditional values and morality. Apologists for the religious and traditional values of Kazakhstan and Russia resist and even take an aggressive stance against liberal values, which presuppose the widest possible freedom of the individual in all spheres of society.

Such phenomena are especially pronounced in Kazakhstan. The leaders of public opinion (popular users of social networks) believe that this is due to the fact that patriarchal consciousness is more characteristic of modern Kazakh culture. For example, the movement for the rights of sexual and gender minorities and feminism is perceived as an ideological threat. Radical groups disrupt events and demand restrictions on the activities of such organizations, in some cases they use physical force. The discourse analysis conducted within the framework of the scientific project "Secularism and religion in modern Kazakhstan: the need to modernize spiritual and cultural meanings and strategies (an interdisciplinary approach)" shows that "in discussions about offenses against women, there is a high degree of victimblaming and bullying, an increase in views of extreme patriarchy, marginalization of the male population. In this connection, in 2020, groups for the protection of women's rights, communities of feminist views became more active" [2, P.

169]. Despite this, feminism and other liberal ideas are unpopular among Kazakhstanis and are still on the periphery of public consciousness. Most are focused on the preservation and reproduction of established norms and lifestyles.

However, global processes show the opposite picture. There is a growing number of secular/liberal humanists who support the right to absolute freedom, "which, in their opinion, should extend to all spheres of life and elements of public consciousness, even such sacred ones as religion, God, the Holocaust, etc." [1, P. 115].

As an example, Z.M. Murtuzova cites such events as a) the situation around the French satirical weekly "Charlie Hebdo", which became famous for depicting obscene caricatures of the Holy Trinity, the Prophet Muhammad, etc.; 2) the case of the group "Pussy Riot", accused of hooliganism after performing the so-called "punk prayer" on February 21, 2012 in the Cathedral of Christ the Savior; 3) the Novosibirsk production of the opera Tannhäuser, which caused a wide public outcry after the Orthodox community saw in it a public insult to religious symbols, this position was supported by Muslims and Jews; 4) the event in the summer of 2015 in Moscow's Torfyanka park, which became the arena of confrontation between supporters of the Orthodox church construction project and local residents who are in favor of preserving the green area [1, P. 115]. On the example of these resonant precedents, it can be concluded that the freedom of expression of the individual extends within certain boundaries and must be subject to the principles of the common good and responsibility.

Modern European states are undergoing profound transformations of public consciousness. For several centuries now, the West has been moving away from traditional Christian culture, giving preference to relativistic liberal values. Contrary to the historical experience of mankind, the fundamental foundations of human existence, the understanding and model of family relations and gender roles are changing; the legalization of same-sex marriage and

prostitution, juvenile justice are an integral part of Western democracy. However, such issues as euthanasia, abortion, surrogate motherhood and others cause controversy in the public discourse of Western countries. Despite this, for young Kazakhstanis and Russians, the Western model of life is the most attractive, in our opinion, this is due to scientific and technological progress and the level of well-being.

A.N. Shalamova [3, P. 19-21] explores the legal aspects of the implementation of religious values in the social practices of Kazakhstan and Russia; the following conclusions can be drawn from the analysis of the author:

1) Secularism of the state structure of Kazakhstan is proclaimed in the Constitution of the Republic [4] along with other characteristics, and in the Constitution of the Russian Federation [5] secularity is highlighted in a separate article of the constitutional text;

2) The Constitution of the Republic of Kazakhstan defines more detailed constitutional and legal regulation of religious structures and activities of religious organizations. In the Russian Federation, the relevant relations are regulated by administrative law, and not constitutional;

3) The provisions of the Constitutions of the two countries establish the principle of political and spiritual-ideological pluralism, and also contain exclusive prohibitive anti-extremist regulations. However, it should be noted that there is a norm in the Constitution of the Republic of Kazakhstan that reflects the Kazakhstani historical and ethnic specificity, which differs from the Russian one: in the Russian Federation, organizations whose activities are aimed at inciting social, racial, national and religious hatred are prohibited, and in the Republic of Kazakhstan, moreover, tribal and class;

4) Kazakhstan defines constitutional values, such as Kazakhstani patriotism, protection of interethnic and interfaith peace and harmony, there are no such norms in the Russian Constitution;

5) The author includes in the value range the norms of the Constitutions,

which regulate the issues of the state and national languages;

6) A significant difference is that the provisions of the Russian Constitution, in connection with the federal structure of the country, dedicated to the national subjects of the federation, reflect the cultural values of indigenous peoples;

7) The Constitution of the Russian Federation emphasizes the national value character of land and natural resources, the Constitution of the Republic of Kazakhstan reflects in detail the national and ethnic aspects in the system of formation of state structures;

8) according to the author, in the Constitution of the Republic of Kazakhstan the norm "everyone has the right to freedom of conscience" is more concise than the wording in the Russian Federation "everyone is guaranteed freedom of conscience, freedom of religion", which causes controversy among scientists regarding the two terms "freedom of conscience" and "freedom of religion".

In general, the era of "religious renaissance" and the formation of national-cultural identity continues in Russia and Kazakhstan, in connection with which religious values are an important part of the socio-cultural space of the two countries. And in European countries, on the contrary, since the end of the 20th century, there has been a decrease in the importance of Christian culture and a weakening of institutional religion. V.V. Baryshnikova [6, P. 258] associates this trend with changes in the economy. In developing countries, religious values occupy an important place, while in developed societies they fade into the background. Since the improvement of socio-economic conditions contributes to an increased sense of personal independence, a sense of control over the conditions of life and freedom of choice, the importance of authorities is lost. That is, the progressive development of Western European states has led to a shift in "values of survival towards values of self-expression" [7, P. 42-52].

However, according to some scientists, a new identity is emerging in Europe,

which is formed on the basis of secular and religious values [8]. And the combination of religious and secular values is called spiritual values. This cultural syncretism of the secular and the religious arose as a result of the individualization of religious beliefs. In Europe, agnosticism, atheism and people who believe in divine power, but deny religion and the institutionalization of faith, are becoming more and more popular. Another European phenomenon is interesting, which is associated with the experience of people who profess several religions or practice the rituals of two or more religions at the same time. The results of the discourse analysis of social platforms demonstrate that a similar trend is developing in Kazakhstan: "agnosticism is a relatively new philosophical concept and atypical worldview for Kazakhstanis. However, the analysis of social networks in the current year shows a certain level of growth and distribution in Kazakhstani society. If in religious science there are two categories of agnostic – 1) a person who does not deny the existence of gods, but does not take the side of any religion or faith; 2) a person who does not deny the existence of gods, but does not affirm it either, because he is convinced that the primary beginning of things is unknown, since it cannot be known – either at the moment of human development, or in general [9], - then for Kazakhstan is characterized by the first. Such people usually turn to the Universe instead of God, that is, the global universe is the divine center. Among some of them (mainly women), various spiritual practices, meditations are common, in which there are elements of yoga and, less often, Hinduism" [2, P. 172-173].

The above processes led to the development of the New Age movement, which arose at the end of the twentieth century in Western countries and has recently been actively spreading in Kazakhstan. The idea of this ideology is to unite all religions and prevent religious conflicts based on differences in cultures and values. However, here a new crisis of values arises: 1) the idea of the New Era is aimed at strengthening

the personality and potential of a person, which gradually leads to the indifference of the individual to the world around him, ceases to be interested in what goes beyond his personality; 2) and also generates religious/ideological indifference, since the followers of the movement believe that every religion has the right ideas, and there is no point in looking for the truth in a particular religion.

In the framework of sociological research (The World Values Survey - the study of world values), conducted by R. Inglehart and K. Welzel in Western countries, the values of pluralistic societies were studied. The results showed that, despite the fact that religions have historically contributed to the formation of ethnic cultures, the belief system and values of people are more influenced by life in a certain country [10]. For example, the basic values of Catholic Germans are much closer to the values of German Protestants in Germany than to the outlook of Catholics in other countries. The main reason for this phenomenon in modern Europe is the withdrawal of religious issues into the private sphere, as well as multiculturalism based on liberal values. However, Islam in European countries is characterized by a different trend. Muslims are consolidated not on the basis of ethnic and civic values, but on a religious basis. This is due to the following factors: 1) rejection of Christian and liberal democratic values by Muslims/immigrants; 2) unlike adherents of Christianity, Muslims often do not separate the secular and religious spheres of life.

If we are talking about the fundamental difference between religious and Western liberal values, it lies in the fact that democratic culture does not establish moral norms and restrictions, or rather does not participate in their formation. A.V. Lukin believes that the adoption of Western values for all countries of the world is a utopian idea [11, P. 104]. Because, as we know, the cultural and historical experience of mankind is diverse.

In this sense, the experience of the countries of the Far East, such as Japan, South

Korea, Singapore, China, etc., is interesting. The model of these states is unique in that it demonstrated the possibility of preserving traditional values during the modernization and scientific-innovative processes that led to progressive development. An analysis of the experience of these countries is important for Kazakhstan, due to the fact that some features of the mentality and worldview of the countries of this region are closer to the Kazakh (Kazakhstani) understanding of the world than Western European ones. As an example, it can be cited such cultural aspects as the importance of family relations and the connection between generations, filial piety, the formation of social relationships and roles depending on age and status, the dominance of collective interests over individual ones, adherence to social constructs, obedience to elders and the cult of ancestors, etc.

The economic achievements of China and Singapore, according to a number of experts, were largely facilitated by the observance of traditional moral and ethical norms and the preservation of the Confucian value system in the minds of society for many centuries. An important role was played by such fundamental values of Confucian ethics as justice, hard work and devotion to the country. Partial export of global transformations in the world and the preservation of traditional values made it possible to build a modern progressive society.

If we talk about the countries of the Islamic world, then the most relevant example is Turkey. For the Kazakhstani socio-humanitarian science, the study of the Turkish experience in the formation of religious and secular values is always of great interest. Firstly, Kazakhstan and Turkey are historically fraternal countries with a similar mentality, language and culture. The Hanafi school of Sunni Islam is the traditional worldview of the Turkish and Kazakh people. Secondly, the years of independence laid the foundations for relations and cooperation in various fields, Turkey is one of the strategic partners of Kazakhstan. The two countries are important cen-

ters for strengthening friendship and the union of the Turkic countries. Thirdly, the Turkish state has a century-old history of building a secular state and civil society, it has also achieved a number of achievements in this direction. And Kazakhstan is a country that received such an opportunity only after gaining independence.

After the establishment of the Republic of Turkey in 1924, a number of laws were passed to direct the cultural policy of the regime. The idea of the formation of secular values and the necessary legal basis for this seemed attractive. The state apparatus, based on the idea of Kemalism, implemented various reforms to create a homogeneous nation-state, which were aimed at suppressing religious identity and religious values. In this political sense, secularism became the ideology of a positivist state that could ensure the absolute separation of religion and politics. Thus, Turkish laicism formed a legal basis for religious politics that was closer to the French legal system than to the Anglo-Saxon concept.

Turkish laicism assumed complete state control over religion and a legal system free from religious content. When the Office for Religious Affairs of Turkey (Diyanet İşleri Başkanlığı) was established in 1924, it was previously called Evkaf-y Humayun Nezareti (Evkāf-ı Hümâyûn Nezâreti), then Sheriye ve Evkaf (Şer'iyye ve Evkaf Vekâleti) – institutions that united funds (waqf) and the Department for Religious Affairs. Instead of a sheikh ul-Islam structure that included the right to issue fatwas, what was needed was a structure that would serve the concept of secularism and help the state take control of religion.

The 1930s were a period of ideological domination not only in Turkey, but also in Europe and in the socialist camp. Just as fascism and communism wanted to introduce a homogeneous ideology, the Kemalist ideology in Turkey also participated in the construction of a homogeneous society. The Kemalists pursued a radical policy that "brought to naught the influence of religion on the state and largely reduced its social role" [12, P. 44].

The reforms carried out at the first stage of the establishment of the Republic formed the basis for the formation of the secular values of modern Turkey, these include: abolition of the Ministry of Sharia Affairs and Religious Courts and the introduction of secular judiciary; formation of a secular education system; overcoming medieval institutions in the field of everyday life and the development of bourgeois orders; closure of the tekke (dervish abode) and turbe (tomb); ban on wearing medieval and religious headdresses and clothing; registration of the act of marriage by the state; transition from the Arabic alphabet to the Latinized one; granting women the right to elect and be elected to government bodies; issue of money and creation of the state Central Bank; active participation of state capital in the creation of the most important sectors of the economy; translation of religious books into Turkish, reading the khutbah, reading the Quran, the call to prayer azan; cleaning the Turkish (Ottoman) language from many Arabic and Persian words, introducing ancient Turkic words from ancient texts (Orkhon, Uighur) or artificially creating new ones based on Turkic roots; strengthening Turkish nationalism instead of religious ideology.

The main principles of Kemalism were fixed in the Constitution of the Turkish Republic, secularism is a priority along with republicanism, nationalism, nationality, etatism, revolutionism. However, the tough policy of Atatürk, implemented in the first years of the republic, caused a clash of religious and secular values, a conflict of interests between believers and the secular regime. The reason for the strong resistance from the Turkish public was the restriction of the rights of believers and religious practice. If in democratic countries with the Anglo-Saxon legal system freedom of religion was one of the main conditions of secularism; in Turkey, extreme secularism as a system of deliberate oppression of Muslims has led to a clash of Islamic and Kemalist ideologies, a crisis of values.

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But with the transition to a multi-party parliamentary system, the parties that formed the government began to pursue a soft policy in the field of religion. After the Democratic Party came to power in the 1950s, the *adhan* (call to prayer), which had been recited in Turkish since 1932, was recited in Arabic. Barriers to pilgrimage were removed and shrines were opened. Many imam-khatib schools have been opened, which have the status of lyceums. Religious education began to be introduced in general education schools, and in the period from 1973 to 1983, graduates of imam-khatib schools were given the opportunity to enter higher educational institutions on an equal basis with secondary school graduates.

It is obvious that in the country that switched to a multi-party system since the 1950s, there was a lack of coordination of religious and confessional policy with the conditions of a particular society and the absence of dialogue mechanisms. This, in turn, led to the radicalization of religious groups, the weakening of rational decisions in religious policy, the revanchism of religious groups and leaders who were under pressure and discrimination, as well as the formation of doctrines that further demonize the power of a particular religious group. Thus, the clash of religious and secular values led to the February 28 coup in 1997.

It was not until the 2000s that religious groups and Turkish citizens who were harassed to defend laicism were granted their rights and began to participate in public life. The government formed by the Justice and Development Party (*Ak Parti*), which came to power in the 2002 elections, first passed a resolution to reduce the military's influence on public policy; then worked on elim-

inating the socio-political consequences of the February 28 crisis. The Turkish government has recognized the right of Muslims to wear headscarves in public places, as well as the property and temples of non-Muslim minorities and the opening of churches, etc. After these measures, the discriminatory situation against the Alevi (a Shiite group in Turkey) and the Kurdish ethnic group, which had remained an unresolved issue for many years, was seen as a "topical agenda" and the government took steps to address it. During this period, a new "soft" form of secularism emerged in Turkey.

It is known that the legal basis for religious and confessional policy, as well as religious and secular values in Turkey is the Constitution, and the policy towards religious minorities is regulated by the Treaty of Lausanne. The main state structures for regulating religious issues in Turkey are the Department for Religious Affairs (*Diyanet*) and the Foundation for Religious Affairs. We believe that the Spiritual Administration of Muslims of Kazakhstan, as well as the Department for Religious Affairs of Turkey, with state support, is capable of pursuing a religious and confessional policy that does not contradict historical consciousness and contributes to the protection of national and spiritual continuity. To do this, it is necessary to analyze the experience, structure and activities of the Office of Religious Affairs in Turkey.

As the Turkish model shows, based on the partnership of the state with public organizations, the religious sphere can be improved and correspond to the processes of development of rational and national culture. In Turkey, the Department for Religious Affairs is a state institution, so the Fund for Religious Affairs works on its behalf, and the Kazakh Ministry of Social Development does not take on the function of controlling or spreading Islam, so we believe that this function can be implemented by the Spiritual Administration of Muslims of Kazakhstan. This does not harm secular principles and values, but we can make religion a factor in the development of national culture, based on historical experience. We will note the main

directions of the Turkish Foundation for Religious Affairs, so that we can think about how to develop this practice in Kazakhstan: organizing pilgrimages and umrah; organization of religious holidays; publication of religious literature and organization of fairs; awarding scholarships to students receiving a religious or even any other education; construction of student hostels; assistance to orphans, the poor, the sick; activities in foreign countries; Islamic encyclopedia; Center for Islamic Studies [13, P. 161-162].

At various times, the Republic of Turkey has been widely criticized by the European Union and the United States, as well as by various human rights organizations, for allegedly violating the rights of both religious minorities and Muslims in the country. When the Justice and Development Party came to power, there was no need to restrict the rights of minorities and the dissemination of religious values, since the activities of the Office of Religious Affairs and the Religious Affairs Foundation began to develop in the above areas. This is due to the fact that the scientifically and culturally established religious policy and the tradition of religious continuity leave no grounds for fear of radical religious values, the activities of religious minorities and sects. Developed countries that respect their history and culture adopt this form of secularism, which is able to preserve and transmit the traditional values of the people.

G. Zhusipbek believes that Turkey is still undergoing a fundamental transformation – transition from active to passive secularism, which involves a balance of secular and religious values and in this regard would be the best choice for building a tolerant, stable and viable society in the Central Asian countries [14, P. 32]. The scientist defines the active type of secularism as militant secularism, which involves the introduction of secular values by force, and the passive type as democratic secularism – balance of secular and religious values. Thus, Turkey can be considered a good example for Muslim countries that experienced a policy of forced secularization and was later able to liberalize political Islam.

For the modern countries of Central Asia, Islamic values are an integral part of the worldview and culture, in connection with which, according to G. Zhusipbek, it is very important for the elites of Kazakhstan/Central Asian countries to conclude a social contract with Islam in the public sphere. This is due to the following factors: resolution of the problem of politicization of religion and religious radicalism, since aggressive secularism in an attempt to eliminate religion from public life aggravates relations with religious groups, as a result, they will seek to politicize their activities in order to protect the interests of believers; stable relationship between the state and religious structures.

After all, the threat of aggressive introduction of secular ideas and values can become a prerequisite for the radicalization of religious views. Another reason for the effectiveness of the passive type of secularism is political and religious pluralism, which creates a competitive environment for religious ideas, moderate forms of religious rhetoric and interpretation, and also softens the extremes of religious radicalism. However, it should be noted that active secularism is not the only reason for the radicalization and politicization of religious ideas. The low level of literacy, education, culture and well-being of the population can become fertile ground for extreme views and lead to the radicalization of religious values. An integrated approach will allow Kazakhstan to maintain a balance of secular and religious values, to build rational state-confessional relations.

From the experience of Turkey in the formation of secular and religious values, the following conclusions should be drawn:

Secular values and principles are not the same in all countries. Each state must take into account its historical experience and relations with national and religious minorities, taking into account the threat posed by religious groups to statehood. However, we must understand that secularism and formation of corresponding values is not an absolute dogma.

Conclusion

Secularism is the implementation of political and legal decisions that take into account the interests of the state in meeting the religious and spiritual needs and expectations of people. That is, secularism and secular values are a living organism that is constantly in motion, modernized if it is necessary. When the state forcibly establishes the principles and values of secularism, restricts the freedom of religion of citizens, it can be said that a political and ideological conflict arises between the government and religious groups. On the contrary, if the principles of secularism and secular values are defined taking into account the needs of citizens and the interests of society, it is possible to rationally combat religious influence that threatens the state apparatus and political-spiritual security.

What type of secularism will be effective for maintaining the balance of secular and religious values in a particular country depends on the cultural characteristics of the society that have been formed as a result of specific historical events. However, in the modern world, the principle of protecting freedom and human rights should become the main criterion of policy in the religious sphere. It is important to understand the difference "between the separation of religion from the state as a constitutional norm regulating relations between the state and religion, on the one hand, and secularism as an ideology that generates an aggressively anti-religious nature of the state, on the other" [14, P. 41]. That is, Kazakhstan should not take an anti-religious position, but it is necessary to ensure neutrality in relation to the secular and religious lifestyle.

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