THE PROCESS OF ACQUIRING THAI NATIONALITY: A CASE STUDY OF KACHIN ETHNIC GROUPS IN CHIANG DAO DISTRICT OF CHIANG MAI PROVINCE

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ABSTRACT

Academic articles on "The Process of Acquiring Thai Nationality: A Case Study of Kachin Ethnic Groups in Chiang Dao District of Chiang Mai Province", as part of the thesis at the master's level, department of political economy, department of social sciences and development, faculty of social sciences, Chiang Mai University. It intends to research the Kachin ethnic group's process of obtaining individual status and Thai nationality in Chiang Dao District, Chiang Mai Province, and affiliated organizations, by interviewing people in the hamlet to learn about the Kachin ethnic group's way of life and security in Chiang Dao District of Chiang Mai Province after acquiring citizenship (village leaders representing ethnic groups with identity cards indicating their individual status for each type of card, even those who have not yet registered), data on citizenship in government policies and operations, as well as the activities of NGOs, and third parties participating in the purchase of various types of identification cards (government and NGOs). In order to receive each sort of identity card, the villagers' network, which is an important aspect of the villagers in the new village unity, must be integrated. This study examines government policies and measures that help people from the Kachin and Ban Mai Samakkee ethnic groups begin the process of attaining citizenship, however there are still issues and roadblocks. As an example, delays in the procedure, discrimination against individuals who come to help, bad views about ethnic or stateless people, and NGOs who come to advise and assist in the process are all issues that need to be addressed. All of this was accomplished by combining all of the data collected with the study's conceptual framework to create research concepts based on concepts, principles, or theories utilized as research

frameworks. Including the concepts of human security and citizenship, and bringing up a variety of challenges as a framework for analysis, the researcher used information from papers and related studies to show the relationship between the variables analyzed.

Keywords: Stateless / Citizen / Ethnic

I. Introduction

Transnational population flows occur in a variety of ways because Thailand shares thousands of kilometers of land and sea borders with other nations and is more fertile than many others. In great numbers, both the general exodus and the evacuation of death from war or poverty from the nation of origin have come to live in Thailand. Some ethnic groups have been in Thailand for decades, while others are of the same ethnicity or are relatives of individuals who have lived in Thailand for a long time, particularly along the borders, despite the country's territorial determination, many people were placed in the category of illegal immigrants, and when they were unable to return to their home country, they became stateless.

For stateless persons in Thailand, the topic of nationality verification is a fascinating one, they can be found in a range of categories, including people who have lived in Thailand for a long time yet may be targeted because of their isolated position. The group became "lost people" due to a lack of communication in Thai and no documented evidence of being born or residing in Thailand for a long period, and the group that migrated later in each period, or parents who have a child in Thailand, where these stateless persons, the majority of whom lack access to education, lack knowledge and understanding of nationality laws, and are unable to assist and rely on themselves in the nationality verification process. This includes government regulations that make it difficult to verify stateless individuals' nationality, as well as Thailand's constantly shifting citizenship rules, which contribute to the emergence of stateless persons.

Previously, stateless persons may not have had access to many essential rights; however, restrictions have been altered to allow stateless people to have access to certain rights, such as education (Cabinet Resolution, 2005). The government has a policy that allows children to attend school without providing documentation, and the per capita primary school subsidy is equal to that of Thai citizens. In public health (Cabinet Resolution, 2015), the Ministry of Public Health was given responsibility for medical care for those with status issues, but only for those with 13-digit identity numbers, leaving stateless people with numerous constraints. Both in terms of the right to an education, as some schools are hesitant to admit these children, and in terms of migrating outside of the district and province for work or further education. Without an identity

card, the right to obtain health care services is restricted, limiting various opportunities, including the opportunity to express cultural practices that differ from society's mainstream culture, as an example when an ethnic group wears their own ethnic clothes, it is perceived as being distinct from Thai people. Furthermore, culturally unique events are only presented in small groups, prompting the majority of today's stateless individuals to seek citizenship so that they can use their rights. Applying for citizenship is a time-consuming process that is intricate and involves extensive case-by-case analysis, yet there are still some stateless persons who have not requested the right to citizenship, due to a variety of issues It is not a problem for their lives, especially for the elderly, because there is no need to move out of the neighborhood for work or schooling.

Unlike a case study of the Kachin ethnic community living in Ban Mai Samakkee, which is a cultural group that migrated to Chiang Dao District of Chiang Mai Province, it demonstrates that statelessness in Thailand is interesting, nuanced, and evolving. The Kachins were originally a group of indigenous peoples living on Burma's northern border; in 1982, the Kachins in Thailand established permanent villages on formerly agricultural land among the Chinese on the Thai-Myanmar border, without revealing his ethnicity for fear of being caught in the illegal immigration crime. Until later, King Rama IX came to Muang Na sub-district and has developed in the area until the village has a new name as Ban Mai Samakkee. The Kachin people have been building dwellings under the supervision of the royal initiative project supervision office since 1984, hence they are neither categorized as a hill tribe nor eligible to be Thai citizens, ownership of land, moving outside the area without authorization, and working outside the territory are all prohibited. According to the policy of the Royal Initiative project, the Kachin people are merely a cultural community in Chiang Dao District that subsist by farming and growing economic crops.

Kachins have gathered and networked contacts in a variety of methods to seek assistance and address challenges such as getting citizenship, by appointing community leaders or volunteering as agents for coordinating knowledge and understanding for people in villages and adjacent villages from government officials who came to educate about nationality. Attendance at meetings, education so that knowledge obtained can be applied to aid people in the community, and so on. In addition, since 2012, the villagers have had Christian religious networks and non-governmental organizations (NGOs) come to the area in Chiang Dao District to support the stateless people in the area. Since many villagers affected by personal status have sought guidance and assistance, NGOs have helped to cover the costs of DNA testing for the villagers who submitted the petition, resulting in a successful and quick verification procedure. Due to economic limits, NGOs now rely on village representatives or village leaders. However, Kachin

people can use their culture to promote tourism and government support by connecting their culture from their origin to their current domicile.

Currently, the Kachin Ban Mai Samakkee live in Chiang Dao District of Chiang Mai Province, where they live with ethnic groups such as Lisu, Lahu, Akha, Yunnan Chinese, and mostly Kachin people. There are 420 Kachin people in Chiang Dao district who do not have Thai citizenship and hold various types of identification cards. Due to a lack of elements in many areas, such as illiteracy, language barriers, economic considerations, and the fact that most non-Thai nationals' parents are unaware of the benefits that they should receive upon obtaining Thai citizenship. Furthermore, the lack of nationality has not affected the village's parents' generation, resulting in late or non-notification of births and hence a lack of proof of identification.

The Kachin Ban Mai Samakkee ethnic group, which is located in Chiang Dao District of Chiang Mai Province has a population of 600 people, of whom 180 have earned Thai citizenship, according to preliminary information collected from the survey area. There is a total of 420 people who have not gained Thai citizenship, with various personal statuses among the villages. As a result, the holder of Thai ID card number 1 is a Thai national who reported his or her birth within the legal timeframe. A person who is not of Thai nationality and has been added to the house registration is the holder of identity number 6. (Groups allowed to be in Thailand temporarily and granted a waiver to stay in special cases). The holder of ID card number 7 is a Thai-born child of a non-Thai national. However, Thai nationality is not one of them. The bearer of ID card number 0 is a person who has no registered status and has been surveyed, group of G-addicted (G) children or G-coded children is the code number of kids in Thailand's basic education system who are not Thai nationals and do not have any identity cards.

The researcher is interested in studying the process of obtaining Thai nationality among the Kachin ethnic group living in Chiang Dao District of Chiang Mai Province, problems with entering the nationality verification process, impact issues, complex nationality, and various changes as a result of the aforementioned issues, includes the differences between each sort of identification card, such as an identity card that has obtained Thai nationality and has resulted in a change in any direction, to use the study's findings as a guideline and to promote effective nationality verification, equality, and fair human rights equality in Thailand, despite various variances.

In this research paper titled "The Process of Acquiring Thai Nationality: A Case Study of Kachin Ethnic Groups in Chiang Dao District of Chiang Mai Province", as a result, the goal was to research the Kachin ethnic group's procedure of attaining person status and Thai nationality, as

well as relevant sector organizations. Including, studying the Kachin ethnic group's livelihood and security after attaining citizenship, which the authors will describe using pertinent documents and research, as well as the concepts of human security and citizenship, to give a framework for teaching.

II. Related Documents and Research

In terms of academics, the researcher looked into Preecha Ongkham (2011) work on the topic of Tai Yai workers in Mueang Chiang Mai District entering the nationality verification procedure. Individuals who do not value citizenship as highly as they should, including companies that do not want their employees to be citizens, are the subject of the campaign. Because if employees receive citizenship, they will have more bargaining power, even if they are part of the country's movement. This is one of the reasons why scholars have investigated the process of obtaining Thai citizenship, to see what life is like after receiving Thai citizenship. In which, Sriphan Louijamwan (2014) discussed nationality verification of workers in Mueang Chiang Mai District. It was found that the workers received good results.

The opinion of Sriphan Louijamwan (2014) is similar to that of Preecha Ongkham (2011), as evidenced by a study on the impact of nationality verification of workers in the Muang Chiang Mai District, which found that citizenship verification resulted in positive benefits for workers, such as increased employment opportunities and a better quality of life, because of their legal working status, they have the right to travel freely throughout Thailand without fear of being arrested. However, before attaining citizenship, such Burmese workers confront challenges and impediments coming from access to the citizenship verification procedure, as the majority of Burmese workers lack information and understanding of the process.Due to the difficulty of the process, some businesses do not require workers to go through the citizenship verification process because they do not perceive the value of it.

It was discovered to be similar to the research of Somchai Preechasilpakul and Natthamon Kongcharoen (2004) on the acceptance/exclusion of hill tribal people in the process of giving Thai citizenship: an assessment of legal laws, policy guidelines and issues. In terms of the fundamental cause of the nationality verification process difficulty, it is anchored in the person who has not yet realized citizenship and does not recognize the importance of citizenship. However, there are additional geographical factors and changes in nationality law that affect the naturalization process in this study. This can be seen in the research findings, which show that nationality is synonymous with the formation of the Thai Nation State, in which the law was initially open to obtaining citizenship, but later the nationality law replaced it with policies and

attitudes that view hill tribes as having problems in various fields, resulting in hill tribes being denied Thai citizenship.

From the academic and research perspectives that the researcher has investigated the researcher's research is not concerned with issues such as joining the nationality verification process, the impact of nationality verification, or the recognition/exclusion of hill tribe people in the Thai citizenship process. The researcher does not concentrate solely on the procedure of nationality verification; it also considers the acquisition and process of each type of identity card, as well as the grouping and network of villagers who play an essential part in obtaining each type of identity card. Which is a group that has a network to contact many channels to get help and solve problems such as applying for citizenship, by establishing community representatives or volunteering as agents to coordinate knowledge and understanding of people in villages and villages nearby, and is a representative for attending nationality training sessions or organizing government seminars to educate about nationality. Participation in meetings and education, with the goal of using what they learned to help others in the community, as well as the villagers banding together to file a lawsuit with the administrative court, requesting that the registrar take action on Thai citizenship for the people housed 358 people within 90 days, in accordance with the constitution's basic rights. Until the Chiang Mai Administrative Court ordered the sheriff and the local registrar of the sub-district municipality to evaluate the 358 plaintiffs' request to include Thai nationals in their house registration on December 24, 2013. Until certain villagers are awarded citizenship, by issuing an order of approval or disapproval within 90 days of the final verdict.The episode in which the villagers met to file a case with the administrative court this time shows that the villagers' assembly in the village benefited not only the villagers, but also the other target groups. causes nationality to be discussed, and relevant organizations to use the case as a case study and draw lessons from the problem, positively affecting the country in terms of nationality, and this research is also vital to livelihood, security in life, and citizenship of each type of card.

III. Concept of Human Security

According to Manasavi Onrachunaka (2017), the term "human security" has been defined in a variety of ways by intellectuals, academics, policymakers, and international organizations. Human security has been defined as independence from fear and want by an individual or institution. This interpretation is consistent with Franklin D. Roosevelt's view of the four fundamental human freedoms that must be protected, namely freedom of speech and expression, freedom of religion, freedom of desire, and freedom from fear. As a result, according to the United Nations Development Program (UNDP), human security includes a living dimension

based on security from chronic risks. Later, at the United Nations' 66th General Assembly in 2012, the United Nations added the phrase "freedom to live in dignity". "Human security consists of four fundamental components", Amartya Sen, co-chair of the Commission on Human Security (CHS) remarked. Individual life is emphasized, human social living conditions are emphasized, threats to human liberties are reduced, and human rights are emphasized, emphasizing human security's ability to cope with recession and downturn, while human development focuses advancement in human life conditions".

Human security, according to the Organization for Global Environmental Change and Human Security (GECHS), is a situation in which individuals have the ability to minimize problems or adapt to risks impacting themselves, the environment, and social rights.

Human security, on the other hand, is defined as a concept derived by the Canadian government, known as the "Canadian Approach", in which Canada concentrates on extra variables connected to threats, such as violence against a person. Drug trafficking, anti-personnel landmines, ethnic wars, state failures, and smuggling, as described by Neil MacFarlane (2006) and Yuen Foong Khong, are examples of these (2006). Both agree that the concept of human security must at the very least face the challenge, that security must be given to "person" rather than "state", and that what constitutes a threat and what does not constitute a threat to human security must be clearly addressed. They feel that the threat to human security is more likely to be intentional physical violence (Organized Violence), rather than natural calamities, which they do not believe are a threat to human security. A range of definitions influence the policy and instruments used to address what constitutes a human security issue and what constitutes a human security danger.

The researcher has a better understanding of the concept of human security, which can be used to analyze the causes of statelessness among the majority of Kachin ethnic group members, that is the concept of statelessness has increased its importance as a tool for implementing government policies on human resource development, incorporating the state's help for international development policy and foreign policy to promote equal access to numerous rights for the people of all countries. As a result, studying and comprehending the notion of human security is critical in this subject, as human security focuses on safeguarding and building individuals or communities, which necessitates operating throughout the process. Covering issues that threaten the Kachin ethnic group in all dimensions, such as civil, economic, social, political, and cultural rights, as well as promoting cooperation in dealing with both regional and multilateral issues, necessitates multisectoral involvement, where knowledge and collaboration must be integrated to achieve maximum results. Furthermore, human security is contextual, allowing problems to develop differently based on area, time, and environmental circumstances, showing that human

security is evolving, necessitating a proper response for each, local by fostering cooperation and involvement. Because threats to human security interact with one another and the main cause of the problem must be determined, criteria for evaluating and measuring the impact must be defined for a thorough overview of truly human security.

IV. Concept of Citizenship

Citizenship is an idea that has been around for a long time for the purpose of the research, the researcher looked at the concept of citizenship and its qualities, as well as the characteristics of democracy. The following is the definition of citizen that the researcher looked into: Citizen's Encyclopedic Unabridged Dictionary of the English Language (Webster's Encyclopedic Unabridged Dictionary of the English Language, 1989, cited in Banks, J. A. (Ed), 2004: 3). Citizenship is the status of having the rights, advantages, and obligations of a citizen. A citizen is an indigenous member of a state or nation who is loyal to the government and is entitled to immunity over citizenship. Citizenship, on the other hand, refers to belonging to a political community (Political Community), such as a city (City) or a nation-state (Nation-State), with the rights and responsibilities that come with being a citizen (Pruittisan Chumphon and Ek Tangsapwattana, editor, 2008). "Civic Mindedness" is a concept that is closely linked to civic engagement, civic responsibility, and civic participation. Civic consciousness is valuable because it will make society and democracy better. It refers to an internal sense of community volunteering or a sense of community obligation organized as a social capital that will help individuals to trust and collaborate (Hua, C.W.&Wan,K.E., 2011).

Civic mindedness, according to Smart, D., et al. (2000), refers to attitudes and socially beneficial behavior, focusing on community issues, and politics as a responsibility to engage and devote one's life to politics and one's community. It is also viewed as capital in a society that will benefit the trust and interdependence between the people in the community.

The Policy Subcommittee on Developing Citizenship Education of the Second Decade of Action on Education Reform (2011) defined "citizens" as citizens in democracies who have "qualifications" for how will it be as the authority wants it to be, while the supreme power of democracy is the people. As a result, those in positions of power have the ability to control their own lives; the "people" in a democracy can be diverse; nevertheless, when they are diverse, they must respect one another and use norms to solve problems in order to live together and govern democratically.

As a result, "citizens" in a democracy are characterized as members of a free and self-reliant society who exercise their rights and liberties responsibly, while also respecting the rights and

liberties of others, appreciating differences, honoring the principles of equality, and obeying the rules. Recognize that one is a member of a socially responsible society, that one has a public mentality, and that one is eager to participate in social movements and address social problems at all levels, from the family to the community to the national, ASEAN, and international community.

In addition to people or people, Parinya Dewanarumitkul (2012) addressed the importance of citizens in a democracy by stating that government in a democratic system must have rules or constitutions that describe the form or system utilized to administer the country. It is critical to be successful since it is the owner of a country with equal liberties throughout the country.

In conclusion, the researcher defines "citizen" as a member of a community or society who has the authority to govern itself, has rights, freedoms, and responsibilities, and participates in solving social problems. However, there must be respect for others and for society's standards; the notion of citizenship allows the researcher to better comprehend the meaning of the word citizen.As a result, the Kachin ethnic group could be studied using distinct color card statuses includes identification cards, demonstrating that statelessness is frequently addressed as an unspoken problem. Because ethnic people, whether they be hill tribes or minorities, are frequently not considered as citizens, and their opinions are frequently ignored, they are frequently denied access to schools and hospitals, as well as the ability to own a home or even marry. Their disregard for these rights has ramifications for not just the individual, but also for society as a whole, including the exclusion of a group of individuals from society, which causes social tensions and has an unavoidable impact on economic and social growth. As a result, citizenship is not a distant matter that only belongs to other people or entities; citizens in a community or society must be active and responsible for the public affairs that affect them, both thinking, developing, and becoming involved in state issues, citizenship was established to ensure equality, fairness, and accountability.

V. Conclusion

Using linked documents and research, this article explains the process of acquiring Thai Nationality: a case study of Kachin ethnic groups in Chiang Dao District of Chiang Mai Province, including the concept of human security, and the concept of citizenship, to provide a framework for education, which can be summarized as follows:

Government policies on obtaining Thai nationality help to recognize the factors that stateless people, people undergoing nationality verification, and people who have obtained citizenship are entitled to equality, as it should be legal, because the government has a policy to resolve the

issue of individual status and nationality.The villagers of the Kachin ethnic group living in Chiang Dao District of Chiang Mai have been affected by the aforementioned policy, 180 villagers have obtained Thai citizenship after learning about their right to participate in the nationality verification procedure and the requirements for gaining citizenship. Even though ethnic Kachin villages are entitled to different rights under the law, this research emphasizes government policies and actions, as well as the role of NGOs assisting in the process of nationality verification. However, not everyone will face problems and obstacles, one of which is not obtaining Thai citizenship and receiving the rights that should be granted as a citizen. According to citizenship theory, citizens are members of a community or society who have the power to govern themselves, have the rights, freedoms, duties, and responsibilities, and work together to solve social problems, provided they respect others and the rules shared in society.The focus of this study is on Kachin ethnic groups in various states, including those who have already earned citizenship. It also demonstrates that statelessness is sometimes described to as an unseen problem, because ethnic people are not always considered as citizens. According to the notion, they are not allowed to attend school, get hospitalized, open a bank account, buy a property, or even marry, despite the fact that they were born in Thailand, speak Thai, and write Thai, but are not recognized as Thai nationals by Thais. Their disregard for these rights has ramifications for not just the individual, but also for society as a whole, including the exclusion of a group of individuals from society, which causes social tensions and has an unavoidable impact on economic and social growth.

According to Preecha Ongkham (2011), a study of problems encountered by Tai Yai workers in the nationality verification process in Muang district of Chiang Mai province focused on external factors such as social structure and issues, as well as politics that define the scope of nationality acquisition. According to the researcher's observations based on interviews with villagers and community leaders, the acquisition of Thai nationality by villagers is due to the grouping and network of villagers that play an important role in enabling villagers to obtain each type of identity card, which is necessary if the villagers face difficulties entering the nationality verification process. According to Preecha Ongkham (2011) research, the process of giving citizenship to hill tribes in Thai culture takes into account legal concepts as well as the social environment. Although the legislation grants hill tribes the ability to become Thai citizens, it was discovered that this is not the case. However, such difficulties cannot be isolated from beliefs or situations, which, in combination with the law, have the effect of excluding hill tribal people from the process of attaining Thai citizenship. As a result, the villagers formed groups with numerous contact networks in order to get support and fix the structural issues outlined earlier.

Somchai Preechasilapakul and Natthamon Kongcharoen (2004) conducted study on the acceptance and exclusion of hill tribal people in the process of obtaining Thai citizenship: an examination of legislation, policy guidelines, and problematic conditions that depict the issue. In terms of the cause of complications in the process of proving nationality, the person is the primary cause. Which, if looking at the researcher ethnicities, especially people of Kachin ethnic groups, are very aware of nationality whether it is a citizenship application, still do not have a sense of citizenship and do not see the importance of citizenship, which, if looking at the researcher ethnicities, especially people of Kachin ethnic groups, are very aware of nationality whether it is a citizenship application. through appointing community representatives or volunteering as representatives in organizing the knowledge and understanding of the people in the village and surrounding villages, as well as being a representative for attending nationality training courses. Whether its hosting seminars hosted by governments or non-governmental groups to educate people about nationality, the knowledge obtained can be used to help people in the community better understand the process of obtaining citizenship.

This study backs up Sriphan Louiejamwan (2014) findings that nationality verification leads to beneficial consequences for workers, such as increased employment options and a higher quality of life. Workers face barriers to living and accessing the nationality verification process because they have the right to travel around Thailand without fear of arrest due to their status as legal laborers. Prior to benefiting from nationality verification, workers face barriers to living and accessing the process.

Looking at the rights already gained by the villages, this research is consistent with and supports Manasavi Onrachunaka (2017) theory of human security's definition of the word "human security" that promotes efforts centered on individual or community prevention and strengthening. This necessitates execution throughout the process and addresses concerns affecting the Kachin ethnic group in all areas, including civil, economic, social, political, and cultural rights. In order to obtain maximum outcomes, it is necessary to integrate information and work together at all levels, whether villagers, government agencies, or non-governmental organizations interested in a variety of fields. In addition, the main cause of the problem must be identified, as well as comparison criteria and effect evaluations, in order to ensure a full review of truly human security.

Villagers who have earned Thai citizenship have distinct lifestyles and enjoy various benefits, as evidenced by visits to villages, whether it is the benefit of the villagers' cooperation with many sectors in the integration of knowledge and collaboration, or whether it is the benefit of attaining nationality. As a result, villagers in the villages have gained citizenship and have a better

standard of living, including the receipt of various rights that they are entitled to. This has made villagers more aware of the issue of disabilities and individual rights, as a result of the lack of many rights they are entitled to and the discrimination they face. and the inequity of those who profit from these flaws. Although ethnic groups currently recognize the value of nationality until they enter the process of getting Thai nationality till, they acquire Thai nationality, possessing an ID card as a result breaks the constraints in many ways. In principle, the researcher believes that ethnic groups deserve the same rights and freedoms as Thai people under the Thai constitution, but in practice, Thai society still believes that ethnic groups are other people in Thai society who are born from the conceptual reproduction of people in Thai society with a social understanding and attitude who view ethnic groups who live in the highlands only as residents of Thai land, not those who live in this. It impacts acceptance of the way of culture, knowledge, wisdom, as well as participation in planning and development processes more without assistance, and ethnic groups are thus considered as a secondary necessity, in contrast to people in flat areas who see themselves Thai by birth.

In summary, government and non-governmental organization policies and actions have an impact on villagers' citizenship and citizenship, resulting in the benefits of the government's policies and procedures in various fields, states involved in the process of obtaining individual status and Thai nationality. Furthermore, it finds constraints on different areas of nationality, preventing villages from exercising their legal rights or complying with government rules, as well as non-governmental organizations assisting with nationality, resulting in flexibility and speed. There are still constraints in aiding, such as missing documents, father and mother having Thai nationality but not being legally notified of birth, and some records having father and mother disagreements. However, the villagers or the people themselves must pay attention and pay attention to the problems that benefit them, in order to understand the situations that result in their behavior so that they do not cause problems, and to follow the procedures of actions taken in a systematic manner so that problems do not arise during the citizenship process. As a result, the researcher concluded that one of the most important factors influencing the success of village governments and non-governmental organizations (NGOs) is experiential learning, which is learning in which problems are brought into learning problems and ways to solve problems or develop work that will benefit themselves and the organization.

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