A Textual Analysis of *Panchatantra,* Enhanced by Technology from the Psychological Perspective

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Abstract—**This research paper offers a textual analysis of the portrayal of animals in the *Panchatantra* tales, leveraging technology, Natural Language Processing (NLP) for enhanced insights. The study focuses on the interplay of anthropomorphism and stereotypes within these narratives, delving into the diverse stereotypes associated with specific animals in the stories. This analysis enhances our understanding of animal portrayal in children's literature. Natural Language Processing (NLP) techniques like textual classification and thematic analysis have been employed to examine the underlying archetypes embedded within the tales to comprehend stereotypes. Through a close examination of literary examples employing AntConc, a corpus analysis software, this paper provides readers with a nuanced understanding of how anthropomorphism and stereotypes influence human perceptions of animals and contribute to our understanding of the natural world.**

Keywords—textual analysis, NLP techniques, anthropomorphism, stereotype, animal portrayal

I. INTRODUCTION

Fables, like those in the *Panchatantra*, are popular children's literature for their ability to convey essential lessons through enjoyable narratives featuring anthropomorphic characters. They serve as effective teaching tools, instilling morality and cultural understanding. Using animals to represent human traits, fables provide accessible insights into complex human interactions and values for young readers [1]. Geerdts' study explored how adoption and contagion storybooks attribute human characteristics to animals, creating emotionally captivating narratives. Approximately 30% of adoption storybooks depicted animals with complex emotions and social interactions, potentially to aid children's understanding. The study highlighted how media and discourse may shape anthropocentric perceptions in children. Despite the study's limitations, it was identified that media and discourses expose kids to anthropocentric preconceptions [2].

While prior research has explored the emotional resonance of animal characters in children's stories, this study pioneers the application of Jung's collective unconscious and archetypes to gain deeper insights into the fable *Panchatantra*. By employing universal symbols, themes, and archetypal characters, this study aims to unravel the complexities of human psyche reflected in the behavior and motivations of these characters. This research employs a novel methodology, the AntConc version 4.2.4, a textual analysis, to identify patterns, biases, and representations within the tales. These patterns help us investigate deeper meanings and their impact on readers' perspectives.

Importantly, while previous research has mentioned the existence of anthropocentric viewpoints in children's media, such as fables, a thorough textual study outlining the prevalence of stereotypes and anthropomorphism in *Panchatantra* tales is lacking. This study aims to close this gap by offering empirical proof of the presence of these narrative techniques with the intention of making a substantial contribution to our knowledge of the psychological impact of children's literature, especially in relation to classic fables such as the *Panchatantra*. The research will direct its attention towards the subsequent questions.

1. How does the use of anthropomorphism and stereotypes in the *Panchatantra* tales impact the representation of identities, and how can NLP techniques analyze this aspect?

2. What are the implications of one-dimensional animal character representations in the *Panchatantra* stories for perpetuating stereotypes, and how can NLP techniques and the AntConc software aid in analyzing these portrayals?

3. How does the *Panchatantra* tales depict the behaviors and traits of animal characters, and what insights can be gained about human nature from these narratives?

The following is a breakdown of the structure of this document: Section II contains the theoretical framework, followed by the literature review in Section III. As a key contribution of the research, the proposed methodology is presented in Section IV. The discussion of the faltering results and findings of the paper are presented in V and VI respectively. While the conclusion, implication, limitation & future scope is addressed in Section VII.

II. THEORETICAL FRAMEWORK

Anthropomorphism attributes human-specific characteristics to nonhuman creatures allowing individuals to understand and relate to the world [3]. By humanizing non-human characters, complex human themes and emotions are facilitated more engagingly. The prevalence of anthropomorphism across various domains, such as technology, animals, and supernatural beings [4]. Furthermore, Chesterton suggests that animals should be used as symbolic characters to maintain impersonality in storytelling. He mentions that animals are the perfect

teaching tools because they indirectly represent human traits and behaviors since they cannot communicate [5]. Intended to encourage readers to empathize with the animals, anthropomorphism may link particular characteristics to animal species, leading to stereotypes. According to Roland Barthes, stereotypes are inherent in every sign, akin to dormant monsters [6]. Hence, stereotyping can be both illogical and dangerous, encompassing a range of negative traits.

According to Carl Jung, the collective unconscious includes instinct and archetypes. Stereotypes and the collective unconscious often intertwine shaping social perception and behavior [7]. The response from the shared unconscious manifests in ideas that take on archetypal forms. These forms serve as indispensable tools for deciphering the underlying themes and motivations in human behavior and storytelling. Analyzing narratives using archetypes provides a blueprint for universal patterns of human experience, such as the struggle for power, the search for meaning, and the journey to self-discovery [8].

III. LITERATURE REVIEW

Storytelling is the powerful portrayal of ideas, viewpoints, personal experiences, and life lessons through narratives or stories that evoke strong feelings and provide new perspectives [9]. According to Nodelman, children's literature is an intricate discipline where text and image work together to convey meaning. Picture books, which frequently switch between text and illustration, have a particularly strong effect on this interaction, which helps to shape young readers' cognition. Nodelman argues that adult authors have a substantial influence on children's literature through their cultural ideas and beliefs, refuting the common misconception that children's literature only represents the perspective of children [10][11]. This insight into the influence of adult creators serves as a transition to the broader understanding of how children acquire social thinking through language and social interactions as discussed by McKnown and Weinstein [12]. Children's literature conveys values like friendship, empathy, courage, a sense of belonging, emotions, and diversity. But along with these positive effects, children also experience stereotyping and biases attached to these values. Oswald focuses on the characterization of animals as heroes or victims. He characterizes dogs as realistic because they have been trained to protect, serve, and bond with humans, while animals in stories like "Black Beauty" and "Beautiful Joe" portray animals that narrate tales of woe, victimized by cruel men. He adds that animals are deprived of their true personalities when they are characterized as being all virtuous, according to Thomas Benson [13].

According to Walsh, perceiving animals, expressing that vision in language, and comprehending the linguistic ramifications are all vital on a theoretical and ethical level. Children's literature tends to hoodwink the unsuspecting public with ornamentation in the language style, thus spreading a fake reality of nature to the readers. It is a threat as readers impose these identities on the natural environment and its entities. When a child is raised on false narratives, they are likely to experience disappointment and disillusionment when they encounter a real animal that deviates from the norms portrayed in those stories [14]. Robinson examines how archetypal symbols of good and evil in popular children's fantasy literature, such as

Rowling's Harry Potter and Lewis' The Lion, the Witch and the Wardrobe, are reduced to stereotypes. Robinson analyses these texts, noticing the apocalyptic conflicts between the forces of good and evil and a significant point wherein mature adult figures initiate their child-like companions into the nature of good and evil, a new reality. According to Robinson, clearly defined ideas like good and evil may be crucial for children's safety and self-preservation since they teach them that relying just on outward appearances may not always be accurate [15].

Änggård emphasizes that young children in preschool frequently engage in symbolic play in which they pretend to be animals [16]. By carefully developing a narrative with animal characters, parents use storytelling to arouse emotions in their impressionable children. Children's literature employs emotionally charged circumstances and events to help kids develop empathy and compassion, such as victories, difficulties, or losses. Stearns and Haggerty assert that fear is a natural human reaction to a stimulus and the motivation behind taking flight. Fear serves various purposes in parenting and is regularly employed to keep kids in line and help them fit in [17]. Authors like Aesop and Sulkhan-Saba Orbeliani frequently share themes and the metaphorical meanings attached to various animals or their characteristics. The authors attribute human virtues to animals in their works to effectively convey life's complexities and impart valuable lessons. However, this romanticization of animal characters can oversimplify and idealize their personalities and actions, creating unrealistic expectations of their species' natural behavior.

IV. RESEARCH METHODOLOGY

This study employs a mixed methods approach, drawing on Natural Language Processing (NLP) techniques, to examine the complex relationship between anthropomorphism and stereotypes in the *Panchatantra* tales. The main methodology is textual analysis, which is reinforced by the application of AntConc software for corpus linguistics. The study explores language patterns and narrative aspects found in the *Panchatantra* tales through the use of NLP tools within AntConc, such as Keyword in Context (KWIC) and the Cluster tool.

The KWIC tool within AntConc is employed to highlight prevalent anthropomorphic and stereotyped representations within the text corpus. This tool provides insights into how characters and themes are portrayed throughout the stories by looking at the contextual usage of key terms. By spotting underlying relationships and patterns in the text corpus, the Cluster tool also improves the KWIC analysis. This tool offers important insights into the narrative structure and thematic coherence of the *Panchatantra* tales through the study of word clusters and their co-occurrence.

This methodology attempts to attain a thorough grasp of how anthropomorphism and stereotypes are generated and expressed within the *Panchatantra* tales by combining NLP techniques like textual classification and thematic analysis. Notably, the textual classification technique in NLP shares similarities with KWIC, as both approaches examine the contextual usage of keywords within the text corpus. This method advances scholarly understanding of children's literature, especially traditional tales like the *Panchatantra*, and provides a strong framework for investigating the

complexities of animal representation. It also makes it easier to interpret the psychological implications of the stories in a nuanced manner.

V. DISCUSSION

A. Exploring (Mis)Representation of Identities in Children's Literature

"The Cunning Hare and the Lion" one of the popular stories from the *Panchatantra* revolves around a clever hare who outsmarts a powerful lion. The hare, aware of the lion's dominance, devises a plan to convince the lion that there is another, mightier lion in the vicinity. The hare leads the lion to a well and tells him that the reflection in the water is the rival lion. The lion, driven by pride and aggression, jumps into the well to fight the supposed adversary, only to realize his mistake. The hare's wit and intelligence save him from the lion's wrath, demonstrating the power of cunning and intellect over brute force. This fable teaches the importance of wit, strategic thinking, and utilizing one's strengths to overcome challenges. "The Cunning Hare and the Witless Lion" is another fable from the *Panchatantra*. The story revolves around a hare and a lion. Despite the lion's strength, the hare outwits him with its intelligence. The hare tricks the lion into believing that there is a more powerful lion in a well's reflection, leading the lion to jump in and discover his mistake. The focal point of the fable portrays the superiority of cunning and wit over brute force and strength. It teaches that intelligence and cleverness can overcome even the mightiest opponents. The Cunning Hare and the Witless Lion serve as a reminder of the power of strategy and intellect in overcoming challenges.

Another fable from the *Panchatantra* tales is "The King and the Foolish Monkey". In the tale, a foolish monkey is appointed as an advisor to the king due to his entertaining nature. However, the monkey's lack of wisdom becomes evident when he provides absurd and impractical advice to the king, leading to disastrous outcomes for the kingdom. As the consequences of the monkey's foolish counsel unfold, the king realizes his mistake and removes the monkey from his position. The fable underscores the crucial role of wisdom and discernment in leadership, highlighting the dangers of relying on foolish advisors. By illustrating the perils of following misguided advice, the story encourages readers to value the importance of wise counsel and critical thinking. It serves as a reminder that sound judgment and knowledgeable advisors are essential for effective decision-making and the well-being of a kingdom or society as a whole.

When examining the representations of identities in the *Panchatantra* tales, particularly in stories like "The Cunning Hare and the Lion" and "The King and the Foolish Monkey," it is evident that these narratives have significant lessons embedded within their plots. On closer inspection, though, certain possible implications for how particular identities are portrayed emerge. A clever hare and a dumb monkey are two examples of how animals are anthropomorphized in these stories to symbolize human qualities: intellect and wisdom, respectively. Though moral lessons about the value of cunning, tact, and discernment are skillfully communicated in these tales, prejudices toward particular identities are unintentionally reinforced.

B. Consequences of One-Dimensional Representations

A closer investigation of the *Panchatantra* stories also reveals that these animal characters, which have enthralled readers of all ages for centuries and include moral teachings about human nature, are not without flaws. Despite their endearing qualities and relatable behaviors, the animal characters in fables can sometimes exhibit certain limitations and shortcomings. By assigning specific traits to each animal, fables often rely on stereotypes, presenting characters that conform to certain predetermined roles. This can result in a lack of nuance and depth, reducing the characters to one-dimensional representations. Moreover, the flaws in animal characters can also be seen in their actions and decision-making processes. These characters may make hasty judgments, act impulsively, or lack foresight. Their flaws can lead to consequences that serve as cautionary tales, teaching readers about the potential pitfalls of certain behaviors or attitudes. By examining these limitations, we aim to gain a deeper understanding of how fables reflect and shape our understanding of human nature, morality, and the complexities of life itself. Through this examination, we can appreciate the enduring power of fables while critically analyzing their portrayals of animal characters and the lessons they impart.

The tales include traits such as deceitfulness, arrogance, impatience, impulsiveness, and many others. In "The Cunning Hare and the Witless Lion," the lion's pride and arrogance can be associated with the sin of pride, while the hare's cunning nature may resonate with the sin of deceit or trickery. Similarly, in "The Story of the Blue Jackal," the jackal's deception and false identity can be linked to the sin of deceit. Likewise, the tale of "Fighting Goats and the Jackal" depicts greed, and "The Cunning Hare and the Witless Lion" portrays gluttony. In "The Monkey and the Crocodile," the crocodile's desire for the heart of the monkey leads him to betray their friendship and attempt to kill the monkey. The lion's jealousy towards the hare's swiftness in "The Lion and the Hare" drives him to attempt to capture the hare despite being aware of his inability to do so. "The Brahmin and the Mongoose" illustrates how the Brahmin's intense anger, triggered by the apparent death of his child at the hands of the mongoose, prompts him to take the life of the mongoose.

In order to prevent the perpetuation of stereotypes and to foster inclusivity and empathy, it is imperative that children's literature portray a wide range of identities and traits. Children's books can provide readers with complex representations of identity by combining a range of viewpoints and experiences, inspiring them to value diversity in human traits and embrace complexity. Ultimately, even while moral lessons can be learned from stories such as those found in the *Panchatantra*, it is important to critically analyze how different identities are portrayed in them and work toward more inclusive and sophisticated children's literature. This thematic exploration connects the portrayal of various human tendencies and behaviors in these tales to NLP techniques of thematic analysis, offering a deeper understanding of the narrative elements at play.

VI. Findings

A. Using Keyword in Context (KWIC) Tool of AntConc Software

This study examined the context in which the terms "foolish" and "cunning" are used. Employing the AntConc software, the Keyword in Context (KWIC) tool's analysis was applied. It offers a comprehensive view of the keyword's occurrences within the text corpus. This makes it easier to comprehend how certain words are used in the text. Additionally, the KWIC tool in AntConc operates similarly to the keyword extraction techniques used in NLP, as both methods analyze contextual meanings within the *Panchatantra* tales.

Table I, displays that there is frequent characterization and stereotyping of animals. This helps to convey moral lessons as well as social commentary. It can be observed that each of these tales ends with a moral of the story which impacts children. By presenting animals as archetypal characters, the stories simplify complex human traits and behaviors into easily recognizable forms. For example, the lion is often depicted as powerful and dominant, representing strength and authority. The hare, on the other hand, is portrayed as clever and cunning, embodying intelligence and wit.

Furthermore, the crane is depicted as crafty and deceitful, while the crab is portrayed as clever and quick-witted. The simplified depiction of animals enables the clear transmission of moral themes and life lessons, promoting qualities like wisdom, resourcefulness, and the triumph of intellect over brute force. While the stereotypes in the fable may not accurately reflect the diversity and complexity of real animals, their use in this context serves as a narrative tool to effectively convey the intended moral teachings and provide valuable insights into human nature.

Similar to the *Panchatantra* tales, these stories depict animals with anthropomorphic traits and behaviors. The characters in these tales often rely on stereotypes and predetermined roles that can result in one-dimensional representations. For instance, the lion is often depicted as the king of the jungle, symbolizing strength and power. At the same time, the hare is portrayed as quick-witted and cunning, representing intelligence and wit. The tales often simplify complex human traits into easily recognizable archetypes, facilitating moral education and character development. However, the frequent portrayal of animal characters and stereotypical roles can create unrealistic expectations about specific animals, resulting in erroneous assumptions about animal behavior. Like the *Panchatantra* tales, the tales also contain characters that convey cautionary tales. For example, "The Lion and the Jackal" depicts the jackal as a cunning and deceitful animal who dupes the lion into a helpless state.

Similarly, in "The Crow and the Snake," the crow is depicted as resourceful and intelligent, using its wit to outsmart the snake. Sometimes, these tales can perpetuate negative stereotypes of certain animals, such as the crafty and dangerous nature of the jackal. Incorporating flawed animal characters into the stories encourages readers to examine their vices. These tales remind us of the importance of self-awareness, personal growth, and moral integrity in our thoughts, actions, and interactions. Moreover, the portrayal of negative traits in animal characters reflects human nature. By observing how these characters exhibit traits, readers gain insights into common human tendencies and behaviors—an aspect relevant to NLP techniques like textual classification, which categorize texts based on their content and thematic elements. The representation of the data from Table 1 is depicted in Fig. 1, where a bar diagram with a trend line illustrates the frequency of the anthropomorphic traits. Specifically, the table showcases the context of the terms "cunning" and "foolish" in the tales, with "cunning" appearing 4 times and "foolish" appearing 7 times in the analyzed text corpus.

TABLE I.   KWIC OUTPUT FOR "CUNNING" AND "FOOLISH"

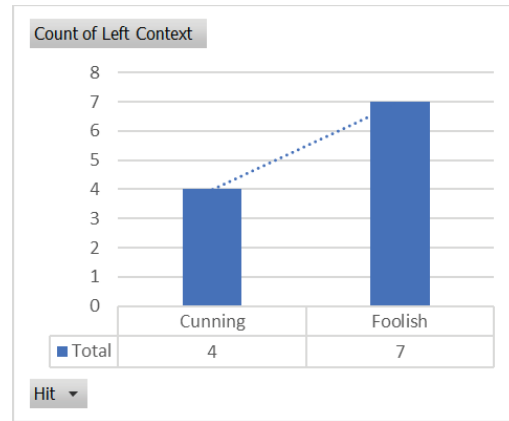| File	Left Context	Hit	Right Context
Panchtantra Stories	The Crane and the Crab · The	Cunning	Hare and the Lion
Panchtantra Stories	had lost her children to the	cunning	black snake, started weeping
Panchtantra Stories	The lion was convinced by the	cunning	jackal and he agreed
Panchtantra Stories	days. But, I have to be	cunning	to convince the lion to
Panchtantra Stories	heavy price for it. The	Foolish	Crane and the Mongoose
Panchtantra Stories	my heart at once." The	foolish	crocodile believed him, and
Panchtantra Stories	destroyed. The Lion and the	Foolish	Donkey Karalakesara was a
Panchtantra Stories	King · The Lion and the	Foolish	Donkey · The Story of
Panchtantra Stories	very angry and excited. The	foolish	monkey started chasing the
Panchtantra Stories	life. The King and the	Foolish	Monkey Once there was
Panchtantra Stories	Iron · The King and the	Foolish	Monkey · The Thief and

Fig. 1.   Frequency of traits "cunning" and "foolish" in the tales.

B. Utilizing Cluster Tool of AntConc Software

To closely observe the relationships between words and their roles in the text, the cluster tool was utilized. Three key metrics are used to represent the cluster tool of AntConc. These metrics namely, rank, frequency, and range are used to present the prominence of words within the text. Although rank describes a word's location within a cluster, it also shows the order in which words occur in the cluster according to their co-occurrence pattern. On the other hand, frequency shows how many times a word occurs across the text as a whole, not simply in its cluster. Lower-frequency

words are less common in the text, but higher-frequency words are more frequently used. Words with more frequency have greater weight in meaning or relevance, helping us select them for additional study or interpretation. The cluster tool's range feature indicates a contextual reference that spans multiple textual sections.

According to Table II, it was observed that for words such as "cunning", there were six cluster types among which two were closely related with animals. However, when the cluster size was increased from two to four, two more clusters were noticed to be in close association with animals. The analysis of the cluster tool identifies a pattern of cunning behavior among different species within a particular ecosystem. The hare is the most common species displaying this characteristic; it has a ranking of 5 and occurs twice in the sample, suggesting its frequency. The frequent occurrences of the cunning hare imply that this behavior is not uncommon within its population. In addition to the hare, the jackal exhibits some degree of cunning behavior; it has a rank of 1 and only makes one appearance in the dataset. The two partridges and the black snake both exhibit cunning behavior; they both have a rank of 1 and have only ever appeared once, suggesting that they have engaged in deceitful or strategic thinking within their species. This study illustrates the prevalent nature of cunning behavior among various species in the ecosystem, pointing to a possible evolutionary benefit in using such strategies for survival.

Similarly, when using the word "foolish," the cluster analysis identified a pattern of foolish behavior exhibited by several animals. The foolish donkey and foolish monkey are the most common among them; they both have a rank of two and appear three times each in the dataset. These animals only exhibit a limited variety of behaviors, which points to a persistent tendency for bad decision-making or unintelligent behavior. Furthermore, even though they occur less frequently, the foolish crocodile and foolish crane both have a rank of level of 5, suggesting a high degree of foolish behavior. Even though these species are not as prone to foolish conduct, their rank indicates that it is very noticeable when they are. This analysis highlights the frequency of silly behavior among different animal species, which may reflect the various ways that different animals exhibit intelligence.

The analysis also displays that the elephant most frequently embodies the "wicked" trait; it has a rank of 1 and occurs 4 times in the dataset, suggesting that this behavior occurs most often. Moreover, both the heron and the bird exhibit wicked behavior, appearing once in the dataset and with ranks of 4. Even though they occur less frequently, their rank indicates this flawed behavior is present in their species. Compared to the wicked elephant, the wicked cobra exhibits similar characteristics, albeit to a lesser degree. It has a rating of 2 and makes two appearances. These animals based on the cluster tool exhibit a limited variety of activities, which points to a persistent disposition toward harmful actions. This analysis reveals possible ecological concerns about violence within their respective environments.

Each of the tales provides moral lessons at the end of the tale. The tales of *Panchatantra* allows the reader to perceive how vices lead to the downfall of animals and, in turn, the downfall of men. It also instructs the reader to imbibe moral lessons and put them into effect in their day-to-day lives. Identifying the notion of flaws in *Panchatantra* is to convey the fables as moral lessons and cautionary tales. By portraying flawed characters and their consequences, these narratives aim to educate readers about the dangers of succumbing to negative traits and vices while encouraging the development of virtuous qualities. They remind us of the importance of self-awareness, personal growth, and the pursuit of moral integrity in our thoughts, actions, and interactions with others. The clustered bar diagram in Fig. 2 illustrates the predominance of anthropomorphic qualities among different animal characters. Every cluster denotes a distinct characteristic, whereby the rank signifies its significance, the frequency its recurrence, and the range its contextual reference.

Animal characters in the *Panchatantra* tales often display limitations to highlight the importance of positive traits and behaviors in overcoming challenges. For instance, the fox in "The Monkey and the Crocodile" uses its intelligence to outsmart the crocodile, while in "The Crane and the Crab," the crane uses its wits to save itself from the crab's deceitful nature. These tales rely on anthropomorphic traits in animals to convey moral teachings and without focusing on real animal limitations. Though the tales incorporate expressions of animal limitations into their stories, this study utilizing the cluster tool highlights that the human qualities attributed to animals can be misleading.

TABLE II.   CLUSTER OUTPUT

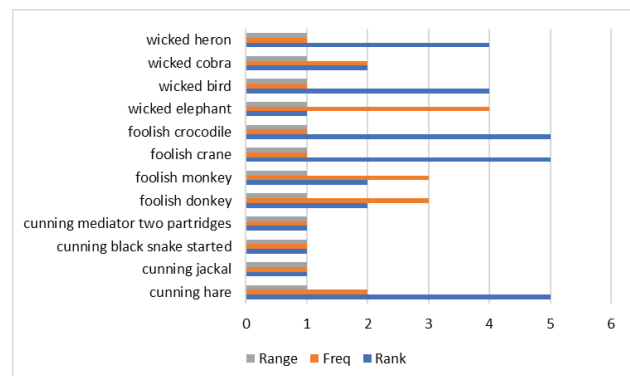| Cluster	Rank	Freq	Range
cunning hare	5	2	1
cunning jackal	1	1	1
cunning black snake started	1	1	1
cunning mediator two partridges	1	1	1
foolish donkey	2	3	1
foolish monkey	2	3	1
foolish crane	5	1	1
foolish crocodile	5	1	1
wicked elephant	1	4	1
wicked bird	4	1	1
wicked cobra	2	2	1
wicked heron	4	1	1

Fig. 2. Cluster Analysis of Anthropomorphic Traits

VII. Conclusion, Implications, Limitations and Future Scope

This study sheds light on the complex relationship between anthropomorphism, stereotypes, and the portrayal of animals in this ancient collection of Indian fables. Through literary analysis combined with the Keyword in Context (KWIC) tool and the Cluster tool, this study investigates the motives behind using anthropomorphism in the tales of *Panchatantra*, unraveling its effects on reinforcing or challenging stereotypes. Through the examination of stereotypes in the animal characters, the study deepens our understanding of how these fables reflect and shape our perception of the animal world. It highlights the simplification of complex human traits into archetypal representations, facilitating moral education and character development.

A. Implications

The results of the research have important implications for comprehending the complexity of narrative and its profound impact on shaping our worldview. The intricacies of anthropomorphism and stereotypes in animal representations are exposed by this study, which invites discussion of the wider social consequences of children's books and their capacity to shape perceptions and attitudes about the natural world.

B. Limitations and Future Scope

The study's limitations include its exclusive focus on the corpus analysis tool AntConc, which may have obscured insights from other analytical approaches, and its reliance on translated versions of the *Panchatantra* tales. Acknowledging the limitations and proposing avenues for improvement ensures that this research contributes to a more comprehensive understanding of the interplay between anthropomorphism, stereotypes, and the portrayal of animals in children's literature. Moreover, the study's focus is restricted to textual analysis, ignoring possible contributions from interdisciplinary viewpoints like cultural studies or cognitive psychology.

Subsequent studies could investigate the influence of cultural context on how children's literature interprets animal depictions, taking into account regional and community differences. Further insights into how children understand and absorb the lessons anthropomorphic creatures express could also be acquired by combining empirical techniques like reader reception analysis and behavioral tests.

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