

He Kohikohinga Rangahau: A Bibliography of Māori and Psychology Research



Waipapa
Taumata Rau
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THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato



WORKING TO END RACIAL OPPRESSION

Citation: Harris, A., Huggan, E. P., Waitoki, W., Tan, K., Parker, H.
(2025) He kohinga rangahau. A bibliography of Māori and psychology
research. Unpublished. Available on UoW Research Commons.

University of Auckland.

University of Waikato. Faculty of Māori and Indigenous Studies.

Acknowledgments:

University of Auckland research grant

Shae Gray, University of Waikato Scholarship Co-ordinator

Working to End Racism and Oppression WERO

MBIE Endeavour Programme (UOWX2002)

The Team at Gravitas Media.

Rawiri Horne, Graphic Design.



ISBN (Hardcopy): 978-0-473-76161-5

ISBN (Online): 978-0-473-76162-2

Mihi

Tākiri mai te ata,
Kia oho mai te ao,
Tau eke te ao Māori.
ki āna kōrero,
ki āna mātauranga, o te whatu oho mauri.
Kia tūturu o whiti whakamaui kia tina
Haumi ē! Hui ē! Tāiki ē!

Kia tau mai te aroha, ngā manaakitanga a ngā Atua. E ngā waewae tapu, e ngā iwi
o te motu, e te manuhiri o tāwāhi, Haere mai, haere mai, whakatau mai rā.

Mauria mai o koutou tini mate, e ngaro nei ki te karanga a Hinenuitepō, ki te pō
nui, ki te pō roa, ki te pō i oti atu.

Te hunga mate ki te hunga mate, tātou te hunga ora ki a tatou.
E ngā kairangahau e whai wāhi nei ki ēnei whārangi, koia tēnei te mihi ki a koutou
katoa ki ā koutou pukumahi tautoko i te oranga o te iwi Māori, ahakoa te
āwhā, ahakoa te raru, ahakoa pēhea, e mahi tonu ana koutou mō te oranga
o te iwi te take. Ko tā mātou he tūohu, he whakamihi, he whakanui.

E ngā kaipānui, rarau mai, haere mai. Ko te korowai o te ao Māori tēnei. He
Kohikohinga Rangahau tēnei, whakatau mai rā.

Nō reirā, tēna koutou, tēna koutou, tēna huihui tātou katoa.

TABLE OF CONTENTS

Mihi	02
Table of Contents	03
Introduction	06
A Place to Stand: Foundational Mātauranga, Kawa and Tikanga for Psychology	08
Colonialism, Racism and Psychology	10
Colonisation and Colonialism	10
Racism, Prejudice and Structural Bias	12
Trauma: Historical, Intergenerational and Acute	14
Privilege and Disparity: Manifestations of Inequity	16
Media and Society	19
Tairaru Āhuarangi: Climate Crisis	21
Critical Studies	23
Te Taiao: The Environment	24
Whakapapa: Lines of Descent	27
Identity	27
Urbanisation and Acculturation	31
Diaspora	32
Whānau: Family	33
Hapūtanga and Pēpi: Pregnancy and Infancy	35
Tamariki: Children	38
Rangatahi: Youth	39
Kaumātua: Older Māori	43
Adoption and State Care, 12 Sources	46
Mana Whenua: People of The Land	47
Mana Takatāpui: Lgbtqia+ People of Māori Descent	47
Mana Wahine: Reaffirming the Strength and Power of Māori Women	49
Mana Tāne: The Dignity and Standing of Māori Men	51
Mana Whaikaha: Disability	53
Kanorau-a-Roro: Neurodiversity	55
Taonga Takiwātanga: Autism	55
Mate Wareware: Dementia	56
Tāngata Kāpō: Blind and Low Vision	57
Tāngata Turi: Deaf and Hard of Hearing	57
Māori Ontologies: Māori Customary Practice	59
Te Reo Māori: The Māori Language	59
Kura Kaupapa: Māori Medium Education	60
Death, Grief and Tangihanga (Funeral Practice)	62

Kapa Haka: Māori Performing Arts, 4 Sources	64
Tā Moko: Māori Tattooing	64
Māori Food Sovereignty	65
Kōrero Mōmona: Fat Studies	66
Rongoā Māori: Māori Healing Practice	67
Wairuatanga: Spirituality	68
Mahi-a-Wairua	69
Mahi-a-Ātua	69
Policy and Legislation	70
Waitangi Tribunal Reports and Claims	71
Covid-19	73
Specific Psychology Disciplines	76
Indigenous Psychologies	76
Social and Cultural Psychology	77
Community Psychology	78
Educational Psychology	81
Early Childhood, 8 Sources	83
Primary	84
Secondary	84
Tertiary	84
Neuroscience/Neuropsychology	87
Speech and Language	88
Political Psychology	89
Sports Psychology	90
Industrial, Work and Organisational	91
Clinical	93
Health	93
Counselling and Psychotherapy	96
Education and Training	97
Audiology	98
Depression and Anxiety	98
Eating Disorders	99
Psychosis	100
Brain Injury and Stroke	101
Other Psychological Conditions	101
Substance Use and Addiction	102
Suicide and Self-Injury	105

Forensic	107
Sexual Harms	108
Interventions, Models and Practice	109
Psychological Assessments	111
Neuropsychological Assessments	112
Tools	112
Research Methodologies and Frameworks	113
Data Sovereignty and Bioethics	116
Dissertations and Theses	118
Master's Theses	118
Doctoral	121

Introduction

Seven years have passed since the second edition of *He Kohikohinga Rangahau: A Bibliography of Māori and Psychology Research* was published, with the aim to advance, celebrate, and elevate Māori scholarship and experience within psychology (Hyde et al., 2017). In the years since, Māori psychology has flourished, which gave so much more exciting works to review for inclusion in this edition. To produce this third edition, we collated 'all' Māori psychology research published between January 2017 and February 2025, and refined the data from earlier versions based on criteria informed by a decolonial methodology (Tuhiwai-Smith, 2021). We drew on techniques and methods from decolonial curatorial practices (Muñiz-Reed, 2017). This updated bibliography not only builds upon previous iterations (Hollis et al., 2010; Hyde et al., 2017) it also aims to chronicle the ongoing story of Māori and psychology, and reflects our whakapapa, mātau ā-wheako (lived experiences), the expanding connection to Māori psychologists and academics, and changing socio-political contexts. Tied to these connections and responses, is the desire to express Māori self-determination, tino rangatiratanga throughout all areas of psychology.

SELECTING AND CURATING:

The beginning of this project drew upon multiple methodologies to collect and collate data within the scope of Māori psychology research, including key word searches; peer-to-peer searches; and scoping the research commons of New Zealand universities. The initial scoping revealed an impressive 17,000 sources, which required the development of increasingly thorough inclusion and exclusion criteria.

Our final criteria drew on Kaupapa Māori principles that prioritised by Māori, for Māori, and by non-Māori with Māori. The source material underwent peer review to determine: research done by, with and for Māori (we reviewed research done by tauīwi) that demonstrated benefits for Māori; research

ideally grounded in Kaupapa Māori or decolonial methodologies; ethically approved and funded; and offered critical insights or amplified Māori knowledge. The team met regularly, discussed and debated aspects of the curation process and conducted multiple cross-checks to ensure the robustness of our sources.

This project upholds a responsibility to create an updated resource that facilitates collaboration between Māori methodologies and the Euro-Western field of psychology—as envisioned by matua Angus Macfarlane's He Awa Whiria model. In this model, the goal is to produce meaningful research outcomes that are critical, just, and transformational - without delegitimising the nuances of Māori lived experience of colonialism (Macfarlane & Macfarlane, 2018), or prioritising a western worldview.

Each source has been categorised under a theme and where relevant, tagged with links to other categories. For example, all tags have been linked to improve accessibility and navigation of this document. Additionally, Māori terms in this bibliography are transcribed with their original published spelling, so there is diversity in macron use and spelling.

MŌ WAI TĒNEI TAONGA? WHO IS THIS TAONGA FOR?

The hope of this work is to continue to promote the gifts handed down from previous editions of *He Kohikohinga Rangahau*, alongside those passed from our tīpuna and tohunga to Māori psychology - gifts that have expanded our understanding of te ao Māori. Māori continue to resist against colonialism, racism, and oppression, resistance which must be contextualised in relation to Māori psychology. It is our hope that this update of *He Kohikohinga Rangahau* supports students, academics, and practitioners of Māori psychology in all aspects, from decolonising the discipline, supporting each other and those we work with, challenging Eurocentric

colonial paradigms, building our strengths and celebrating Māori success. Kia tau mai te aroha, ngā manaakitanga o ngā kairangahau kei roto nei, haere mai i raro i te korowai o ō rātou mātauranga, e tātou kia puawai.

In this version, we've prioritised literature published since the last two bibliographies (Hollis et al., 2010; Hyde et al., 2017). That said, we've also included a selection of key studies from before 2017 that may help readers engage more deeply with the respective topics. These studies continue to be widely cited by Māori scholars and are crucial to how we have come to understand and envision a Kaupapa Māori psychology. This bibliography is an expansive, but not exhaustive, resource. While we have sought to be as comprehensive as possible, we cannot claim to have included all written and relevant work in Māori Psychology. We apologise for anyone whose work we may have missed.

CONCEPTUAL ORGANISATION

He Kohikohinga Rangahau (2025) is more than just a bibliography of literature; it is an archive, a curated collection of taonga, and, arguably, an act of resistance against the colonial foundations of Western psychology. The structure aims to follow Tuhiwai-Smith's (2021) concept of decolonisation, where knowledge systems and methodologies are reasserted to challenge the hegemonic colonial structures that persist within academic disciplines, including psychology.

As curators of this bibliography, our role was to not only produce an updated archive of taonga in Māori Psychology, it is to also critique and challenge the colonial structures we may unknowingly replicate (Pihama, 2001). Critical analysis and decolonial methodologies were essential to structuring this project, to disrupt and dismantle colonial imperialism. Without such methodologies, the coloniality within our organisational structuring may perhaps be harder to discern and even more insidious to overcome.

Decades of remarkable effort from Māori and tāngata Tiriti demonstrate the ongoing need to dismantle the monocultural structure within the discipline and academia more broadly. While recognising the difficulty of transforming institutions built on theories and practices that reflect settler colonialism, there is much ground to cover and

countless lives to advocate for. It is exciting to see the growth and expansion of incredible Māori and Indigenous scholarship in this area.

As Simpson (2014) discusses, those of us working in Western institutions need to critically reflect and consciously work to not reinforce systems of oppression that the hierarchical Western colonial knowledge systems we engage with require. Consequently, we have attempted to present a non-hierarchical, non-linear, and interconnected body of work, whilst prioritising Māori scholarship, practice and experience (Archibald et al., 2019). We also aim to harness the politically catalysing potential of these taonga, equipping readers to challenge the status quo of Western psychology. Finally, whilst having followed a "strengths based" organisation, we believe that this should not come at the expense of examining the violent colonial history (and present) of settler colonialism. This is not to say that colonialism is analysed to highlight the pain, but rather to look past it. We analyse colonialism to know ourselves beyond its caricatures, so our children can know themselves beyond ideologies that insist they are "incomplete, and inauthentic" (Watego, 2023). We have purposefully structured our bibliography as such to highlight our complete reality, and who we are beyond colonial perceptions. Ultimately, we hope that He Kohikohinga Rangahau (2025) will contribute to the decolonisation of psychology, improving outcomes for Māori and others who engage with the discipline.

A Place to Stand:

Foundational Mātauranga, Kawa and Tikanga for Psychology

We hope to begin ‘He Kohikohinga Rangahau’ by establishing a strong foundation of mātauranga, kawa and tikanga Māori, a tūrangawaewae (place to stand) for Māori psychology research. This section contains sources we believe should form the basis of our work, research and our practice.

Mātauranga Māori refers to Māori knowledge and all that underpins it, inclusive of the kawa and tikanga that guides our everyday. It is neither myth nor superstition — kawa, tikanga, and mātauranga Māori are vehicles through which we navigate the world’s murk, to help explain and prepare us for life’s confusion and pain (Mead, 2003; Hikuroa, 2017).

The colonial history of Aotearoa, New Zealand, has seen the violent imposition of Western knowledge systems and subsequent systemic dismissal and erasure of mātauranga Māori – seen to be worthless (Waitangi Tribunal, 2011). Such violence has seen generations of inequity and struggle for Māori in Aotearoa. Mātauranga is central to understanding who we are. It lays the foundations for us to survive, flourish and thrive as Māori, and thus it is this system and organisation that we endeavour to prioritise.

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- Durie, M. (2003). *Nga kahui pou: Launching Māori futures*. Wellington, New Zealand: Huia.
- Elder, H., Tapsell, R., Lawrence, M., & Bennett, S. (2018). *Maea te toi ora: Māori health transformations* (T. K. Kingi & M. Durie, Eds.). Huia Publishers. Clinical.
- Elkington, B., Jackson, M., Kiddle, R., Mercier, O. R., Ross, M., Smeaton, J., & Thomas, A. (Eds.). (2020). *Imagining decolonisation* (1st ed.). Bridget Williams Books. <https://doi.org/10.7810/9781988545783> Critical Studies; Colonisation and Colonialism.
- Hikuroa, D. (2017). Mātauranga Māori—The ūkaipō of knowledge in New Zealand. *Journal of the Royal Society of New Zealand*, 47(1), 5–10. <https://doi.org/10.1080/03036758.2016.1252407>
- Jackson, M. (2018). Colonization as myth-making: A case study in Aotearoa. In N. Greymorning (Ed.), *Being Indigenous: Perspectives on activism, culture, language and identity*. Routledge. Colonisation and Colonialism.
- Lawson-Te Aho, K. (1994). *The master’s tools: Māori development inside pakeha psychology*. [Unpublished master's thesis]. University of Waikato. Dissertations and Theses.
- Lewis, C., Norris, A. N., Heta-Cooper, W., & Tauri, J. (2020). Stigmatising gang narratives, housing, and the social policing of Māori women. In L. George, A. N. Norris, A. Deckert, & J. Tauri (Eds.), *Neo-colonial injustice and the mass imprisonment of Indigenous women* (pp. 13–33). Springer International Publishing. https://doi.org/10.1007/978-3-030-44567-6_2
- Marsden, M. (2003). *The woven universe: Selected writings of the Rev. Māori Marsden*. Otaki, New Zealand: Estate of Rev. Māori Marsden.

- Masters-Awatere, B. (2022). Māori and psychology: Indigenous psychology in Aotearoa New Zealand. In *Psychology, 6th Australian and New Zealand Edition*. John Wiley & Sons, Ltd. Indigenous Psychologies
- Mead, S. M. (2003). *Tikanga Māori: Living by Māori values*. Wellington, New Zealand: Huia.
- Mikaere, A. (2011). *Colonising myths - Māori realities: He rukuruku whakaaro*. Huia Publishers. Colonisation and Colonialism.
- Mutu, M. (2020). Mana Māori motuhake: Māori concepts and practices of sovereignty. In *Routledge Handbook of Critical Indigenous Studies* (pp. 269-282). Routledge.
- Nairn, R. G. & New Zealand Psychological Society. (2012). *Ka tū, ka oho: Visions of a bicultural partnership in psychology : invited keynotes: revisiting the past to reset the future*. New Zealand Psychological Society; National Library of New Zealand. <https://natlib.govt.nz/records/30106094> Colonialism, Racism and Psychology.
- Pere, R. (1997). *Te wheke: A celebration of infinite wisdom* (2nd ed.). Gisborne, New Zealand: Ao Ako Global Learning New Zealand.
- Smith, L. T. (2021). *Decolonizing methodologies: Research and indigenous peoples* (Third edition). Bloomsbury Publishing Plc. Critical Studies; Research Methodologies and Frameworks.
- Smith, L. T., & Pihama, L. (Eds.). (2023). *Ora: Healing ourselves—Indigenous knowledge healing and wellbeing*. Huia Publishers. Trauma: Historical, intergenerational and acute; Health.
- Tecun, A., Lopesi, L., & Sankar, A. (Eds.). (2022). *Towards a grammar of race in Aotearoa New Zealand*. Bridget Williams Books. <https://doi.org/10.7810/97819900046> Critical Studies; Racism, Prejudice and Structural Bias.
- Waitoki, W., & Levy, M. (2016). *Te manu kai i te matauranga: Indigenous psychology in Aotearoa/New Zealand* (1st ed.). New Zealand Psychological Society. <https://researchcommons.waikato.ac.nz/server/api/core/bitstreams/8649a72d-6094-4440-ad75-27c3222f1815/content> Indigenous Psychologies.
- Waitoki, W., Le Grice, J., Black, R., Pehi, P. T. P., Nairn, R. G., & New Zealand Psychological Society. (2022). *Kua tū, kua oho: Bicultural keynote addresses to the New Zealand psychological society rūpū mātai hinengaro o Aotearoa 2010-2017* (1st ed.). New Zealand Psychological Society; National Library of New Zealand. <https://natlib.govt.nz/records/47551859>
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- Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 8(4), 387—409. <https://doi.org/10.1080/14623520601056240> Colonisation and Colonialism; Critical Studies.

Colonialism, Racism and Psychology

Much like we must establish a strong foundation of mātauranga, kawa and tikanga — a focus on our strengths — we must acknowledge the reality of our collective preoccupation with the legacy of colonialism in this globalised and neo-colonial world.

Colonialism, and capitalism along with it, have always been a destructive and ecologically reckless worldview that imposes harm upon Indigenous communities to maintain itself. What this section demonstrates is exactly that — Māori are unequivocally harmed by ongoing colonialism and colonial ideologies manifesting throughout the general population. It is fundamental for Psychology in Aotearoa that students, academics and researchers are aware and engaged in understanding the history of colonisation and present-day colonialism in Aotearoa.

COLONISATION AND COLONIALISM

- Abuse in Care - Royal Commission of Inquiry. (2025). *Whanaketia — Through pain and trauma, from darkness to light* [Final report on the abuse and neglect of children, young people and adults in the care of the State and faith-based institutions in Aotearoa New Zealand between 1950 and 1999]. <https://www.abuseincare.org.nz/reports/whanaketia> Adoption and State Care.
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Policy and Legislation.

Woodard, W., & O'Connor, J. (2020). Entering the void: Exploring the relationship between the experience of colonisation and the experience of self for Indigenous peoples of Aotearoa, and the implications for psychotherapeutic

clinical practice. *Ata: Journal of psychotherapy Aotearoa New Zealand*, 23(1), 89–112. <https://doi.org/10.9791/ajpanz.2019.09>
Identity; Clinical.

Colonisation and Colonialism can also be found in: *A Place to Stand: Foundational mātauranga, kawa and tikanga for psychology; Tairaru Āhuarangi: Climate crisis; Mana Whenua: People of the Land; and Policy and Legislation.*

RACISM, PREJUDICE AND STRUCTURAL BIAS

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Educational Psychology.

Arnold-Hirini, T. (2021). *Walking the line: The experiences of racism among non-stereotypical Māori*. [Master's thesis, Massey University].
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Rangatahi: Youth; Mana Whaikaha: Disability.

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Tairaru Āhuarangi: Climate Crisis

Every six years since 1988, the Intergovernmental Panel on Climate Change (IPCC) releases a full assessment of the current state of scientific knowledge on climate change. Every year, progress reports are released confirming what we already know. Climate change is real, it is an emergency, and the cause is irrefutably human activity (UN Framework Convention on Climate Change [UNFCCC], 2015; IPCC, 2014; 2018; 2023). Indigenous and minority communities are disproportionately affected by the climate crisis (Gray et al., 2022). Our communities are facing droughts, the sinking of their islands, and the destruction of their homes and livelihoods. Cyclones, floods, extreme temperatures and sea level rise are a consequence of unbounded fossil fuel extraction which is intensifying food insecurity, disconnecting us from our ancestral practices and spaces, and jeopardising our futures on a liveable planet (IPCC, 2023; Gray et al., 2022). It is imperative that the field of psychology accurately understands and responds to the reality of this crisis.

*“And maybe this is the big bang
and maybe this is the end
and maybe this is all just a reason
for us to rise faster
than the ocean.”*

(Solly, as cited in Ihimaera, 2023).

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Tairaru Āhuarangi: Climate crisis can also be found in: Te Taiao: The environment and Mana Whenua: People of the land.

Critical Studies

Critical studies pertain to several powerful conceptual tools for academics and practitioners to combat the underlying, historical and ideological, racist, colonial, capitalist assumptions and inequitable power dynamics prevalent in their work. For the sake of this bibliography, we have placed all emergent forms of critical theory under the broader category of “Critical Studies” to avoid misrepresentation, for example, of Critical Race Theory as Critical Indigenous Studies, or vice versa.

Critical Studies is essential in supporting the understanding of societal injustices and inequities. Subsequently, engaging in critical studies is fundamental for understanding psychology as a “tool of oppression...[and] an extension of colonisation” (Lawson-Te Aho, 1999, p.1). Practitioners and academics must be better equipped to critique the prevailing colonial and euro-centric nature of psychology to improve objectives and outcomes of their practice.

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Te Taiao: The environment can also be found in: *Colonisation and Colonialism; Trauma: Historical, intergenerational and acute; and Identity.*

Whakapapa: Lines of Descent

“If you gather these treasures of history and bring them together in one place, you can see the seeds from which you have sprung, and you will stand tall wherever you may travel”
(Stirling, as cited in Salmond, 2005, p.30).

Whakapapa centres around providing the foundations of our identity upon which the world and our relationships can make sense (Tuhiwai-Smith, 1992). In Aotearoa, Pākehā colonisers have subjected whakapapa to intense scrutiny and legal (mis)interpretation for the purpose of sustained oppression, displacing whakapapa as an unreliable superstition denigrated to myth (Mahuika, 2019). Colonisation has seen the urbanisation and acculturation of whānau Māori and further disconnection in the diaspora.

Yet, despite colonisation’s best efforts, whakapapa remains at the heart of all Māori epistemologies. It is how we make sense of the world and serves as the ultimate framework in understanding language, culture, whānau and identity (Mahuika, 2019). Whakapapa provides the strength, safety and power of identity. It reminds us that our strength is that of the collective, not of an individual. Ehara taku toa, e te toa takitahi, engari he toa takitini.

IDENTITY

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Māori Ontologies:

Māori Customary Practice

For Māori, wellbeing is correlated with our sense of cultural identity (McLachlan et al., 2021). A secure cultural identity acts as a protective factor for psychological distress, suicidality, adversity, and increases resilience (Durie, 2001; Houkamau & Sibley, 2015; Muriwai et al., 2015; Waiti & Kingi, 2014). The assertion and resurgence of Māori ontologies such as kura kaupapa medium education, kapa haka, and Te Reo Māori not only strengthen our cultural identity and thus our wellbeing, but they help us build an unwavering ability to resist the colonial imposition of power that threatens to erase us.

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Policy and Legislation

Almost everything is political. This is especially true in the settler colonial state of New Zealand, where the Indigenous Māori body is heavily politicised (Hokowhitu, 2009). Aotearoa continues to exist within the context of ongoing colonialism, explicit throughout all systems, structures and socio-political discourse. Māori are perpetually harmed against this colonial backdrop, exemplified repeatedly in statistics, research, and numerous Waitangi Tribunal reports. However, whilst policy and legislation can be tools of the oppressor, they can equally be tools for change. Ultimately, this section is important to include in this bibliography as we should all endeavour to understand how policy and legislation inevitably shapes our education, training, research and practice, as well as the lived realities and outcomes of those we hope to support.

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Specific Psychology Disciplines

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