

Social Capital in the Governance of Maspati Village, Surabaya, East Java

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ABSTRACT:

The inadequate identification of the local community's social capital pattern has adversely affected the management of Maspati Village in Surabaya City, which has been operational and emerged as an alternative model for urban tourism villages in Indonesia. In the wake of the pandemic, social capital has continued to weaken as communities have shifted their focus from managing urban tourism villages, which had previously served as a primary source of income, to seeking new economic opportunities in order to survive. This study employed a case study approach, focusing on Maspati Village in Surabaya City as the research object. The informants included the community, stakeholders of the tourism village (managers), as well as MSMEs and home industries. The primary focus centers on the functioning of social capital in the management of urban tourism villages, highlighting the importance of fostering community trust, shared values, and a mutual understanding of common goals. Data were collected through interviews, FGDs, document analysis, and exploration of supporting secondary data. The collected data were further analyzed interactively. The results were validated using triangulation techniques. The findings indicated 1) a decline in community trust, evidenced by a lack of interest in advancing the tourism village due to limited tourist visits and stagnation in local tourism development; 2) a decrease in shared values, particularly in norms that previously attracted tourists; 3) a diminished understanding of initial goals, especially in tourism management, which, albeit fundamentally understood, are now perceived as irrelevant, leading to a lack of adherence to these goals.

INTRODUCTION

The shift in contemporary public administration science from government-centric paradigm to governance influences the broader scope of practical studies. The governance framework necessitates the integration of public administration, traditionally associated solely with government, into broader public governance and alignment with meta-governance. This shift underscores the transition of coercive instruments and regulations to more equitable negotiations and diplomacy balancing economic, social, and environmental considerations (Keping,

2018; Rhodes, 2012). The governance paradigm reflects a shift in orientation that prioritizes fostering awareness and a commitment to collective responsibility for problems, which subsequently facilitates the achievement of collective public goals, share benefits, and common values. The governance paradigm introduces new ideals for society, departing from the evolving dynamics of public expectations to jointly oversee the governance of government programs (Lo, 2018; Nag, 2018). On the other hand, Briant (2018) also reiterated that the governance paradigm is fundamentally a process involving multi-stakeholders.

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The emergence of a theoretical scientific transition in public administration concurrently affects the implementation context, encompassing public governance processes, wherein stakeholders seek to exert influence on one another, prioritizing management to achieve goals rather than concentrating on formal institutional processes (Bovaird & Löffler, 2015). These stakeholders include the community, community organizations, media, public institutions, politicians, non-profit organizations, and other elements (Bovaird & Löffler, 2015). These transition process and cycle aim to serve as an antithesis to the prior paradigm, which asserted that public engagement would be effective when integrated into the formulation of government decisions. This study examines how the community autonomously manages its area of authority, thereby providing livelihoods for the community through the establishment of a tourism village. It also seeks to contrast the autonomy of communities that plays a significant role in the development and governance practices.

The public orientation inherent in social capital is linked to the authority of the community managing the area of the tourism village. The government or government-owned institutions act solely as catalysts that enhance the development process and assist in addressing public issues. In the context of social capital, the governance process is perceived not as a technocratic and institutional mechanism, but rather from the perspective of the community, serving as the agent of development. This urgency positions the community as the fulcrum of effective development, rather than as a mere subject of technocratic policies often asserted by the government (Emerson et al., 2012). From the perspective of the management of Maspati Village in Surabaya City, which has effectively succeeded in providing livelihoods and self-actualization for local

communities, it is anticipated to serve as a model for other villages in Indonesia aspiring to implement similar development strategies.

Although the paradigm shift toward collaborative governance and multi-stakeholder engagement has been widely discussed in the public administration literature, most previous studies still position government initiatives as the primary drivers (top-down) or remain confined to technocratic-institutional evaluations. There remains a research gap in the literature that specifically explores how the pure autonomy of communities based on local social capital can assume the role of a primary axis (bottom-up) in tourism resource governance without dominant dependence on formal authorities. Addressing this gap, this study aims to fill this void by examining the social capital processes at work in the Maspati Village Community.

Several previous studies have been conducted in Kampung Maspati, but most of them have focused solely on the final outcomes of tourism. Research by Mujahidin et al. (2026) explains that the hexahelix model in Kampung Lawas Maspati is capable of strengthening collaboration by leveraging existing programs. The study by Zhafirah & Susanti (2025) outlines the opportunities that Kampung Lawas Maspati has already secured through community-based initiatives, but does not realistically detail the limitations. A study by Pristira (2024) examined Kampung Lawas Maspati in terms of the achievement of indicators in the social, economic, cultural, and environmental aspects which, while having achieved a certain level of comprehensiveness, emphasized the physical infrastructure aspect. Azzahra & Romadhona (2022), conducted a partial study of Kampung Lawas Maspati, focusing solely on the visual font design to establish the branding of an urban tourism

village. Budiarti & Rahmatin (2024), in their study of Kampung Lawas Maspati, essentially described the orientation of the governance process there, but focused solely on the aspect of participation and a top-down approach. These studies present compelling arguments when viewed from the perspective of an ideal program outcome; however, the issue lies in the fact that the reality of the governance process, specifically regarding the human component, has not been fundamentally addressed. Thus, the novelty of this study lies in filling that gap by explaining the interpersonal processes within the framework of social capital present in Kampung Lawas Maspati.

Success in tourism governance is characterized by governance autonomy, improvement of local community welfare, and the sustainability of tourism practices (Butler, 2022; Simanihuruk et al.; 2024). Achieving welfare and sustainability relies on access to tourism resources. In other words, access to authority over resources is a significant issue for the surrounding environment (Bromley & Cernea, 1989) to optimize access to the governance of tourism resources. Control over these resources aligns with the rights, authorities, and responsibilities to manage and utilize

access to tourism resources. This study aims to analyze the social capital of the community in the community-based management of tourism resources in Maspati Village, Surabaya, and to formulate recommendations for the development of a sustainable tourism village focused on local well-being.

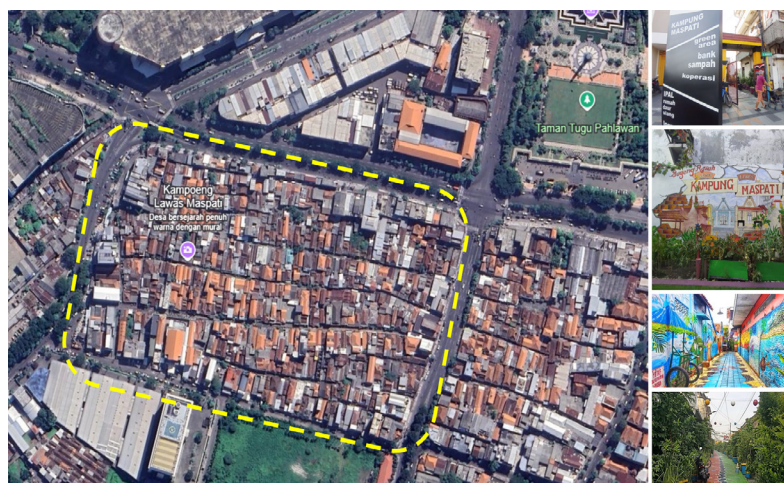
METHODS

Research Methods and Approaches

This study used qualitative methods with a case study approach (Creswell & Poth, 2016; Yin, 2014). The method and approach were selected based on its potential for in-depth analysis in social studies, specifically addressing the topic of “social capital”. In addition, the topic would pose significant challenges if approached through alternative methods, e.g., quantitative surveys, due to difficulties in accurately depicting the realities in the community of Maspati Village in Surabaya City.

Geographical Location, Object, and Research Focus

The study was conducted in Maspati Village, Surabaya City. The focus of this study is the community and stakeholders in Maspati Village, including managers, MSMEs, home industries, and the community members who have contributed



Source: Retrieved from Google Earth, 2024

Figure 1. Maspati Tourism Village

to the development dynamics of Maspati Village. The selection of location was based on the distinctiveness of the urban village, which remains well-managed and has the potential to serve as a model for other urban village management communities engaged in heritage tourism. This study centered on the community's social capital in managing the urban tourism village, emphasizing the procedural aspect and delineating it into three primary components, viz. 1) building public trust (King et al., 2019); 2) shared values (Shrestha, 2023); and 3) understanding of shared goals (Rodriguez-Giron & Vanneste, 2019).

Data Collection and Analysis

The data were collected through several phases, i.e., interviewing with stakeholders in the observed area, acquiring documents and existing data, and selecting supporting secondary data pertinent to the topic discussed. Furthermore, the were analyzed interactively, utilizing the results of interviews, documentation studies, and discussions with the authorities of the analysis department. Triangulation methods were employed to validate all findings and and secondary data mentioned can be cross-checked or confirmed through open sources (online), one of which is through BPS data (for validity truthworthiness). The study involved a total of six informants, including local residents, MSMEs, local leaders,

and academics/practitioners in Kampung Lawas Maspati, Surabaya. The informant selection method used in this study was snowball sampling, given that the target population, MSMEs and local stakeholders who understand the governance processes of urban villages, was difficult for the researcher to reach. The field research was conducted over an 8-day period spread across 4 months. Secondary data sources included open-access data available online, data from government agency websites relevant to the study, published articles, and online media. Ethical approval (including ethical clearance) for this manuscript was obtained by blurring faces and omitting explicit names in the primary and secondary documentation.

RESULT AND DISCUSSION

Governance in Maspati Village and Potential Advocates

Maspati Tourism Village in Surabaya City has become a local tourist destination, evolving from a historic hamlet characterized by its preserved old building landscapes. It hence creates an image as an antiquated urban area. However, current conditions indicate numerous neglected areas surrounding Tanjung Perak Port in Surabaya City, particularly inside the Maspati Tourism Village vicinity. Several studies report that residents and participants in Maspati Village exhibit



Source: Archived Study, 2024

Figure 2. The Appeal of Maspati Traditional Village

habits and behaviors demonstrating a diminished regard for their historical context. According to information from the local community, Kampung Lawas Maspati features several notable buildings, including the grave of Mbah Buyut Suruh two elders from Surabaya; the residence of Raden Soemomiharjo, a warrior from the Surakarta palace known as Ngoro Mantri by the local residents; the residence of Soemargono, a renowned shoe-making factory during the Dutch colonial period and later functioned as the headquarters for Indonesian troops; Ongko Loro School, a Dutch colonial educational institution known as “Vervolgsschool”; Losmen Asri, functioned as a bread factory in the 1940s and repurposed as a public kitchen supplying logistics to freedom fighters during the battle of November 10, 1945 (Noviyant et al., 2018).

Kampung Lawas Maspati has been pioneered and rewarded for the diligent efforts of the local community, establishing it as a leading tourism village in Surabaya. It was initiated by the Surabaya City Government as an effort to rejuvenate historical landmarks and improve the economic conditions of local residents. This strategy enables local communities

with superior products to present their processed products to both domestic and international tourists in Kampung Lawas Maspati (Larasati & Rahmawati, 2017). The city government collaborated with PT Pelindo 3 in the implementation of the tourism village project through corporate social responsibility (CSR) to engage local enterprises in providing food and souvenirs for tourist attractions, strengthening traditional cultural performances, including games, dances, and music, and involving youth groups and community leaders in managing tourism village activities.

Table 1 presents an overview of Maspati Village in Surabaya, encompassing its establishment, management, and impact on the local community and its managers. This tourism village has same attractions, including photo spots and picturesque village landscapes. In addition, Kampung Lawas Maspati not only offers a historical village setting but has also successfully cultivated an attraction focused on environmental concerns, among others:

- a. Bank Sampah generating an average of 300,000 to 350,000 IDR per month per family from the waste sale for recycling into plastic ore;

Table 1. Description of Maspati Traditional Village

Aspects	Description
Initiation	2016
Appeal	The villages are adorned with colorful decorations and offer urban panoramas, urban traditional cultural performances, green open spaces, and old town village landscapes.
Initiator/Manager	Local leaders and Surabaya City Government by empowering local communities/leaders and local SMEs in collaboration with PT Pelindo 3.
Visitors	Domestic and foreign tourists (docked ship passengers, students, researchers, etc.)
Average visitors per day (after socio-physical restrictions)	10-30 visitors per day during non-holiday/holiday seasons; 50-100 visitors/day (2-4 groups) during visit/holiday/ship docking season.

Source: Processed Data

- b. Self-manufacture of solid composter utilizing solid organic waste for the purpose of simple organic composting and maggot cultivation for plant fertilization;
- c. Wastewater Treatment/IPAL utilizing wet organic waste as liquid composter for home plant fertilizer;
- d. Crafts utilizing waste materials handcrafted for sale or exhibition purposes;
- e. Processed botanical and herbal products for consumption;
- f. Educational tours of the city village targeted at general tourists and students; and
- g. Green open spaces and communal horticultural plots.

The various attractions in Maspati Tourism Village have significantly impacted the welfare of the villagers, with a single group of tourists generating up to 2 million IDR on weekdays and 6-8 million IDR during peak seasons when ships are docked. This revenue serves as the financial backbone of the village. Additionally, there has been a notable increase in the independence, creativity, and innovation of local communities. The village has received awards, e.g., the Surabaya Green and Clean, which provide financial benefits and are reinvested into the community and the development of tourism initiatives. Furthermore, there is a increased awareness among residents regarding the importance of protecting the urban environment, alongside the broader influence of tourism villages in Surabaya.

The sustainability of tourist destinations relies not only on attractions but also on ancillary amenities and accommodations (Salmon et al., 2020). Conversely, tourism branding in Surabaya City, including natural, cultural, and artificial attractions, is fundamentally established, bolstered by the presence of several hotels and lodgings distributed throughout the northern region of Surabaya City. These accommodations, besides facilitating tourist areas, are situated and linked to transportation hubs, namely Tanjung Perak Port Surabaya and Pasar Turi Railway Station, both located in North Surabaya. These conditions underscore the need of integrating and supporting local tourism attractions, as they facilitate an increased influx of both domestic and international tourists (Setyowati, 2020). This should serve as a supporting factor in boosting revenue in the urban tourist area of Kampung Lawas Maspati; however, the reality is that these accommodations have not yet been fully effective in driving tourism activities in the North Surabaya area, particularly in Kampung Lawas Maspati.

Amenities as supporting facilities are crucial for the viability and sustainability of tourist attractions, defined as service provisions that fulfill the needs of tourists, including hotels/lodgings, restaurants, bars/cafes, shopping venues, and souvenir shops (Baud-Bovy & Lawson, 1998; Mason, 2020; Tribe, 2020). Studies conducted by Kim & Han (2022), Siwek et al. (2022), and Fafurida et al. (2023) underscore

Table 2. Accommodation around Tourist Spots in North Surabaya

Region	Accommodation	
	Hotels (1-5 Star)	Lodging
North Surabaya (Bulak, Kenjeran, Krembangan, Semampir, Pabean Cantikan)	7 hotels (2-4 Star)	22 guesthouses
Total	29 accommodations	

Source: Processed Data

the significance of amenities, as they ensure tourist satisfaction and optimize the use of both time and resources during vacation. Siwek et al. (2022) noted that the availability of these amenities enhances tourists' familiarity with the attributes of tourist destinations and enriches their overall experience during visits. The Kampung Maspati tourism area, located in North Surabaya, offers a variety of services, ranging from hotels and guest houses for accommodation, retail complexes for souvenirs and tourist necessities, to modern and traditional restaurants. These amenities are readily accessible via private or public transportation within the vicinity of North Surabaya and Kampung Lawas Maspati.

Preservation of Social Capital in Maspati Village

Putnam (2001) articulated a prominent concept of social capital, defining it as a community organically structured through networks, norms, and trust values that collaboratively exert a beneficial influence on their surroundings. Field (2016) asserted that there exist abstract resource components within a community, including the creation of shared values and trust, which emerge within the economic framework and work patterns during societal crisis. Building upon this notion, the strength of social capital, encompassing communities and their networks, is identified as a potential determinant in multiple facets (Panday et al., 2021; Carmen et al., 2022; Salinger et al., 2024). Huppe et al. (2012) further emphasized that the emergence of social capital in society is prominently reflected in the structures of trust, values, and collective understanding that enable collaboration among diverse individuals toward shared agreements and goals.

The dynamics of social capital in governance within the Maspati Village evolve over time and are influenced by

changes in the socio-cultural environment, particularly during the pandemic, which has a major impact on the tourism sector. The tourism sector in Indonesia is the most adversely affected, experiencing dormancy, diminished income, and a shift in employment dynamics (Kristiana et al., 2021; Pramana et al., 2021). These repercussions stem from diverse restrictions in transportation and hospitality (Anele, 2021; Karabulut et al., 2020), subsequently leading to a decline in the number of visitors to Kampung Lawas Maspati. Kampung Lawas Maspati, once crowded by tourists, has experienced a decline in visitation due to the pandemic. To date, the local community continues to endeavor to revitalize the vestiges previously established and frequented tourist attractions. The community not only engages in daily activities that serve as external attractions but also revitalizes numerous physical and non-physical elements that bolster thematic tourist initiatives, contributing to the notion of urban villages.

The weakening of the community's social capital in the context of urban tourism village governance is also caused by prolonged stagnation resulting from economic pressures in the form of lost income. This has prompted the community to shift its focus from collective participation to individual survival strategies. Social and physical restrictions during the pandemic have also weakened the intensity of interactions that typically serve as a key aspect in fostering trust and renewing community norms. Consequently, when the post-pandemic revitalization phase began, the previously solid bonds of social capital experienced structural fatigue, which triggered a misalignment of perceptions and a weakening of collective discipline in maintaining the sustainability of the urban tourism village environment.

Trust Structure: The Cornerstone of Sustainability

Trust in society is a fundamental aspect that catalyzes the development of social capital. Trust in the interaction process fosters connections between individuals and has the potential to inspire innovative ideas for environmental building (Boggio et al., 2023; Braesemann & Stephany, 2021; King et al., 2019), which is a vital component in initiating the development of Maspati Village. In this village, the idea originated from an initiator who is also a community leader in Kampung Lawas Maspati. Based on the history presented during the local interview, in 2012, the initiator resolved to organize his neighborhood after participating in the Surabaya Green and Clean urban village icon competition. As a result of the arrangement carried out by the initiator and local residents, Kampung Lawas Maspati is gradually establishing its identity as an urban village with a rich historical narrative, vibrant cultural practices, amiable residents, and a verdant landscape enticing visitors. The development of diverse attractions, whether urban village attractions or the revitalization of urban village communities, is a strategic option for local managers to augment appeal through welcoming dances, traditional games, cuisine, and

classic Surabaya City embellishments. These concepts and innovations exemplify the foundational trust established between the manager and the local community in Kampung Lawas Maspati, contributing to its identity as an urban tourism village.

Maulidah & Setiajid (2021) asserted that trust is established by prerequisites such as acceptance, information exchange, mutual concern among citizens, shared goals, and coordinated actions. In practice, the two arguments are correlated, as it is essential to strengthen the four prerequisites to achieve the anticipated pattern of trust within a pluralistic community structure. In Kampung Lawas Maspati, observations indicate a decline of trust among community members, which Van Ham et al. (2017) characterize as a contemporary societal issue. This is evidenced by a lack of enthusiasm from the community and local businesses regarding the current condition of the tourism village, alongside the tendency to disregard certain established norms. This is due to tourist visits occurring only at specific periods and being overshadowed by other more appealing tourist destinations, stagnation in the enhancement of local tourism area attractiveness, and changes in stakeholders affecting management. Conversely, several local communities continue to express



Source: Archived Study, 2024

Figure 3. Local Art Attractions in Kampung Lawas Maspati

apprehensions regarding the presence of operational enterprises that cater to visitors and produce local products on a small scale. The development of trust in social capital is a multifaceted and gradual endeavor. Trust does not develop instantaneously; it requires time and sustained efforts (Nunkoo, 2017). In Kampung Lawas Maspati, the establishment of trust is achieved through several stages, *viz.* introducing urban tourism concepts and associated values, building the tourism village's reputation via competitions and performances, engaging and collaborating with various organizations to support its sustainability; and evaluating and adjusting to the needs or resources of Kampung Lawas Maspati during its development, thereby preserving the sustainability of the trust process among communities. This trust establishment leads to sustainability, notwithstanding its susceptibility to oscillations in the governance processes.

Shared Value Creation

The creation of shared values within the framework of social capital manifests in the way wherein the community develops its prevailing values and culture. This value serves as an aspect that strengthens harmonization, balance, and solidarity

among citizens, commonly referred to as the binder or bridge of social capital. Shared values are termed as such due to their role in the formation of social capital, serving to either bind or bridge the processes involved in its creation and management (Harrison et al., 2016; Shrestha, 2023). Shrestha (2023) noted that in an empirical context, this value manifests in the process of harmonizing societal differences arising from a pluralistic interest structure, which emerges from issues encountered during community cooperation and collaboration. This value contributes to upholding the norms and commitments of local residents when certain individuals show perspective bias in achieving common goals. In Maspati Tourism Village, this value is established through rules and agreements aimed at preserving the sustainability of the tourism village environment, including “smoke-free; if you wish to smoke, please proceed to the designated smoking area”, “no littering,” or “turn off the motorized engine upon entering the tourism village.” Certain elements subsequently transform into attractions for visitors.

Over time, the initially agreed-upon shared values and community habits deteriorated, particularly regarding the



Source: Archived Study, 2024

Figure 4. Library and Coffee Shop in Kampung Lawas Maspati

rules that originally attracted visitors, such as cleanliness and communal discipline in the village. Following two years of the pandemic, there was a decline in tourist numbers, resulting in the identity crisis in maintaining its status as an urban tourism village. The decline also influenced the community's view and attitude, leading to a gradual reduction in tourism activities that required funding beyond the local community's capacity. Nonetheless, the image of an urban tourism village is still preserved and solutions for its maintenance are necessarily explored.

During that period, the local community independently and resourcefully established the village library as an alternative means of sustaining tourism activities. The library was integrated with a coffee shop concept to create additional revenue for the village. This library forms a novel identity and appeal in the village, subsequently recognized as an educational tourism village. A study by Reindrawati et al. (2021) demonstrates that the education village in Kampung Lawas Maspati is a viable strategy for the sustainability of the tourism village. Numerous local residents use the library as a public space for both locals and visitors to find or share information. Another component that stimulates visitor engagement is the availability of internet access at the library, which enables patrons to remain, despite a decrease in numbers since the pandemic.

Understanding of the Common Goal

The concept of understanding common goals is essential at the output framework level resulting from the implementation of the social capital process. Technically, Rodriguez-Giron & Vanneste (2019) contend that shared understanding pertains to how social capital facilitates the mobilization of community-owned local resources. This mobilization seeks to positively influence the local community through their diligent

efforts in initiation, cooperative patterns, reciprocity, and commitment to shared values. These positive impacts encompass social, economic, and environmental dimensions, including material benefits, the establishment of a cohesive community ethos, and environmental sustainability for residents. The understanding of common goals, particularly regarding tourism governance in Maspati Village, is fundamentally established; yet, the community perceives these goals as currently irrelevant, leading to a diminished focus on the initially recognized goals.

In Maspati Village, evidence indicates that social capital shapes the development of urban tourism villages. Additional evidence also shows that social capital plays a crucial role in shaping the understanding of the common goals among local residents. A better understanding of these objectives is evident from the informants' elucidations that the processes commencing with environmental management (including waste disposal), the aesthetic arrangement of the village design, and the management of visitor mobilization in and out of the tourism village are established during the initiation and embraced by all residents in the tourism village area. This suggests that social capital strengthens the understanding of common goals within the framework of tourism area management (Zhang et al., 2021). The community recognizes that shaping Maspati Village's identity as an urban tourism village was challenging, given that urban villages are typically associated with density, impoverished conditions, and a highly diverse resident population. However, in line with the commitment to transform the image of the area into a tourist village, the process of collaboration was implemented gradually, fostering a shared understanding of the necessity to build a clean urban village and evolve it into an urban tourism destination. A further driving factor is the necessity for

a tidy and orderly environment, as well as supplementary municipal revenue, both of which have persisted for years. According to Knollenberg et al. (2021), social capital that promotes a shared understanding across communities will contribute to the development of community-based tourism areas.

CONCLUSION

Kampung Lawas Maspati in Surabaya City has developed both physically and non-physically, fostering innovations that define the character of the local community. Social capital has formed trust, local values, and an understanding of common goals that also enhance the conditions in urban tourism villages. Nonetheless, within the framework of governance and social capital, there is a noticeable erosion of trust, evidenced by the waning enthusiasm of the local community in managing the tourist village. This decline is manifested through violations of communal values, particularly regarding cleanliness and discipline of the local community in environmental stewardship, as well as a divergence in perceptions concerning common goals, which indicates a dissonance with the initial intent of establishing the tourist destination. Consequently, there is a pressing need for initiatives to reinvigorate the ambiance of urban tourist villages in Surabaya City. This is due to the presence of places and attractions that constitute the primary appeal of Maspati Village, which is a characteristic of an urban tourism village with a good reputation in urban-based tourism villages. This study primarily suggests the need to integrate diverse resources, including strengths and opportunities, to rejuvenate urban tourism villages in Surabaya City. Further research is required to identify prospects for mapping in the Kampung Maspati Village as a strategy to increase visitation

to currently declining tourist destinations. The phenomenon of trust within the governance framework of urban ecotourism villages demonstrates that relational social capital (trust and norms) is very difficult to sustain on its own without the support of structural capital (clear systems of rules, incentives, and sanctions). The theoretical implication is that in the context of urban ecotourism, strong initial social capital (bottom-up) will reach a saturation point if not balanced by an adaptive transition in the governance framework to mitigate violations of communal values, particularly in Kampung Lawas Maspati. A limitation of this study is the use of a methodology focused on observing current conditions at a single specific location; thus, the findings regarding this degradation of social capital likely cannot yet be generalized to other urban tourism villages, whether they share similar or different demographic characteristics or governance structures.

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