THE ROLE OF THE COMMUNITY LEARNING CENTER IN INCREASING COMMUNITY ENGAGEMENT IN MĪT RĀHĪNA

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ABSTRACT

[EN] Tourism is becoming more crucial over time around the globe, so interest in its development has become a major issue in many societies, since these communities are among the main resources on which tourism depends. Tourism can be developed because of the presence of these communities in certain places and times. One of the main reasons for tourists traveling from one place to another is to experience the way of life of these communities. These communities represent the landscape that the tourist aims to see. Mīt Rāhīna area gives an opportunity for studying this issue as there are always conflicting interests between the desires of the local community and the governmental authorities. So far no compromise has been reached that satisfies all parties with regard to development projects pertaining to the archaeological area. Community engagement has been recognized as one of the most important goals and principles for achieving sustainable tourism. Local community engagement in the protection of world heritage sites is fundamental to achieve sustainable development and its goals. The paper discusses the need for more efforts to educate, engage and empower local community members and various stakeholders through Community Learning Centers. It aims to explain the role of community learning centers in engaging the local community in their programs and policies for achieving sustainable development. A key requirement for sustainability in environmental regeneration is to improve the social, cultural and economic life of these communities. Without sustainable human communities, tourism development processes cannot achieve sustainability.This study utilizes primary and secondary data related to that topic.

KEYWORDS: Community Learning Centers, Community Engagement, Sustainability, Sustainable tourism, Stakeholders, Local community, Sustainable development.

[AR] دور مراكز التعلم المجتمعية في زيادة الانخراط المجتمعي فى ميت رهينة

أصبحت السياحة أكثر أهمية مع مرور الوقت في جميع أنحاء العالم، لذلك أصبح الاهتمام بتنميتها قضية رئيسية في العديد من المجتمعات حيث إن هذه المجتمعات من الموارد الرئيسية التي تعتمد عليها السياحة، يمكن تطوير السياحة بسبب وجود هذه المجتمعات في أماكن وأوقات معينة. أحد الأسباب الرئيسية لسفر السائحين من مكان إلى آخر هو تجربة المجتمعات نفسها لأسلوب حياة هذه المجتمعات. تمثل هذه المجتمعات المناظر الطبيعية التي يهدف السائح إلى رؤيتها. وتتيح منطقة ميت رهينة فرصة لدراسة هذا الموضوع حيث إن هناك دائما مصالح متضاربة بين رغبات المجتمع المحلي والجهات الحكومية. ولم يتم التوصل حتى الآن إلى حل وسط يرضي كافة الأطراف فيما يتعلق بالمشروعات التنموية الخاصة بالمنطقة الأثرية. لقد تم الاعتراف بالمشاركة المجتمعية كأحد أهم الأهداف والمبادئ لتحقيق السياحة المستدامة. تعد مشاركة المجتمع المحلي في حماية مواقع التراث العالمي أمرًا أساسيًا لتحقيق التنمية المستدامة وأهدافها. وتناقش الورقة البحثية الحاجة إلى بذل المزيد من الجهود لتثقيف وإشراك وتمكين أفراد المجتمع المحلي ومختلف أصحاب المصلحة من خلال مراكز التعلم المجتمعية. وتهدف إلى توضيح دور مراكز التعلم المجتمعي في إشراك المجتمع المحلي في برامجه وسياساته لتحقيق التنمية المستدامة. أحد المتطلبات الأساسية للاستدامة في التجديد البيئي هو تحسين الحياة الاجتماعية والثقافية والاقتصادية لهذه المجتمعات. بدون مجتمعات بشرية مستدامة، لا يمكن لعمليات التنمية السياحية أن تكون مستدامة. سوف تستخدم البيانات الأولية والثانوية التي تتعلق بهذا الموضوع.

I.INTRODUCTION

The concept of sustainability has become an integral part of the planning process for tourism development. In order for this process to be effective and successful, the local community must be an essential partner in all stages related to that process. The word «community» is mentioned four times in the UNESCO World Heritage Convention with three instsances referring to the international community and one emphasizing the involvement of local communities in preserving and safeguarding cultural and natural heritage. This underscores the prevailing interest in international law regarding communities, whether they are international or local[1].

This paper deals with the concept of community engagement and outlines an important principle for achieving it by proposing the establishment of a community learning center in Mīt Rāhīna. This study shows that world heritage sites often lack an integrated approach that enables genuined participation of the local community in the planning and decision-making processes.

Community engagement is crucial for the development of sustainable tourism. A fundamental tenet of sustainable tourism development is the participation of the local community and meeting their needs. This process must be supported because it will assist in making informed decisions that contribute to environmental preservation and encouraging the local community to become more involved in the development processes. The local community must participate in the decision-making process, which will motivate them to preserve the practices and sites. This will also lead to an appriopriate decision for all parties and will have the greatest impact on preserving the environment. To achieve sustainable tourism development, it is crucial to engage local communities in all stages of development within their region[2].

Most archaeologists have suggested that the village of Mīt Rāhīna is the site of the ancient city of Memphis. Mīt Rāhīna is a small village located near the center of Badrashin. Mīt Rāhīna, Saqqara, Abu Sir, and the villages that surround it are served by an administrative center led by the governorate of Giza. Many of Mīt Rāhīna 's services are reliant on this governate. Mīt Rāhīna is significant because it represents the civil life of the ancient capital of Memphis. It is also important because it is adjacent to Saqqara necropolis, which is rich in ancient monuments, many of which are extant on the site today. Archaeological remnants of the eighteenth dynasty have been preserved on the site[3]. Although it depends on the palm industry, Mīt Rāhīna standard of living is low in general. The local community has relatively little interaction with the tourists to Memphis, and so the local community receives little or no economic benefit from tourism. According to the Central Statistical Organization and Statistics' 2017 census, Mīt Rāhīna has a population of 34, 143 people. The bulk of the population is Muslim while Christians constitute a small proportion of the population. Mīt Rāhīna and Abusir have a few social

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[1] BYRD 2007: 62, Nº.2, 6.

[2] MOYO *et Al.* 2017: Nº.1, 4.

[3] BADRY 2014: 21.

clubs where activities like literary workshops are held. Memphis' significance was unknown to the surrounding people. As a result, places like the west gate of Ptah Temple in Mīt Rāhīna have become garbage dumps. Therefore, it is important to raise the awareness of the local community about the importance and history of the site and to involve them in the process of preserving and developing the site. This would inspire pride and encourage a desire to maintain the archaeological site[4].

Mīt Rāhīna has great archeaological importance; it is the city of Memphis which had a major role in the history of ancient Egypt, starting from the first dynasty until the end of the thirteenth dynasty. It also had a major role in the Greco- Roman era. Memphis's importance is due to:(a) it being the political capital of a united Egypt since the beginning of the first dynasty until the end of the Old Kingdom and in some periods of the Late Period, perhaps during the twenty-fifth and twenty-seventh dynasties, (b) Its political role in resisting foreign occupation during the Late Period, (c) its long civilizational role throughout the various eras of ancient Egypt until the Greek and Roman eras. It was also taken as a political capital and a place of government after the union between the North (Delta) and the South (Upper Egypt) around the year 3100 BC[5]. Regrettably, the archaeological site suffers from neglect and is consistently vulnerable to systematic thefts and clandestine excavations. Addressing these challenges necessitates the implementation of a robust insurance plan for the archaeological site, along with initiatives aimed at raising awareness about its significance. Therefore, the region needs a strategic vision to develop it into a tourist attraction, that would generate income for the Ministry of Tourism and Antiquities and the local community. A significant gap exists between the current situation and the proposed scenario, primarily because the local community has been entirely disregarded.Furthemore, the local community felt that the authorities did not need them because they did not have enough experience and knowledge to engage them. Decisions were made to develop tourism without consulting them. Disregarding all international laws, including those outlined in the 1972 World Heritage Convention', undermines the vital role of local community involvement in development processes, as emphasized within the Convention. So the community felt completely excluded from the tourism planning and development process. In this regard, the former Chairman of the World Heritage Committee mentioned:

[W]ithout the understanding and support of the public at large, and without the respect and daily care of the local communities, which are the true custodians of World Heritage, no amount of funds or army of experts will suffice in protecting the sites.

Hence the importance of community-based institutions in creating continuous learning activities for community development, in the direction of improving behavior, and developing life skills for a sustainable future. Among these institutions are Community Learning Centers (CLCs) that play an important role in supporting sustainable

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[4] Aera 2017: 9.

[5] Barbari 2008.

development by providing lifelong learning opportunities for all members of the local community and working to improve their quality of life.

II.RESEARCH METHODOLOGY

The paper utilizes accessible primary and secondary scientific resources by reviewing the literature reviews that are related to the issue of community engagement in the tourism sector and proposing new insights on the role of Community Learning Centers on community engagement and tourism development.

III.THE TERMS COMMUNITY ENGAGEMENT AND COMMUNITY LEARNING Centers

Cultural tourism is famous for attracting tourists who have a desire to explore and learn. Cultural heritage is characterized by the combination of tangible and intangible heritage elements. According to the World Tourism Organization, cultural tourism constitutes about 20% of the total arrivals to cities that are famous for their cultural landmarks. This number grows when leisure tourists are included as they are interested in local culture. Furthermore, it's commonly recognised that cultural visitors are more considerate of cultural heritage. However, the local community also contributes significantly to the overall socioeconomic improvement of a particular region. So a lot of academics illustrate the importance of community engagement issues in achieving sustainable tourism development, economically (increasing income), socially (new job opportunities), environmentally (preserving the environment), and culturally (poverty alleviation and tourists' sense of satisfaction. which enhanced their overall experience). In order to develop tourism sustainably, it is necessary to meet the needs and expectations of both hosts and visitors. Without the effective engagement of the local community, it is extremely difficult to value and manage cultural resources. As a result, their interests must be taken into account when developing tourism strategies to achieve sustainable tourism. This was confirmed by the UNESCO World Heritage Convention which emphasized the importance of the role of the local community in preserving and safeguarding tangible and intangible cultural heritage. Such involvement encompasses a variety of actions such as identifying, promoting, enhancing, and revitalising various elements of intangible cultural heritage[6].

The word «community» is defined differently in various sources; the word «community» has no comprehensive definition because its interpretation depends on context. There isn't a consensus on what community engagement generally means. Some academics have stated that community engagement is: «*The process by which individuals who are not formally elected or appointed by government or agency decision-makers exert influence over decisions regarding programmes and policies that directly affect their lives*». Others define it as «A *process by which people can express their opinions and participate in decision-making*».

However, they all concur that the community engagement will increase the efficiency with which resources are used and will facilitate the decision-making process. Community

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[6] MORIC *et Al.* 2021: 165.

engagement plays a pivotal role in enhancing awareness among the local population and improving their receptivity towards their rights. Moreover, it contributes to augmenting their income from tourism[7]. Community engagement '*is described as participation by the community in specific activities, whether directly or indirectly, such as the development of ideas, the formulation of policies, the execution of programmes, and the evaluation of such programmes*'. Direct engagement means that every activity receives support from community members who contribute their time and resources. Meanwhile, indirect engagement invovles the provision of the ideas, funds, and resources. Additionally, community engagement is a form of cooperation among all members of society to achieve common interests in the long run. This may contribute to solving problems and equitable distribution of benefits. As a result, community engagement serves as a trust-building process, facilitating the establishment of priorities and the creation of effective communication networks. Through a sustainable approach, it aims to achieve the best possible outcomes[8].

In 1994, the UNESCO World Heritage Center issued the first call for local communities to participate in the management of World Heritage sites, stating: *The great majority of local populations could and should be closely associated with the management and safeguarding of the sites...In any event, it is clear that the longterm conservation of properties inscribed on the list will never be guaranteed unless human heritage is first and foremost the concern of those who live alongside it[9].*

Then, in 1995, the World Heritage Committee put into effect a formal, defensible policy that depended on community involvement in the preservation and management of heritage: «*Participation of local people in the nomination process is essential to make them feel a shared responsibility with the state party in the maintenance of the site[10]*».

The committee then reviewed the strategic goals in 2002 while also emphasising the crucial role that local communities play in the preservation, management, and protection of World Heritage Sites. This was done to commemorate the Convention's 30th anniversary. The operational guidelines were updated in 2014 to include a new paragraph that supports the concept of community engagement at all levels: *States Parties to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations (NGOs) and other interested parties and partners in the identification, nomination and protection of World Heritage properties.*

In its efforts to improve community engagement in the preservation and management of heritage, the World Heritage Committee seeks to formalize and institutionalize this process. This includes considering local customs, which can play a significant role in the protection of world heritage sites.

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[7] MUSTAPHA 2013: 104.

[8] KIA 2021: 94.

[9] UNESCO 1994.

[10] UNESCO 1996: paragraph.14.

In order for the local community to be involved in the processes of preserving, safeguarding, and managing heritage, the community must be well educated and work to increase its awareness of the significance of its heritage, civilzation and history. When a community embraces a significant archaeological site, this community must be well-educated and prepared as the tourism industry poses challenges. Before beginning any kind of physical tourism development, this community should first be aware of the various aspects of tourism. For communities that are less educated, learning programs and lessons msut be introduced gradually. The educational process must take its time with those communities that are relatively less educated. A tourism culture must be accepted and developed gradually by the local community. A growing number of local residents in remote communities work in the tourism industry, but have no prior tourism experience and can't find time to receive conventional training. While there is considerable focus on training and educating workers in the tourism sector, there is a noticeable scarcity of literature regarding methods for educating and empowering local communities in tourism. Up until now, government programs have placed a focus on providing high-quality services, or meeting the needs of visitors. These programs represent the lowest level of participation. Residents are not given the opportunity to learn about issues related to tourism development or to gain self-assurance and empowerment[11]. Looking at all the goals of sustainable development, it was found that they all call for education, training, or at the very least increasing awareness for one or more groups of people. This cannot be achieved through formal education system in schools, but through a comprehensive and sustainable program to educate adults[12].

When discussing non-formal education or adult education, Community Learning Centers have emerged as a prominent concept in various experiences. They represent one of the most effective methods for educating people informally and outside the classroom. CLCs are regarded as places for informal learning. CLCs are an effort to promote literacy or some other form of community engagement. At the core of these concepts is a fundamental notion, which is to develop a community structure that enables community members to interact and participate in new learning processes[13]. The following is an adaptation of the APPEAL Training Materials for Continuing Education Personnel's definition of a Community Learning Centre (CLC): *A CLC is a local educational institution outside the formal education system, for villages or urban areas, usually set up and managed by local people to provide various learning opportunities for community development and improvement of people's quality of life to learn new things in a rapidly changing, difficult world.*

A community learning center should be a place where people feel comfortable so that all topics can be discussed easily and simply. It must also be a neutral place, free from political or ideological perspectives. Community Learning Centers can be located inside

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[11] COLE 2005: 22.

[12] ROGERS 2019: 5.

[13] MAHAPHUJURA 2005: 3.

any public center or somewhere inside a school. Community Learning Centers do not follow a policy of compulsory education, nor are they mere meetings and discussions that are not subject to restrictions or conditions. Instead, they focus primarily on stimulating and providing learning initiative until the community begins to realize that learning is enjoyable. Community Learning Centers are democratically managed, and there is no coercion in the educational process, which is necessary for achieving sustainable development goals[14].

The first global obligation that UNESCO gave to community learning centers was the Belém Framework.[15] which aims to achieve the principle of community engagement and participation and to give learning opportunities to all. Among these commitments are:

Creating multi-purpose community learning spaces and centres and improving access to, and participation in, the full range of adult learning and education programmes for women, taking account of the particular demands of the gender specific life-course.

Nevertheless, CLC is not a novel idea; it has been in existence in Asia and the Pacific countries since the late eighties. Those countries focused on developing the human element more than on just pure economic development:

Human development means more investment in developing people's capabilities, whether in education, health or the promotion of technical skills. Human development entails guaranteeing that economic benefits will be distributed equitably in order to improve people`s quality of life. The goal of people-driven development is to give everyone the opportunity to actively take part in the development process[16].

IV. THE RESEARCHER`S PERCEPTION OF THE COMMUNITY LEARNING CENTER

The project`s concept centers around the creation of a community learning center (CLC) in one of Egypt`s most important cemeteries, the Memphis cemetery. The project intends to build and improve the capacity of the local community through education and training activities. The basic idea of the community learning center revolves around a mechanism aimed at empowering local communities, social transformation, and quality of life through lifelong learning, improving communication and social integration with a rapid response to community requirements. Formal and non-formal education can be found in Community Learning Centers, which are set up in simple and inexpensive places to provide learning in flexible ways. Therefore, it is not required to erect new buildings, but rather centers can be established in existing buildings such as youth clubs, health centers, basic learning schools, or events house. The most important point is that all community members have access to these places.

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[14] JØORN 2006:25-26.

[15] The Belém Framework is the final report that was made because of the sixth global conference on the education of the adults (CONFINTEA VI), which has occurred since 1949 and is held approximately every 10 or 12 years, it is one of the many international conferences of UNESCO concerned with adult education, in addition to creating a career in educating adults.

[16] TAM LE 2017 :2.

It will be preferable for CLC to receive government support. The government will help in creating programs that are appropriate to the requirements and resources of society and which match the demands of the work market. Additionally, the government has the ability to connect various community centers to expand the extent of the prepartion of programs and can hire competent organisers and educators, which is necessary for running high-quality activities and programs. Two factors for CLC sustainability have been identified by UNESCO: (a) The educational programs provided must be commensurate with the needs of the community, and (b) enough resources must be provided for these programmes. Stakeholder involvement is also crucial to ensuring the sustainability of the CLC[17]. Community members' participation can assist Community Learning Centres in receiving helpful criticism for their upcoming improvement. Consequently, three crucial actors are required: the local community, the government and development collaborators who work together in their best efforts to keep Community Learning Centres sustainable[18]. In order for the local community to acknowledge, comprehend, and appreciate the significance of tourism, many workshops addressing these themes must be held (discussion and consultation sessions, the role of the community, Tourism_related benefits, knowing how the tourism industry operates, roles and expectations must be defined). The first stage should involve a introductory disscussion sessions, which have two formats:

- Formal sessions: may be organised so that local residents can come to an agreement and decide on matters of local concern.
- Informal sessions: can be organised to allow for open discussion of issues; open-ended questions can be created to highlight fundamental requirements and needs, hopefully finding solutions for these problems[19].

After these discussions, the priorities that can be worked on can be identified. This allows for community engagement in identifying the problems it faces, and defining the priorities that must be addressed. In this first stage, the largest possible number of local community members must be invited to discuss which tourism activities in the village are most appealing to tourists from their perspective[20]. This can be done in the form of brain storming session to encourage people to share their suggestions and ideas so that the workshop can rank and assess the suggested activities. Additionally, periodic meetings will be held in the community learning center. These meetings will cover important topics such as development projects that affect the community. These meetings will act as a channel for communication between the local community and the community learning center[21]. The Community Learning Center can organize workshops for crafting based on

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[17] ASMIN 2018: 61.

[18] NEAK 2020.

[19] «Community Empowerment through Community Learning Centres in Mid and Far Western Regions of Nepal»; https://unesdoc.unesco.org/ark:/48223/pf0000151170. 2006 Unesdoc.unesco.org, accessed on (10/12/2023)

[20] HAMZAH 2009: 23.

[21] SHAHEEN 2001: 15.

the preferences of the community, such as the carpet industry prevalent along the Saqqara line and heritage handicrafts. Women could be employed to create crafts and also work as caterers, thus contributing to the local economy and preserving cultural traditions. If the women received training in catering, they could serve rustic food to tourists. These classes should be open to attendees from the local community and should be attended by a range of talented professionals in the field. This kind of activity is regarded as a source of income, as it helps them earn more money through increased sales. Many of them will become skilled in these crafts. Such courses will be an incentive for the local community to get more involved in the community learning center[22]. Alongside the workshops, some modules should be included in the capacity building program for the local community, which are intended to foster the community`s knowledge and skills such as:

- Development of products.
- The safety of food culture.
- Raising awareness programs.

These modules will be presented in conjunction with the workshops, The community will also be engaged in discussions to better understand the detrimental effects of tourism and find suitable solutions to encourage older individuals to share their knowledge of customary traditions to younger generations.

• **Development of Products**

The local community must be able to reap benefits by investing in their local crafts and so it is important to give local communities information about the types of things that tourists will buy. They must be aware that tourists greatly value local products. Local crafts, souvenirs, and food products are three of the most in-demand industries and if tourists had the opportunity to see the production cycle, sales would increase. Tourstis prefer small sample sizes for local products. If crafts serve as mementos, representing the essence of a site, tourists will indeed find them more appealing and meaningful souvenirs of their experience. Several lessons should be given on what the tourists value and pay their cash for and how the products they purchase are a reflection of the places they have travelled to[23].

• **The Safety of Food Culture**

For those interested in setting up projects offering different types of food and drinks to tourists, it is important to take into account the menu's variety, the use of local ingredients, and the provision of well-balanced meals featuring lots of vegetables and fresh fruit. A large number of villagers will offer tourists high-protein, pricy meals thinking that they are providing them with the best food. But, tourists frequently do not enjoy these types of meals. Some of them follow a vegetarian diet, as well as others, due to the meat's toughness, excessive fat content, or bone content. To put it another way, the meat falls

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[22] TAM LE 2017: 65.
[23] COLE 2005: 18.

short of what visitors anticipate.There are misconceptions about catering because of different cultural perspectives. The way food is prepared frequently disgusts tourists. Therefore, basic hygiene courses are essential for the local community.

- **Raising Awareness Programs**

The Welcome Host Program is one o fthe most well known programs of tourism awareness, which is highest priority. This program has been implemented in numerous countries and has successfully altered certain negative behaviors and attitudes towards visitors and tourists, ultimately enhancing their experience. It extends beyond those who work in the tourism sector, and reaches to a variety of situations and experiences. Most of these scenarios are with the local community, who are called the «front line workers». This program has been successfully implemented in Canada based on the assumption that «*if we leave a good impression with customers, the chances are that our business will grow, they will stay longer, spend more money in our communities and return to visit us again*»

Study trips will be useful in this regard, which are more effective than classrooms instructions because it allows people to be exposed to real situations. They will have the opportunity to experience being served, and be able to assess the quality of the hospitality and assistance they received. From this, they will learn that visitors can be picky and fastidious and demand the highest quality throughout their visit. Such significant examples gained from these trips will help them develop new ideas to improve their products and visitor experience as well[24]. These trips can also be made for school students. Lecturers can also use the story-telling method to teach the students about this significant village in Egyptian history. Mīt Rāhīna village has varied and distinctive cultural sites[25]. Another approach could involve organizing competitions among students with prizes awarded as incentives, motivating and encouraging continued attendance and active participation in the activities of the community learning center.

The center must also have a library open to the public, which is essential for fostering its tourism-based programs, as well as supporting cultural and social programs and education. It will also include other important activities like reading the printed materials. Although only a few centers offer these services, it is preferable to have them available.[26]

It was concluded that:
- Every center has its own activities that differ from the other centers according to the local needs of the community as well as its economic, social and cultural activities.
- The basic activities of the Community Learning Centers are educational in the first place.

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[24] HAMZAH 2009: 30.

[25] HUONG 2021: 1–12.

[26] «Guide Manual for Community Learning Centers»; https: //unesdoc. unesco. org/ark:/ 48223/pf0000123825? posInSet=3&queryId= 443026a7-cf7e-42a9-ab57- af51c6142115,9, accessed on (20/11/2023)

- The Community Learning Centers have to offer a variety of programs that frequently receive guidance from experts and members of the community as well[27].

V. CONCLUSION

It is impossible to manage and preserve cultural heritage without engaging peoplactively and creatively. Engagement extends beyond the simple act of attending a cultural event. Participating in cultural activities or seeing art is not the only definition of participation. It is a more profound definition that includes 'independence, empowerment and democacy'. Cultural education will thrive when the value of crafts and other forms of intangible cultural heritage is reaffirmed, fostering active participation from citizens. Furthermore, establishing a reliable, scientific safeguarding framework is essential to achieve a sustainable balance between culture and the environment. It's necessary to change our way of thinking, and the community should understand that every action has consequences in reality. Therefore, we can conclude that cultural heritage education is a tool that can facilitate the shift from a detrimental community to a sustainable community. The local community must understand the cultural and spiritual value of the archaeological site of Mīt Rāhīna. Hence the importance of community-based institutions in creating continuous learning activities for the sake of community development, in the direction of improving behavior, and developing life skills for a sustainable future. Among these institutions are Community Learning Centers that play an important role in supporting sustainable human development by providing lifelong learning opportunities for all members of the local community and working to improve the quality of life.

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[27] «CLC (Community Learning Centres) Management Handbook»; https://unesdoc.unesco. org/ark:/ 48223/pf0000139548. Unesdoc.unesco.org, 2003, accessed on (15/1/2023).

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