

THEORETICAL APPROACH TO THE AWAJÚN INTERCULTURAL GOVERNANCE MODEL: A SYSTEMATIC REVIEW

ABORDAGEM TEÓRICA DO MODELO DE GOVERNANÇA INTERCULTURAL AWAJÚN: UMA REVISÃO SISTEMÁTICA

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Abstract

This study aimed to explore scientific studies published between 2021 and 2024 on the Scopus and Scielo platforms on intercultural governance. To carry out this purpose, 12 articles selected from these databases were reviewed. When analyzing the results, a significant lack of theories related to the topics studied was noted, which seems to be related to the high amount of empirical research on which the articles focused. In addition, three key areas of research were identified: foreign language proficiency, the intercultural context, and the interaction with decentralized public policies and governments in power. Finally, it was concluded that the most relevant articles are mainly found in Scopus, and that intercultural governance emerges as a crucial tool to promote inclusive, equitable development that respects different cultures. For this approach to be truly effective, it is essential that indigenous peoples are not only considered beneficiaries of policies, but active and fundamental participants in the creation of a future that values their rights and meets their needs.

Keywords: Governance. Interculturality. Indigenous Peoples. Public Policies. Custom.

Resumo

Este estudo teve como objetivo explorar pesquisas científicas publicadas entre 2021 e 2024 nas plataformas Scopus e SciELO sobre governança intercultural. Para tanto, foram revisados 12 artigos selecionados dessas bases de dados. Ao analisar os resultados, observou-se uma significativa carência de teorias relacionadas aos temas estudados, o que parece estar relacionado à grande quantidade de pesquisas empíricas nas quais os artigos se concentraram. Além disso, foram identificadas três áreas-chave de pesquisa: proficiência em língua estrangeira, contexto intercultural e interação com políticas públicas descentralizadas e governos no poder. Por fim, concluiu-se que os artigos mais relevantes encontram-se principalmente no Scopus e que a governança intercultural emerge como uma ferramenta crucial para promover o desenvolvimento inclusivo e equitativo que respeite as diferentes culturas. Para que essa abordagem seja verdadeiramente eficaz, é essencial que os povos indígenas não sejam considerados apenas beneficiários das políticas, mas participantes ativos e fundamentais na construção de um futuro que valorize seus direitos e atenda às suas necessidades.

Palavras-chave: Governança. Interculturalidade. Povos Indígenas. Políticas Públicas. Costumes.

1 INTRODUCTION

At a global level, Indigenous communities face issues of invisibility and disregard from international political systems. The intercultural governance model is neither



adequately recognized nor respected, placing these communities in a position of vulnerability. In this regard, Indigenous peoples are viewed through the lens of state political and administrative systems, without considering their own organizational structures and ancestral values (Austin *et al.*, 2017).

This form of marginalization creates a void in international representation, leading to their exclusion from crucial debates on human rights, self-determination, and sustainability. The consequences of this lack of visibility are profound: Indigenous peoples lose the opportunity to protect their culture, territories, and ways of life from external pressures that could erode their identity (Mistry *et al.*, 2019).

The Indigenous intercultural governance model is further strained by the imposition of centralized international regulations, characteristic of Western systems, which fail to consider the richness of Indigenous self-government structures (Biradzem, 2021). Global policies, often driven by economic development priorities, do not adequately consult local communities. As a result, projects are implemented that directly impact the lives of Indigenous peoples, disregarding their needs and cultural values in development planning or natural resource management (Acharibasam *et al.*, 2024).

At the national level, public policies that do not genuinely integrate Indigenous peoples into decision-making processes have been a major barrier to advancing governance models. Although many national constitutions recognize cultural plurality, the actual implementation of inclusive policies remains deficient (Velásquez-Semper *et al.*, 2025).

Indigenous communities like the Awajún are often treated in a paternalistic manner, with their organizational structures overlooked. This directly impacts governmental decision-making, as national policies fail to grasp or reflect the cultural and social complexity of these communities. Consequently, state decisions directly affect these populations by failing to address their real needs, leading to a disconnect between the state and the community (Xirofotou, 2025).

Despite national policies aimed at fostering development, the Awajún people continue to face physical and social isolation, limiting their access to essential services such as healthcare, education, and connectivity (Engstrom *et al.*, 2024). This misalignment is also reflected in low levels of economic and social development, perpetuating a persistent poverty gap. Moreover, the lack of public policies tailored to the

realities of Indigenous communities continues to reinforce marginalization and social exclusion, while simultaneously undermining their efforts to maintain intercultural governance, which is rooted in collective well-being (Sartorello *et al.*, 2025).

Finally, the political representation of Indigenous peoples remains a significant weakness at the national level. The Awajún, like many other Indigenous communities, have minimal representation in spaces where crucial decisions for the country are made (Tavares, 2025). This political vacuum contributes to the lack of laws and public policies that respect their rights, protect their territories, and promote equitable development. The marginalization of Indigenous peoples within state power structures perpetuates a cycle of exclusion, ensuring that their voices continue to be ignored when decisions directly affecting their communities and governance models are made (Shenkin, 2024).

For these reasons, the research problem was formulated as follows: ¿What studies have been published on intercultural governance models between 2021 and 2024? The main objective was to examine articles published in Scopus and Scielo between 2021 and 2024 regarding intercultural governance models. The specific objectives were as follows: to identify definitions related to the topic, explore key dimensions of intercultural governance, and determine the main findings from studies published in the last three years.

As a result, specific criteria were established for selecting studies: those directly related to the variable, research based on empirical data, and articles published within the specified timeframe were included. Conversely, studies that did not involve human samples, research unrelated to public management, and articles that did not specifically address the topic were excluded.

2 METHODOLOGY

The review was conducted using major scientific databases, such as **Scielo** and **Scopus**, which are well known for their broad coverage in scientific information gathering, with Scielo being particularly important in Latin America.

To ensure a more effective search, specific criteria were applied for article selection, prioritizing those that met the established requirements and fit within the designated timeframe. During this process, key terms were used in the search engines,

such as "governance," "intercultural governance," "Indigenous peoples," and "interculturality." To manage the collected information, detailed tables were created with keywords and their corresponding codes.

Table 1

Levels of Analysis and Their Codes

Search Terms	Code
"governance"	1
"intercultural governance"	2
"Indigenous peoples"	3
"interculturality"	4

3 RESULTS

The systematic review involved searching for scientific documents using both qualitative and quantitative approaches, as well as reviewing various academic articles. The main findings from the consulted databases were as follows. In Scielo, the search for the term "governance" identified 555 documents published between 2021 and 2024. Meanwhile, in Scopus, a total of 104,489 documents were retrieved.

Regarding the search for the phrase "intercultural governance", Scielo yielded only one document published between 2021 and 2024, while Scopus contained six articles on the topic.

For the phrase "Indigenous peoples", Scielo recorded 459 scientific documents published between 2021 and 2024, whereas Scopus identified 4,456 documents between 2021 and 2023. Finally, when searching for the term "interculturality", Scielo included 20 documents from 2021 to 2024, while Scopus recorded 368 documents within the same period.

In relation to the second research objective, the results indicate that most of the reviewed articles share a common understanding of the inclusive governance model, often using concepts such as "inclusive governance," "cultural diversity," and "cultural development."

Regarding the third objective, several key dimensions of the intercultural governance model were identified, including the recognition of interculturality, democratic participation, intercultural dialogue, and cultural autonomy.

Finally, the conclusions suggest that active participation, respect for different cultures, promotion of intercultural dialogue, and pursuit of equity are essential components of intercultural governance. This model seeks to ensure that all groups, including minorities and Indigenous communities, have a voice in decision-making processes that affect them. Additionally, the findings emphasize the importance of fostering social integration and cultural autonomy, allowing communities to preserve their identities while maintaining the ability to coexist peacefully with other cultures.

Table 2

Summary of Selected Scientific Articles (2021–2024) by Scientific Repositories

<i>Number of Documents in Scielo</i>				
Search Terms	Code	Total Documents	Tipo de documentos	
			Empirical Articles	Review Articles
“governance”	1	55	49	6
“intercultural governance”	2	1	1	0
“Indigenous peoples”	3	459	455	4
“interculturality”	4	20	20	0
<i>Number of Documents in Scopus</i>				
“governance”	1	104,489	18726	4257
“intercultural governance”	2	6	6	0
“Indigenous peoples”	3	4,456	4,451	5
“interculturality”	4	368	368	0

Table 3

Summary of Findings on the Variable "Intercultural Governance Model"

Author(s)	País	Definition	Dimensions	Findings/Conclusions
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(Herbetta <i>et al.</i> , 2023)	<i>México</i>	Plural and inclusive association between governmental actors	Social participation	There should be opportunities to engage with Indigenous peoples through oral traditions that define their worldviews, along with their knowledge and pedagogical approaches.
(Valladares & Valladares, 2021)	<i>Mexico</i>	A proposal that invites reflection on how relationships between actors are built	Reflexive, engaged, dialogical, and cooperative anthropology	Seeks to create a new anthropological language that promotes dialogue and commitments between academia and governmental social processes to propose inclusive policies.
(Berman, 2024)	<i>United States</i>	Shared management models to promote economic development and self-sufficiency	Dialogue, autonomy	The program has led to progress in certain well-being indicators, though not all.
(Garba & Carroll, 2024)	<i>United States</i>	Cultural diversity that includes both state and private actors	Pragmatic competencies, foreign language development	A model that explicitly recognizes both individual and collective rights.
(White <i>et al.</i> , 2024)	<i>Canada</i>	Collaborations that defend Indigenous and local sovereignty while avoiding superficial or merely symbolic approaches.	Interculturality	The models significantly integrate and benefit Indigenous peoples.
(Yankey <i>et al.</i> , 2024)	<i>Canada</i>	Inclusive governance that defends Indigenous rights, knowledge, and leadership in climate matters.	Intercultural autonomy	Encourages reflection on the inclusion and exclusion of Indigenous peoples, enriching current literature on public participation in the context of climate change.
Engstrom <i>et al.</i> (2024)	<i>Australia</i>	Intercultural dialogue involving both the public and private sectors	Pragmatic competencies, professional identity, teaching work,	It is crucial to leverage available data sources following Indigenous data governance principles to gain a deeper understanding of health outcomes in Indigenous communities.

			pedagogical training	
Segovia-Tzompa <i>et al.</i> (2024)	<i>Perú</i>	Global energy governance with the potential to implement fairer and more equitable projects in the future.	Not specified	Strengthening local governance, with the commitment of both state and non-state actors and the creation of international policies to prevent negative energy impacts, alongside laws facilitating Indigenous self-determination, is key to enabling communities to shape their future.
Sánchez-López <i>et al.</i> (2024)	<i>Colombia</i>	Exchange of knowledge between Indigenous communities.	Not specified	The organization of Indigenous fishers was created and recognized at a national level due to its contribution to environmental governance and its influence on territorial identity, marking a significant milestone in the Colombian Amazon.
Shenkin (2024)	<i>Bolivia</i>	Inclusive model that fights for the recognition and exercise of Indigenous autonomy.	Democratic dialogue	The emergence of competing parallel leadership organizations within Indigenous communities poses risks to democratic processes and unified responses to extractivism.
Natividad <i>et al.</i> (2024)	<i>Philippines</i>	The way in which society recognizes and protects Indigenous rights.	Not specified	Modernization has transformed their status from oppressed peoples to more empowered individuals who now exercise these rights both within and beyond their territories.
Acharibasam <i>et al.</i> (2024)	<i>Canada</i>	The connection between land and state as an essential component of Indigenous healing traditions.	Not specified	This knowledge is fundamental to rethinking current water governance systems and ensuring the well-being of Indigenous communities across Canada.

4 DISCUSSION

Upon reviewing scientific studies published between 2021 and 2024 and indexed in the Scopus and Scielo databases on the topic of intercultural governance, a notable

imbalance in scientific production was identified. Specifically, the search conducted in Scielo revealed a limited number of publications addressing intercultural governance, despite the appropriate and systematic use of key search phrases related to the topic. This scarcity may be attributed to several factors, including the regional focus of Scielo, differences in indexing criteria, and the predominance of local or applied studies that may not explicitly use the term “intercultural governance” even when addressing related themes such as Indigenous participation, cultural rights, or community-based governance. In contrast, the results obtained from Scopus were considerably more extensive, reflecting a higher volume of scientific output and a broader international academic engagement with intercultural governance. This discrepancy highlights the influence of Scopus as a global platform for academic dissemination and suggests that intercultural governance is receiving increasing attention in international scholarly debates, even if this interest is not yet equally reflected in regional databases.

The analysis of the conceptual frameworks employed in the reviewed studies revealed a set of recurring terms and analytical categories, among which “inclusive governance,” “cultural diversity,” and “cultural development” were particularly prominent. These concepts are frequently used to frame intercultural governance as a normative and operational approach aimed at addressing historical inequalities, structural exclusion, and cultural marginalization. In this sense, intercultural governance is not merely understood as the coexistence of diverse cultural groups within a political system, but rather as an active process that seeks to redistribute power, recognize plural worldviews, and foster equitable participation in public decision-making. The prominence of these terms indicates a shared understanding among scholars that governance models must evolve beyond homogeneous and centralized frameworks to effectively respond to multicultural and pluricultural societies.

From a theoretical perspective, the dominant approaches identified in the reviewed literature are closely linked to theories of democratization, social inclusion, and participatory governance. These perspectives emphasize the need to expand democratic practices beyond formal representation, incorporating deliberative and dialogical mechanisms that allow historically marginalized groups, particularly Indigenous peoples, to influence policies and institutional arrangements. The majority of studies analyzed in Scopus and Scielo tend to positively assess the outcomes of intercultural governance

initiatives, especially when these initiatives are grounded in participatory processes, legal recognition of cultural rights, and institutional openness to alternative forms of knowledge and organization. However, several authors also caution that positive assessments are often contingent upon the depth of implementation, warning against superficial or symbolic inclusion that fails to alter underlying power relations.

When comparing these findings with previous empirical and theoretical studies, a clear continuity in key ideas becomes evident. Concepts such as inclusive governance, cultural diversity, and cultural development remain central to the academic discourse and continue to shape contemporary debates on governance in multicultural contexts. In particular, the works of Herbetta *et al.* (2023) and Valladares and Valladares (2021) strongly emphasize the importance of Indigenous peoples' active participation in decision-making processes. These authors argue that genuine intercultural governance requires not only the formal inclusion of Indigenous representatives but also the recognition of their unique organizational forms, knowledge systems, and communicative practices, including oral traditions, collective decision-making, and holistic worldviews. According to these studies, creating legitimate spaces for Indigenous voices within governmental processes is essential for ensuring that policies reflect the cultural, social, and territorial realities of the communities they affect.

These arguments align with the broader notion that inclusive governance must be dialogical in nature, fostering sustained interaction between state institutions and Indigenous communities. Such dialogue should be based on mutual respect, equality, and the recognition of epistemic diversity. Rather than imposing externally defined development models, intercultural governance seeks to co-construct policies through processes that value Indigenous perspectives as equally valid and necessary. This approach challenges conventional governance paradigms that prioritize technocratic expertise and centralized authority, advocating instead for plural and negotiated forms of decision-making.

Similarly, Yankey *et al.* (2024) contribute to this discussion by emphasizing the incorporation of intercultural autonomy within climate governance and environmental management frameworks. Their research highlights the critical role of Indigenous knowledge systems in addressing climate change and promoting sustainable environmental practices. The authors argue that intercultural autonomy is essential for

achieving fair and effective climate policies, as Indigenous communities often possess deep ecological knowledge and long-standing practices of environmental stewardship. Integrating these perspectives not only enhances policy effectiveness but also reinforces social and environmental justice. This line of reasoning leads to the conclusion that recognizing Indigenous rights in a purely legal or symbolic sense is insufficient; meaningful intercultural governance requires granting Indigenous peoples real decision-making power over their territories, resources, and development pathways.

The reviewed studies collectively suggest that achieving such outcomes necessitates a profound transformation of conventional power structures. This transformation involves rethinking the role of the state, redefining institutional hierarchies, and creating mechanisms that allow for shared authority and co-management. Without these structural changes, intercultural governance risks becoming a rhetorical construct rather than a transformative practice.

Regarding the analytical dimensions most commonly addressed in the literature, several key aspects were consistently identified. These include the appreciation and institutionalization of interculturality, democratic and participatory decision-making, intercultural dialogue, and cultural autonomy. While these dimensions are adapted to the specific contexts and objectives of individual studies, they collectively underscore the multifaceted nature of intercultural governance. The interaction between these dimensions reflects an understanding that governance processes are simultaneously political, cultural, and social, requiring integrated and context-sensitive approaches.

In this regard, Berman (2024), in his analysis of shared management models, further reinforces the centrality of intercultural autonomy as a mechanism for promoting economic development and self-sufficiency among Indigenous communities. His study demonstrates that when Indigenous peoples are actively involved in decisions related to natural resource management, outcomes tend to be more sustainable, equitable, and culturally appropriate. Berman emphasizes democratic participation as a cornerstone of inclusive governance, highlighting that shared management arrangements can empower communities to retain control over their territories while engaging constructively with state and market actors.

In conclusion, intercultural governance emerges from the reviewed literature as a critical approach for fostering more just, inclusive, and equitable development models

that genuinely value cultural diversity. For this model to function effectively, Indigenous peoples must not be treated merely as beneficiaries or passive recipients of public policies, but rather as active, knowledgeable, and indispensable actors in governance processes. The construction of a sustainable and equitable future depends on the full recognition of Indigenous rights, identities, and decision-making capacities, as well as on the willingness of institutions to embrace pluralism, dialogue, and shared power as foundational principles of governance.

5 CONCLUSIONS

When examining the definitions of the study variable, frequently occurring concepts such as "*inclusion in governance*," "*cultural plurality*," and "*cultural growth*" were identified. Likewise, the predominant approaches in these studies are based on theories related to democratization and inclusion.

The most commonly observed dimensions in the studies highlight the importance of interculturality, democratic participation, intercultural dialogue, and cultural autonomy, each adapted to the specific contexts of the research.

Intercultural governance emerges as a crucial tool for promoting inclusive and equitable development that respects different cultures. For this approach to be truly effective, Indigenous peoples must not only be considered beneficiaries of policies but also active and fundamental participants in shaping a future that values their rights and meets their needs.

Finally, concerning the general objective, it was observed that the Scielo database contains limited scientific output on the study variable. In contrast, Scopus stands out for its larger number of publications, a difference that may be attributed to factors such as the context in which the variable is applied, language use, and other key aspects that facilitate the development of research in these repositories.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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