

TRANSLATION AND ADAPTATION OF FORGIVENESS EDUCATIONAL CURRICULUM GUIDE FOR GRADE 12TH STUDENTS IN URDU LANGUAGE

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ABSTRACT

The preliminary study was conducted to translate and adapt the Guided curriculum of Forgiveness Education for 12th Grade students into Urdu language. The curriculum guide was originally developed in English language titled as “Course Four: Giving Forgiveness Away to Others” for UK and US students aged 17-18 years (Hirshberg & Enright, 2014). The aim of the study is to align the curriculum guide with the cultural, religious and linguistic needs of Pakistani 12th grade (locally termed as intermediate part-II) students. One-way expert translation method followed by Committee approach (Beaton et al, 2000; Carlson, 2000; Hilton & Skrutkowski, 2002; Martinez et al., 2006) were utilized for this purpose as it emphasised that back-translation alone is not sufficient. Sophisticated research strategies such as expert and committee review are required to ensure cultural fit and protect validity (Walde & Vollm, 2023). An in-depth understanding of the local context and the bi-lingual expertise of the translators were central to this translation process. This collaborative approach ensures both cultural relevance and linguistic accuracy. Key psychological concepts and terminologies were contextualized to enhance comprehension and engagement of the student in the journey of giving forgiveness to others and creating their forgiveness legacy. Committee focused on refining language nuances, verifying conceptual equivalence, and locally understandable terms for the better understanding and emotional connection to the material of the curriculum guide. The study resulted in successful localization of Forgiveness Education Curriculum guide for grade 12th to fit the unique cultural fabric of Pakistan. The implication of this research is for students, instructors, and education policy makers for basic life-skill development and moral character building among students. This study also serves as a template of the steps involved in this collaborative approach of translation for future researchers.

Keywords: Enright Forgiveness Educational Curriculum Guide, Grade 12th students, One-way Expert Method, Committee Approach, and Cultural Translation.

INTRODUCTION

An educational curriculum guide is essential for ensuring consistent, high-quality teaching and effective student learning. It provides clear guidelines, lesson plans, objectives, and instructional strategies that help educators deliver content systematically (Connecticut State Department of Education, 1999). The manual

ensures standardization, maintains alignment with educational goals, and supports in addressing diverse learning needs (International Forgiveness Institute, 2014). It also offers assessment methods, discussion prompts, and supplementary resources, enhancing engagement and comprehension. In subjects like forgiveness education, a manual is

crucial in guiding the learners and instructors through sensitive topics, ensuring that lessons are research-based and developmentally appropriate for students (Rapp, Xu, & Enright, 2022).

The Forgiveness Education Curriculum for Grade 12, titled “Giving Forgiveness Away to Others” (Hirshberg & Enright, 2014), represents the culmination of moral and emotional development in forgiveness education. Designed for students aged 17–18, this ten-class course aims to deepen their understanding of forgiveness as a moral virtue and prepare them to extend its principles into their families and communities. The curriculum emphasizes that forgiveness is not condoning injustice but choosing to respond to hurt with compassion, moral love (agape), and an awareness of shared human worth. Its importance lies in equipping adolescents with the psychological tools to reduce anger, resolve conflicts peacefully, and build enduring empathy—skills vital for both personal growth and societal harmony. The lessons progress from understanding the meaning and process of forgiveness (Uncovering, Decision, Work, and Discovery Phases) to exploring its scientific foundations, community application, and the creation of a personal “forgiveness legacy.” Through reflective discussions, intercultural dialogue, and community-based projects, students learn to give forgiveness “away to others,” transforming it from an individual act into a collective practice that fosters healing and peace. Forgiveness holds deep cultural and religious importance in Pakistan, a country heavily influenced by Islamic teachings and traditional cultural values. Forgiveness is a core virtue in Islam, guiding interpersonal relationships and social harmony. The Quran emphasizes the power of forgiveness, stating that “whoever forgives and makes reconciliation, his reward is due from Allah” (Quran 42:40). This idea encourages Muslims to practice forgiveness in daily life, fostering empathy, patience, and unity. Given that Pakistan is predominantly Muslim, these principles profoundly influence societal attitudes towards forgiveness.

In Pakistani culture, family and community bonds are central. Resolving conflicts through forgiveness is often encouraged to maintain family honour and community cohesion. Elders and community leaders traditionally mediate disputes, fostering an environment where forgiveness is

seen as a strength and a means to restore harmony. This cultural emphasis on collective well-being often pushes individuals to prioritize forgiveness over personal grievances, valuing relationships over individual pride or retribution. Sufism, a mystical Islamic tradition that emphasizes compassion, tolerance, and forgiveness, has a historical influence in Pakistan. Sufi saints preach love and forgiveness, which continue to resonate in Pakistani culture, especially in rural areas. Sufi poetry and teachings emphasize letting go of anger and bitterness, reinforcing forgiveness as a moral and spiritual virtue (Schimmel, 2011). Pakistan, with its complex social fabric, benefits greatly from the cultural value placed on forgiveness. Interpersonal forgiveness can help resolve conflicts within diverse ethnic and linguistic groups, reducing societal tensions and promoting social stability (Chaudhry & Khan, 2017). By practicing forgiveness, individuals and groups can work toward reconciliation, preventing escalation of conflicts that might otherwise disrupt community peace. Pakistan’s legal system also embodies forgiveness through concepts like “دیت” (compensation) and “قصاص” (retribution), where victims’ families can forgive offenders in exchange for compensation. This concept, though legally structured, reflects a cultural acceptance of forgiveness as a means to resolve disputes outside of retributive justice, particularly in cases of personal or tribal conflicts (Al-Qur’an, 2:178). Modernization and urbanization bring challenges to traditional values. Some urban populations may place greater emphasis on personal rights and individual justice over collective harmony. As social media amplifies grievances and creates public forums for airing conflicts, maintaining the cultural value of forgiveness can be challenging. Yet, forgiveness continues to hold an essential place as people seek to balance these new influences with traditional values.

In summary, forgiveness in Pakistan is deeply interwoven with religious teachings, community dynamics, and legal principles. It is not just a personal virtue but a societal necessity that sustains relationships, upholds social harmony, and aligns with the deeply held values of compassion and reconciliation.

1.1 Importance of Translating

Translating a manual guide is crucial for ensuring accessibility, inclusivity, and effectiveness in culturally varied educational settings. A well-translated manual allows educators and students from different linguistic and cultural background to understand and implement curriculum guidelines effectively, ensuring consistency in teaching and learning quality (Pym, 2010).

1.1.1 Enhancing Accessibility and Comprehension

When instructional materials are available in a language familiar to instructors and learners, they can more effectively grasp and convey the curriculum's concepts, leading to better student outcomes (Colina, 2008). Translation helps prevent misunderstandings and ensures that essential pedagogical strategies are communicated accurately.

1.1.2 Maintaining Cultural Relevance

Educational concepts must be adapted to reflect the cultural and social contexts of students and teachers. A direct translation without cultural adaptation may lead to misinterpretations. For example, forgiveness education may require adjustments to align with specific cultural and religious understandings of forgiveness (Enright & Fitzgibbons, 2015).

1.1.3 Standardizing Instruction Across Regions

A translated manual ensures that educators follow the same structured approach, reducing discrepancies in teaching methods and assessment strategies (UNESCO, 2017). This is particularly important in subjects like forgiveness education, where sensitive topics must be addressed with a developmentally appropriate and research-based approach.

1.1.4 Improving Instructors' Confidence and Effectiveness

Teachers are more confident and effective when they have access to instructional materials in their native language. Studies have shown that language barriers can negatively impact teachers' ability to deliver lessons, leading to reduced student engagement and learning outcomes (Cummins, 2000).

1.2 Rationale

Cultural translation and adaptation foster the blending and fusion of diverse cultures (Baker et al, 2017; Banks, 2016). Amid the complexities of cultural assimilation and the intrinsic challenges posed by different languages, the original cultural meaning of a performance text is interpreted and reshaped by a particular cultural translator. Purposefully crafting the text's aesthetic value and significance to align with the specific perspectives and needs of target instructors and students (Liang, 2023). The translation of the Forgiveness Educational Curriculum guide for Grade 12th (Hirshberg & Enright, 2014) into Urdu is essential for enhancing its cultural relevance and accessibility for Urdu-speaking populations. It allows individuals to express their experiences in their native language, ensuring more accurate reflections on processes model of forgiveness. This adaptation supports instructors and students in exploring the journey of giving forgiveness to others and as a source of moral and spiritual growth which help reducing anger and resentment as well as to promote well-being and happiness among the offenders. Translating the guiding manual also facilitates cross-cultural comparisons, contributing to global research on forgiveness education while ensuring the curriculum's practicality in a new context.

1.3 Objectives

Following are the objectives for translation and adaptation of forgiveness education curriculum manual for the Pakistani context:

1.3.1 To translate the curriculum to ensure the curriculum reflects local narratives to enhance student engagement and understanding.

1.3.2 To effectively address the sensitivity of the content (Cochran-Smith et al., 2016).

1.3.3 To establish a feedback mechanism to ensure the curriculum remains relevant and responsive to evolve educational needs.

1.3.4 To embed forgiveness as a fundamental value in education to foster empathy and communal harmony within the Pakistani context.

Method

2.1 Sample

Forgiveness Educational Curriculum Guide (Hirshberg & Enright, 2014) for Grade 12 was selected to translate into Urdu language for Pakistani population.

2.2 Research Strategy

Two translation approaches were used: one-way expert method (Carlson, 2000; Hilton & Skrutkowski, 2002) followed by focus group or committee approach (Carlson, 2000; Martinez et al., 2006). One-way expert translation method was adapted to translate the manual which is considered to be one of the most effective and low-cost method of translation. A deep understanding of the local context and the bi-lingual expertise of the translator were core to this translation method.

One-way expert method later was followed by committee approach method through rigorous decision making with consensus by the committee consists of Psychologist, educationist, and Urdu and English language experts to ensure the curriculum's sustainability aiming at effectiveness and cultural relevance of the curriculum over time. This approach highlights the successful localization of Forgiveness Education Curriculum manual to fit the unique cultural and religious fabric of Pakistan.

2.3 Procedure

Permissions were taken from the research board of the University and a formal permission was taken from the original author to translate forgiveness educational curriculum guide into Urdu language. The one-way expert approach followed by committee approach was used for initial translation from English to Urdu language and does not include backward translation.

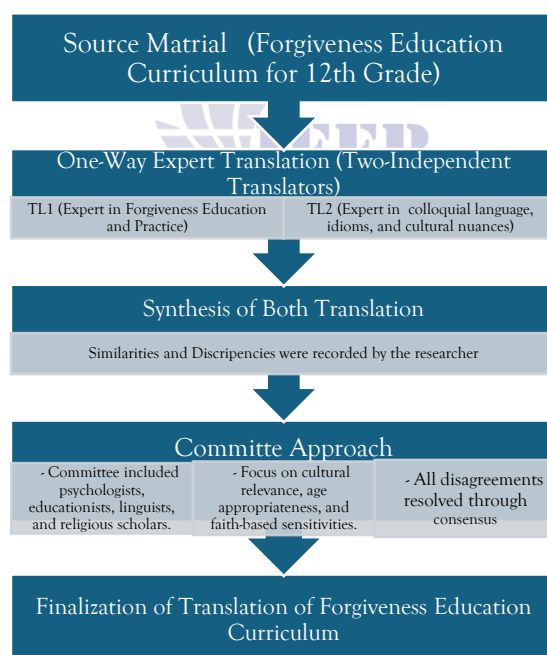


Fig 1. Translation Method

2.3.1 One-Way Expert Translations

The Enright's instructor manual for Grade 12 was translated in Urdu language by two independent and bilingual translators. One translator is an expert in Psychology and the content of the instrument, while the other translator is familiar with colloquial language, idioms, and cultural nuances. These translators work independently to

produce two translated versions of the manual (TL1 and TL2).

2.3.2 Committee Approach

Two bilingual experts produced independent forward translations (T1 and T2) of the full curriculum (syllabus, 10 class plans, discussion questions, assignments). One by the researcher herself and the other by an MPhil-level, assistant

professor and specialized at Urdu language. Collectively, these translation choices reveal an effort to preserve conceptual precision while ensuring cultural relevance. The overarching translation philosophy was grounded in conceptual equivalence rather than literal substitution—aiming to evoke the same psychological and moral meaning in Urdu that the original English text conveys. Each selected term reflects a bridge between Western psychological constructs and South Asian moral thought, allowing forgiveness education to take root in a linguistic framework that feels authentic, human, and spiritually coherent.

Both drafts were later reviewed by the researcher and synthesised for the similarities and differences by a committee consists of supervisor, scholar, an educational curriculum expert, and two English and Urdu language experts. The committee finalized the curriculum after two in-depth reviews. Committee also checked semantic equivalence for key constructs: forgiveness vs. reconciliation, justice compatibility, agape love, meaning in suffering. They flagged ambiguous or culture-bound items for rephrasing. If a literal Urdu term risked misinterpretation, the committee preferred a functionally equivalent phrase (Beaton et al., 2000; Martinez et al., 2006). They also ensured grade-level readability and consistency in teacher prompts, discussion questions, and assignments. The committee documented each decision with a short rationale and produced a reconciled master Urdu version (See illustrative decisions below). This matches best-practice models that recommend team-based, iterative reconciliation to secure conceptual and functional equivalence (Brislin, 1980; Hilton & Skrutkowski, 2002).

2.4 Illustrative term-level differences and committee decision on key words

2.4.1 Forgiveness (کرنا معاف). The central construct of this curriculum, Forgiveness, was translated into Urdu as “کرنا معاف.” While several alternatives were examined—such as “کرنا درگزر” (to overlook), “دل سے کرنا معاف” (to forgive from the heart), and “معافی شعوری” (conscious forgiveness)—the final choice of کرنا معاف was deliberate. In everyday Urdu, this term is emotionally familiar, easy to internalize, and widely used to denote moral repair. The decision to retain a simple and culturally relevant term was pedagogical rather than linguistic. At the instructional level, simplicity

facilitates comprehension and emotional engagement, whereas theoretical depth unfolds gradually through subsequent chapters, particularly in chapter: What Forgiveness is and What it is not, where the term is expanded to include psychological, ethical, and spiritual dimensions. Thus, کرنا معاف functions as an entry point—accessible enough to evoke empathy and reflection, yet flexible enough to allow nuanced exploration later in the course. This approach aligns with Enright’s (2012) view of forgiveness as a process of moral growth and transformation rather than a singular act of pardon.

2.4.2 Inherent Worth (عزت پیدائشی کی انسان). The concept of inherent worth—that every human being possesses unconditional and non-negotiable dignity—was translated as “عزت پیدائشی کی انسان.” This phrase conveys both universality and sacredness, reflecting the Qur’anic idea that all humans are honored creations of God. It echoes strongly in the Pakistani moral context, where respect, honor, and relational dignity are core ethical themes. The translation therefore bridges Enright’s philosophical anthropology with Islamic moral theology, framing forgiveness not as weakness but as an expression of recognizing both one’s own and others’ God-given worth.

2.4.3 Moral Virtue (نیکی اعلیٰ). Moral virtue was translated as “نیکی اعلیٰ” or “کی کردار” or “خوبی.” Both expressions emphasize character excellence rather than external obedience. Urdu moral discourse already uses terms like عادت اچھی (good habit) and خوبی اخلاقی (moral quality), which harmonize with the Aristotelian and Enright’s traditions of virtue ethics. Through this translation, forgiveness is presented as a deliberate moral habit—something one cultivates through choice, reflection, and practice, rather than as a spontaneous feeling.

2.4.4 Agape Love (محبت غرض بے). The Greek concept of agape—self-giving, unconditional love—was translated as “محبت غرض بے” or “خیر خواہی کے مفاد بغیر.” This phrasing captures the moral essence of love without expectation of return and aligns with the Qur’anic principle of احسان (doing good purely for the

sake of goodness). It transforms love from an emotion into an ethical stance of benevolence. Within the forgiveness framework, this concept clarifies that true forgiveness is not passive acceptance but an active moral gift extended toward the offender.

2.4.5 Reconciliation (جب بحالی کی رابطے یا صلح (بو ممکن). The term reconciliation was rendered as “بو ممکن جب بحالی کی رابطے یا صلح” (reconciliation or restoration of contact when possible). This translation intentionally incorporates conditionality—acknowledging that reconciliation may not always be appropriate or safe. It mirrors Enright’s distinction between forgiveness and reconciliation, ensuring that students understand one can forgive internally without necessarily resuming external relationships. The phrase thus conveys both psychological precision and cultural realism, balancing mercy with self-respect and prudence.

2.4.6 Work Phase (مرحلہ عملی کا معافی). The Work Phase—the stage in which forgiveness becomes an active process—was translated as “عملی کا معافی” مرحلہ. This phrase emphasizes that forgiveness involves deliberate effort and internal work rather than passive endurance. The Urdu expression عملی مرحلہ evokes gradual progress, practice, and emotional engagement. It aligns with Enright’s process model, wherein individuals consciously reframe their perceptions, empathize with the offender, and cultivate moral strength. This translation helps students view forgiveness as an evolving skill that requires continuous reflection and discipline.

2.4.7 Meaning in Suffering (یا مقصد میں تکلیف) (کرنا تلاش سبق). The expression meaning in suffering was translated as “یا مقصد میں تکلیف” (کرنا تلاش سبق). This translation captures both existential and moral dimensions of the concept. The words مقصد (purpose) and سبق (lesson) reflect the idea of growth through hardship. This phrasing harmonizes with the Qur’anic concepts of صبر (patience) and توکل (trust in God). It guides students toward viewing suffering as an opportunity for insight, transformation, and resilience rather

than despair. This also aligns with the concept which is common narrated in Pakistan “Indeed With hardships come ease (Al-Qur’an 94:6)” as narrated in Qur’an “مَعَ إِنَّ لَكُمْ خَيْرٌ وَهُوَ شَيْئًا تَكْرَهُوا أَنْ وَعَسَىٰ أَنْ يُسَدِّرَ الْعُسْرَ “But perhaps you hate a thing and it is good for you” (Al-Qur’an 2:216).

2.4.8 Forgiveness Legacy (وراثت کی معافی). Forgiveness legacy was translated as “کی معافی” وراثت. In Pakistan, the word وراثت means much more than just inheritance. While it literally refers to property or wealth passed down from one generation to another, its sense in Pakistani culture extends far beyond material possessions. People often use “وراثت” to describe the moral values, traditions, beliefs, and cultural identity handed down through families and society. It reflects a deep sense of continuity—how respect, hospitality, faith, and integrity are preserved and transmitted across generations.

3.1 Results

The final Urdu curriculum preserves the source structure and instructional intent across the 10 classes while offering student-friendly prompts and theory-faithful instructor notes. This outcome satisfies cross-cultural adaptation criteria for educational materials and prepares the curriculum for cultural adaptation and implementation in local institutions (Beaton et al., 2000; Hilton & Skrutkowski, 2002; Martinez et al., 2006). Translating a manual is not merely a linguistic task; it is an essential step in making education more inclusive, effective, and culturally relevant. In fields such as forgiveness education, accurate translation ensures that key principles are conveyed appropriately, leading to meaningful learning experiences for students worldwide. In conclusion, the translation of a curriculum manual into the native language proves to be a vital strategy for enhancing accessibility, inclusivity, and overall educational effectiveness. This research highlights how language barriers can be overcome, enabling students, teachers, and parents to fully engage with the material, thereby improving comprehension and learning outcomes. Additionally, it emphasizes the importance of cultural relevance in fostering student engagement and supporting multilingualism. By ensuring clear communication and aligning with legal and ethical standards, translated curriculum materials contribute to a

more equitable and effective educational environment, benefiting all stakeholders involved.

3.2 Implication and Future Recommendations

The successful translation and cultural adaptation of Enright's Forgiveness Education Curriculum into Urdu demonstrates that forgiveness as a moral virtue can be meaningfully contextualized within non-Western, religiously grounded societies such as Pakistan. This process highlights how psychological constructs, when localized with cultural sensitivity, can maintain their theoretical integrity while gaining relevance and accessibility for the target population (Beaton et al., 2000; Hilton & Skrutkowski, 2002).

3.2.1 Theoretical Implications

The translation underscores the universality of forgiveness as both a psychological construct and a moral principle. It validates Enright's Process Model of Forgiveness (Enright & Fitzgibbons, 2015) as a flexible, culturally translatable model. Integrating Qur'anic verses and local moral narratives reinforces the curriculum's capacity to evoke empathy and moral reasoning consistent with indigenous values (Reed & Enright, 2006).

3.2.2 Practical Implications

The Urdu adaptation enhances educational reach by enabling instructors and students to engage with complex psychological ideas through familiar linguistic and cultural references. It supports educators in addressing anger, resentment, and interpersonal conflicts using culturally grounded examples. The localized curriculum can be implemented in secondary and higher education to promote emotional well-being, tolerance, and pro-social behaviour aligning with Pakistan's educational goals of moral development (Enright, 2012).

3.2.3 Methodological Implications

The translation process—guided by the One-Way Expert Method followed by a committee review—demonstrated that rigorous linguistic and conceptual validation is essential for preserving the psychological accuracy of the curriculum. This approach offers a replicable framework for adapting educational and therapeutic materials across multilingual and faith-based contexts (Martínez et al., 2006; Fujishiro et al., 2011).

3.3 Future Recommendations

3.3.1 Cross-Regional Implementation

Conduct pilot programs in multiple provinces to evaluate linguistic clarity and cultural resonance across dialects and educational systems.

3.3.2 Longitudinal Evaluation

Assess long-term effects on students' forgiveness, anger reduction, and emotional well-being through follow-up studies (Reed & Enright, 2006).

3.3.3 Instructor Training

Develop specialized teacher-training modules to ensure consistent delivery and sensitive integration of psychological and religious-ethical dimensions.

3.3.4 Comparative Studies

Compare outcomes between students using the Urdu-adapted and original English versions to examine cultural influences on comprehension and behaviour.

3.3.5 Policy Integration

Advocate for inclusion of forgiveness education within Pakistan's Higher Education Department (HED) moral and life-skills curriculum frameworks.

3.4 Conclusion

The Urdu translation and adaptation of Enright's Forgiveness Education Curriculum mark an important step toward indigenous positive psychology in Pakistan. It affirms that forgiveness, when rooted in faith and culture, serves as a transformative educational tool. Future research should further explore culturally embedded approaches to foster inner healing, empathy, and reconciliation in educational contexts (Enright & Fitzgibbons, 2015).

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