Exploring the Impact of Complex Trauma on Individual Identity: Implementation of Strength-Based Cognitive Behavioral Therapy and Trauma-Informed Care

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Abstract
This article presents an explanation of the relationship between individual culture and how individuals perceive complex trauma. This study examined the effect of neglect and rejection trauma on adolescent identity development under the influence of culture. A single-case study was employed to explore the impact of complex trauma on the subject. The subject of this study was a university student identified as a Muslim and Javanese. Data were collected from ten counselling interviews using Strength-Based Cognitive Behavioural Therapy and Trauma-Informed Care. The counselling interview transcriptions were analysed using reflexive thematic analysis. Themes in the data explain that complex trauma has caused the subject to experience identity confusion, and culture strongly influences the subject's attitudes toward traumatic experiences, especially in how she sees herself as a daughter of a Javanese family. Further, the result suggests the importance of considering virtues and values from the client's background to enhance client resilience during counselling.

1. Introduction

Trauma is defined as an event or a series of events that is physically or emotionally harmful, threatening, or overwhelmingly experienced by an individual that has a holistic and lasting effect on their functioning, for example, violence, natural disasters, and accidents (Williams 2006; Goodman 2017). Complex childhood trauma is a trauma that results from the relational harm to children through abuse, neglect, and violence at the hands of those who have power over them and who should be loving and protecting them (Courtois & Ford, 2012).

Researchers have found the impact of adverse childhood diversity or childhood trauma on individual functioning (Janiri et al. 2021; Fulu et al. 2017; Stone & Bray 2015; Ashok 2018). An individual who experiences childhood trauma is more likely to go through emotional disturbances such as stress, depression, disassociation, sleep disturbance, and hardness in intrapersonal and interpersonal relationships (D. L. Taylor et al. 2021; Ho et al. 2021; Godbout et al. 2017; Artime, Buchholz, & Jakupcak 2019).

Even though the impact of trauma has been studied broadly, only a few studies have explored the effect of childhood trauma on individual identity. Also, there is minimal research considering culture as an active factor that influences the process of overcoming trauma. However, a study has suggested that culture significantly impacts individual attitudes and behaviours toward their trauma (Bhattacharyya, Lev-Wiesel, & Banerjee 2019). Further, some studies have found that culture influences trauma survivors' resilience (Ungar 2013; Mercado et al. 2021). Another study found that race and ethnic background influence the impact of neglect on individuals (Widom et al. 2013).

This study serves to inform the design, which aims to examine the impact of adverse childhood experiences, various social markers, and the identity development of a female Muslim student identified as Javanese. As an individual who lives with a set of virtues rooted in their culture, Indonesian women, especially adolescents, develop an identity that is more likely to be hindered by neglectful and rejection experiences. A single case study was employed to explore how Fina (not a real name), the subject of this study, developed her identity as a victim of traumatic experiences, as a female Muslim student, and as a part of the Javanese culture where she lives. By adopting a single case study design, the researcher could closely build a narrative of Fina's

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experiences and interpret her experiences, feelings, and thinking to determine the critical event in Fina's life history as a part of society.

2. Conceptual Framework

2.1. Javanese Culture

Javanese culture refers to a collective group of people who live together on Java Island and share the same information (e.g., beliefs, habits, ideas), which can be evidenced in their daily activities and behaviors (Marrison 1987; Nadar 2007). Javanese culture strongly influences how these people live on Java island (Irawanto, Ramsey, & Ryan 2011; Saddhono 2018; Supriyadi, Sudarwanto, & Werdiningsih 2012; Sutarto 2006). As can happen in other cultures, Javanese culture teaches Javanese people virtues. Fowers (2014) explains that virtues involve knowledge of how best to act ethically or righteously. Javanese virtues can impact how people become resilient, how parents care for their children, and how people make decisions (H. Taylor and Peace 2015; Wardani and Kusumasari 2019).

Javanese culture is essential in how women behave and how they cope and regulate their emotions (Triratnawati, Wulandari, & Marthias 2014; Triratnawati 2005). Most Javanese women aspire to the virtues, must be patient, accept their life circumstances, and hold back and hide their emotions (Syafii 2020). A study by Ford & Parker (2008) explains that a Javanese woman's identity is mainly defined as a decent mother and a skilled wife, which is shown in their attitude toward their family. Sometimes, Javanese women are expected to devalue or ignore their needs and feelings to fulfil their responsibilities as decent mothers and skilled wives (Triratnawati 2005). In this context, Fina's behaviour and attitude toward neglect and rejection are more likely to show the virtue of a woman holding back and hiding their emotions to ensure that she will not hurt their parent and family.

2.2. Identity

An individual's identity involves experiences, relationships, beliefs, values, and memories that shape their self-image, and this process continuously draws on biological, psychological, and social influences (Erikson 1968). According to Erikson's theory, adolescence is particularly critical in this process (Erikson, 1968). In the process of identity development, an individual is susceptible to the intersection between personal self-definition and multiple social identities and contexts (Kuo et al. 2020; Rosette et al. 2018). When an individual does not have the opportunity to explore and test different identity resources, such as family, culture, peers, or religion, this can lead to identity conflict (Erikson 1968; Bogaerts et al. 2021).

Fina was experiencing identity conflict due to the neglectful and rejection experiences that led to the situation where she could not have a chance to discover contexts such as community, environment and education. This situation makes Fina question herself because she feels unsure about who she is, what she wants to be, who she wants to be with, and where she is best placed. Further, Fina was experiencing stress, difficulties with commitment, a lack of confidence, and a weak sense of self during her studies.

3. Method

This article is written using a single-subject case study method. A single-case study was considered appropriate because the study sought to gain a rich and contextualized understanding of how complex trauma, cultural values, and identity development interact within an individual's lived experience. The relationship between trauma and identity is highly personal and embedded within cultural contexts; therefore, an in-depth examination of one participant's experience provided insights that may not have emerged from broader but less detailed approaches (Yin, 2018).

The subject of this study is a counselling client. The data set for this study is a counselling verbatim transcript. A purposefully selected participant in this study is Fina (pseudonym), a 19-year-old college student who has experienced neglect trauma. Fina permits the author to use her story in this article.

The research question developed in this study is "How is the impact of adverse experiences that happened in childhood and adolescence on Fina?" The case study method was chosen to explore unique situations and experiences that allowed the researcher to investigate the complex dynamics of the participant in facing her trauma and identity confusion. The narratives provide new insight, especially to the young Javanese people and broadly to trauma survivors worldwide.

3.1. Subject

Fina (psuedonim) is a young adult attending a bachelor's degree in a public university in Indonesia. She is a Javanese Muslim girl, 19 years old, and lives with her mother, stepfather, and niece. She is from a low-income family, her mother is a stay-at-home mother, and her stepfather is a labourer. Her older brother is married,

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graduated from high school, and works at a small company. Her niece is an elementary student living with her family because her mother works far from home.

Fina experienced neglectful trauma, especially from her mother. A problem happened when she was in grade 10 in high school. At that moment, her sister left home, disappointed and made her mother sad. The mother said that Fina's sister was the only child who was important to her. From that moment, Fina believed that she was useless and a burden to the family. A year later, Fina had a relationship with a boy in her school for almost six months, and then her boyfriend broke up the relationship for no reason. This situation reinforced Fina's belief that she was a burden, which was why her boyfriend left her, as her sister did.

To highlight, the antecedent event in Fina's situation is when her sister ran away from home, and her mother said, "She is the only child I can rely on." The event creates the automatic thought, "I am not the expected child for my mother", in Fina's life. This kind of thought is more likely to be influenced by her intermediate belief, "Every daughter should be loved by her mother", which is rooted in her cultural value as a Javanese girl. After experiencing other rejections from peers, relatives and her boyfriend, Fina starts to trust her negative core belief that she is unworthy. So, the therapeutic process focused on helping Fina change her negative core belief to an adaptive one.

3.2. Data Collection

The primary research data for this study were collected through counselling interviews, including 10 one-on-one interviews and three online interviews, from July 2021 to September 2021. The counselling approach used in this study is the strength-based cognitive behavioural therapy (SB-CBT) approach (Padesky & Mooney, 2012) with a trauma-informed care strategy (SAMHSA, 2014). Previous studies have proven the effectiveness of CBT and Trauma-informed care to help complex childhood trauma survivors (Han et al, 2021).

The counselling procedure includes four steps that are adapted from (Padesky & Mooney, 2012): 1) searching for areas of Fina's strength and obstacles in presenting their strength on a daily basis, 2) constructing strategies to present the Fina's strengths, 3) considering practical implementation of the strategies, and 4) implementing the strategis to help Fina present her strength. And in doing that, the counsellor is embedding a trauma-informed care strategy, including realising the impact of trauma on Fina's brain and body development, recognising the signs and symptoms of trauma, responding to Fina's trauma in an appropriate manner, and resisting and minimising re-traumatisation (SAMHSA, 2014).

3.3. Data Analysis

Counselling verbatim was analysed using the reflexive thematic analysis (Braun and Clark, 2023). The reflexive thematic analysis procedure includes a familiarization stage, generating codes, developing themes and sub-themes, reflecting on and refining them, and proposing the final themes and sub-themes (Braun and Clark, 2023). The themes were chosen not merely on the most often stated, but also on the unique and unexpected responses from the subject that align with the research question. NVivo was used to help with data analysis. However, the author also conducted a manual review of codes, themes, and sub-themes to ensure the themes are relevant to the research aims.

The initial activity of the data analysis was transcribing the counselling interview recording. For example, she expressed her worries about being an unethical girl or showing inappropriate behaviour. The chosen theme reflects the subject's responses to adverse experiences on her identity as an individual and is more likely to be influenced by appropriate values from her culture and religion. The statement that is mostly highlighted by the subject in the trauma theme is rejection, and the emotional state expressed mainly by the subject is disappointment. To ensure the reliability of the data analysis, the researcher cross-checked the narrative interview with a second author to determine whether the researcher's opinion biased the narrative.

4. Results and Discussion

4.1. Result

The explanation of the subject's narrative of her trauma is divided into four themes: trauma during childhood, trauma during adolescence, emotional state, and identity conflict.

4.1.1. Adverse Childhood Experiences

Fina experienced physical bullying when she was in kindergarten and in grade three of primary school. Despite this happening when she was very young, she vividly remembers when she was bullied, her relatives did not help her, even though she was there. She stated that she started not to trust people around her at this moment.

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> When I was in kindergarten, I was bullied by older students; they were in grade six, but they bullied me; I do not know why they did that to me until now. Another student from grade three also bullied me. I had cousins who went to the same school but did not help me when they knew older students bullied me. They just watched me be bullied and ignored me.

Fina started to feel unworthy when she was in grade six. She felt underestimated and furious because her friends stole her homework almost every morning. She said:

> When I was in sixth grade, I came to school early and played outside after putting my bag in the classroom. However, later, I knew that my classmate had taken my book and copied my homework when I played outside the class. I knew about it when I graduated; a friend told me that. However, another thing that made me angry was she told me when we had already graduated because she also copied my homework. I am furious at that moment.

When she was experienced underestimated by her mate, she also experienced rejection from her mother. She thought that her parent did not make an effort to give her what she wanted in her childhood, such as snacks and toys, and she lied to her. This situation is also happening in other poor households in Indonesia. As a result, she started to believe that nobody could be expected, even if they were her family.

> When I was a child and wanted something, I asked my parent, but they could not get it for me. They said they would buy what I wanted, but they did not. They just gave me fake hope, and I thought nobody was reliable. My parent also told me that I was ungrateful.

Additionally, Fina also felt that her parent did not appreciate her.

> On the other hand, my parent expects too much from me. They scolded me when I did not get first rank in school in third, fourth and sixth grade.

4.1.2. Adverse Experiences during Adolescence

During her adolescence, Fina continues to experience adverse events from people around her. She was forced to continue studying in the high school she did not want to, and experienced violence from another student, making her think she was unworthy.

> I learnt harder when I was in junior high school because I wanted to continue to the high school I wanted, but eventually, I should enrol on the school my parent chose. In high school, a friend always talked badly about me to another student because she liked my boyfriend, and one day she put garbage in my food.

She also experienced rejection from her family, especially her mother. This condition worsened and made her feel like an unwanted child and an unworthy person. Fina said:

> One day, when I was in 11 grade, my mother fought with my older sister, and then my sister ran away from home. I heard my mother say that my sister was the only child she could expect in this house. I was disappointed when I knew my mother was only proud and expected my sister more than other children.

Fina experienced another rejection that strengthened her belief that she was unworthy when she broke up with her boyfriend in senior high school. She said, “I was disappointed because my boyfriend left me and told me that I was a burden.” Peer violence and rejection from family and boyfriend during Fina’s adolescence became the sources of trauma in her life.

4.1.3. Emotional States

In the first interview, Fina said she felt useless and wanted to end her life. However, she also realised that this was not right. She tried to end her life but also experienced a conflict with herself. She was afraid that she would die in shame because of suicide, so she asked for help from a counsellor. She stated:

> Everything led to the conclusion that I wanted to end my life. I was aware that many people with disappointed in me. I know everybody fights their hardship, and maybe their hardship is bigger than mine, but I cannot control myself to end my life. I felt everything is useless, but I do not know what I should do to correct to stop this. If I end my life, it will be a shame, but I cannot live anymore.

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She was in a state where she thought everything was useless because she could not see the positive aspects of her life. She could not control her emotions and behaviours and thought she was only hurting others. She stated that:

> I feel that my action is not useless, but to continue to live is useless. Every day is worsening. I only remember negative things in my life, even though maybe there were also good things. I am so confused. I have become more sensitive and no longer want to talk with anyone. I ignore everyone who talks to me and all advice from anyone.

Fina felt unworthy. She stated that she stayed alive until now to pay the debt to her parent and her sister.

> Because I have a debt to my parent. I have lived until now because they give me food, and I have not given them anything yet, so I should pay them back.

Fina displayed withdrawal behaviour at home. She bore to be quiet and replied with short and rude answers if she was forced to talk. Sometimes she displayed violent behaviour like throwing glass, but she did it alone. She was angry but could not display her angriness to her family. She hoped for a simple, secure, and caring family, such as there was food cooked by her mother if she was hungry and no debate in the family. However, she never shares her feeling with her family. There is also the fact that Fina stated during the interview that she felt shame to tell the counsellor that her family is poor then does not always have food at home. She said:

> I hope there is no more spar in the house. I just want food to eat when I am hungry, at minimum, vegetables and ingredients to cook by myself! You know I feel such shame to tell you this.

4.1.4. Conflict Identity

Fina is a daughter, a teenager, a Javanese, and an individual who has lived through traumatic experiences. As a Muslim Javanese daughter, Fina encounters an identity conflict between being a good daughter, devoted to her parents and securing her family's reputation, and the frustration of the situation (financial strain, disappointment with her mother, and being accepted by her peers as a teenager). Fina tried to suppress her emotions and hold them tight on her own to make sure she was the good daughter who would not hurt her mother and her family. In the meantime, she showed her anger to her family. She felt regret and sorry. She said:

> I do not want my family to see me when I am crying. Anyways, even though I was angry with my mother, eventually, in the end, I always regretted it because I should be a daughter who helped her mother, not been angry with her mother. Although I was disappointed when my mother needed something, I still tried to help her and give her what she needed. You know, when I decided not to talk, it was because I did not want to say something that hurt her, and you know, I do not want to be a sinner.

Besides, Fina became ungenuine to her peers and herself. For example, she has two social media accounts to build an attractive and happy image to ensure that her friends accept her because she will ensure that she only shares something interesting with her mates. Moreover, other social media accounts share her real thought and feelings.

> I feel uncomfortable being myself, and I mean to be a girl who has many problems and is unable to solve my own problems. You know, I have two social media accounts. One account expresses my feeling that I do not want to share with people who know me, such as my family and close friends. Moreover, another account is like a fake account when I only share appropriate moments, so my family can see this account.

The counsellor asked her what would happen if her memories of the adverse experiences were to disappear. She replied"

> I will share what I want to share, express my feeling freely and do everything that makes me happy.

In conclusion, she stated that she would be more accessible and more genuine if she could address her adverse memories.

Fina experienced adverse childhood events and other traumatic experiences during childhood and adolescence that impacted her emotional state and conflicted identity as she grew from youth to adulthood. Neglect trauma was the most significant adversity that Fina experienced, leading to the belief that she was

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unworthy and unable to live. The experience of rejection from early childhood friends, family, and her mother led to inner conflict and emotional disturbance in Fina's life. She is confused about how to react and how to display herself to others. She tried to be a good version of a teenager expected by her family and community, also appropriate for her culture and religion.

Adverse experiences led Fina to the intersection between her role as a daughter, as a Muslim, and as a Javanese girl with a set of virtues that should be considered as she built her identity as a victim of complex trauma. She wanted to share her pain with others; however, she feared that she would disappoint her family and be judged as a faithless daughter. She wanted to be as bright as other female students but was shadowed by her trauma.

4.2. Discussion

This study is among the first that qualitatively explores trauma-informed care in counselling practices. This study found that embedding trauma-informed care in counselling practices can effectively support individuals with complex trauma. Previous studies have proven this. For example, a study by Durmoney et al. (2022) also embedded trauma-informed care within cognitive behaviour therapy and found it effective in improving emotional regulation.

As individuals begin to live as independent adults, university students often experience the psychological burden of family matters, and this becomes more pronounced in Eastern cultures, especially Javanese culture, where community and group are prioritised. Fina, a Javanese girl, has lived through complex trauma during her childhood and adolescence because of rejection from her significant others, which is based on her culture, she should maintain their dignity even though they hurt her. Further, the financial retraining situation worsened Fina's complex adverse experiences. This situation aligns with a longitudinal study on children born from 1988 to 2000 in the US found a relationship between poverty and the low risk of neglect (Sattler 2023). Fina's experiences led to disconnection from her relationship with others, not only her relatives, which can hinder her development. Nevertheless, she displayed suicidal behaviour and mood swing or difficulty expressing herself authentically, which is explained as a sign of disconnection in the relational cultural theory (Jordan 2018; Miller 2015; 1976).

Fina's condition causes her to be at the intersection of identity development as an adolescent, trying to find and shape her identity and, her adverse experiences became a crucial factor that caused identity confusion. Field Erikson (1968) explains that teens feel inclined to rethink their early years' self-perceptions and investigate which life directions they might dedicate. A study with 100 adolescents, using mother-child dyads reported that a neglectful mother impacts how children externalise experiences, especially stressful events (Lounds et al., 2006), and this was happening to Fina too.

More importantly, the adversity that Fina experienced indicated that Fina showed low commitment and exploration in her life, as happens to the trauma survivor. Research on 552 South African high school students aged 13–21 found that traumatic experiences were associated with higher levels of identity diffusion, a situation where individuals show less interest in themselves and others (Raemen et al. 2021). Fina suppressed herself not hurting her mother and others, which led to the conflict on how she will show herself in front of others. She chooses to be unauthentic and live as the community expects her to be due to complex trauma. A cross-sectional study examining young people ages 12 to 25 in Belgian found that identity confusion within early, mid-, and late adolescents are significantly associated with depressive symptoms. Additionally, a systematic review explained that the heritage activities such as customs and culture could influence individual mental well-being (Gallou 2022), which is also happening in Fina. Research on Australian early-career midwives is relevant to Fina's condition, it found that enduring an emotional toll is one of the causes of career diffusion (Sheehy & Baird 2022).

Fina was living with a set of beliefs rooted in her religion, culture, custom, and personal traits that influenced her resilience in facing her traumatic experiences. She finds herself in the conflict of sharing her feelings with others, especially her mother, or holding her emotion to avoid conflict with her mother and others, which causes her to be unable to build her relational resilience. This attitude is related to the "*nerimo*," a virtue of Javanese people that teaches them to accept what happened in their lives (Trimulyaningsih 2017; Sukowiyono et al. 2021). This virtue leads people to fix their problems and not to show their emotions to others. It might reinforce resilience, as prior research suggests that culture and gender clearly articulate constructing an identity of a strong and independent woman (Baolian Qin et al., 2022), but it also can hinder a person from asking for help from a professional. Fortunately, she did ask for help, but, during the interview session, Fina showed worries about disgracing her family to the counsellor, which is more likely to be influenced by values as Javanese people, we should maintain our family dignity, or we will be a rebellious child (Sukowiyono et al. 2021).

Fina chooses not to express her emotion and hold her anger and disappointment to her mother and relatives as she is afraid to become a sinner if she shares her emotion with her mother, and it causes her mother to be sad. This might happen influenced by Muslim virtues that Muslims have more collective efficacy than other

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religions, such as Christianity (Setiawan, Scheepers, & Sterkens 2020). Another study on Muslim in Indonesia explains that Indonesian Muslim virtues emphasise moral goodness, unity, and brotherhood (Usman, Shaharuddin, & Zainal Abidin 2017) which more likely influences Muslim people to prioritise peace within their family and group. This explains Fina's attitude toward prioritising her family due to the collectivistic virtues she believed in, even though, by doing that, Fina failed to build a growth-fostering relationship with her mother and people in her family that relational cultural theory proposed as the requirement to grow (Jordan 2018; Miller 2015; 1976). She also believes that by doing so, she can maintain her family's reputation as a happy family because nobody will know that she is unhappy. Her culture is more likely to influence Fina's choice to be quiet, Javanese, which is known as a collectivist culture where the family reputation is come first rather than individual benefit (Musthafawi et al. 2017; Saddhono 2018; Sari et al. 2018; Sukowiyono et al. 2021). As a result, she failed to build relational resilience from her interaction with her mother and family. A systematic review of culturally competent family violence responses to women in primary care suggests that cultural competence is vital in implications for practice in supporting women (Pokharel et al. 2021).

During the counselling process, Fina was exposed to authenticity and mutual empathy from her counsellor. The counsellor accepted and respected Fina's values from her culture and religion in the therapeutic relationship. For example, by clarifying Fina's idea of sin toward her mother and the appropriate attitudes she believed as a Javanese girl without judgement. This relationship stimulates Fina to develop positive relational images with her counsellor, and then slowly, Fina starts to build a new positive image of her relationship, especially with her mother. It was shown in Fina's statement:

> I think my mother said that my sister was the only child she could rely on because I was still a child at that time, and my sister was already an adult. That was why she said that.

This statement indicates that Fina is ready to build a growth-fostering relationship with her mother and others.

Based on Fina's experiences, to help an individual who has experienced conflict-induced identity caused by complex trauma is to provide an environment in which she will feel safe and worthy, such as reinforcing that her emotions are valid. Individuals who have lived through complex trauma need empathetic and authentic people around them to stimulate them to develop trust in others again and build a new connection with themselves and others (Triplett 2003; Montero 2016; McCutchen et al. 2023). Research on at-risk Chinese first-year college students majoring in foreign languages found that motivational interview improves career adaptability (Gai et al. 2022). Another research in Ireland found that supportive relationships, collaborative teaching practices, and positive behavioural supports have proven to be significant aspects in helping an individual survive trauma (Hickey et al. 2020). Notably, the helper should consider the culture to support the student who has lived through complex trauma. Semi-structured interviews were conducted with seven counsellors at a trauma centre in 2016 in Sudan and found that to help clients with a traumatic experience, the counsellor needs to carefully modify the counselling approach to the context of the client's culture (Røren et al. 2019).

4.3. Implications

The findings suggest that complex trauma affects adolescent identity development through both psychological and cultural processes. The subject's experience highlights how cultural values and family expectations shape the interpretation of traumatic experiences, particularly in relation to self-concept and family roles. Therefore, trauma-informed counseling should not focus solely on symptom reduction but also consider the cultural meanings that influence clients' understanding of themselves and their experiences.

The study also demonstrates the value of incorporating clients' cultural and religious strengths into the counseling process. By recognizing and utilizing culturally grounded virtues and values, counselors can help clients build resilience and reconstruct a positive sense of identity following trauma. These findings emphasize the need for culturally responsive trauma-informed practices and further research on the interaction between culture, trauma, and identity development.

4.4. Limitations

This study is limited to a single-subject design. Although this design allows for an in-depth analysis of individual conditions, the limited number of subjects means that the findings of this research cannot be generalized. Therefore, the authors suggest using a broader subject for future research to provide deeper analysis.

5. Conclusion

From Fina's experiences, it is clear that complex trauma, which results from relational harm to children through abuse, neglect, and violence at the hands of those who have power over them and who should be loving

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and protecting them, can lead to emotional dysregulation and identity confusion. The subject perceived her adverse experiences as influenced by her personal values as a woman, her Javanese ethnicity, and her religion as a Muslim. This research suggests, first, considering individual personal value as an essential aspect of the helping process. Second, providing a safe and nurturant environment to the individual who has experienced complex trauma with regards to the culturally informed environment, especially in the school setting, where the student spends their time the most. This study is limited to a single subject. Even though this study provides a deep exploration of an issue more likely to be experienced by other young people, we need to gather more stories from more participants in future research.

Author Contributions

All authors contributed equally to this paper. All authors have read and approved the final manuscript.

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Declaration of Conflicting Interests

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Data Availability

The data that support the findings of this study are available on request from the corresponding author (SRD). The data are not publicly available due to restrictions e.g. their containing information that could compromise the privacy of research participants.

Declaration on AI Use

The authors declare that no artificial intelligence (AI) or AI-assisted tools were used in the preparation of this manuscript.

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