



UNIQUENESS OF RABINDRIK PSYCHOTHERAPY IN ACHIEVING PSYCHOLOGICAL RESILIENCE AND EMOTIONAL WELL-BEING

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RESEARCH ARTICLE



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Abstract

From the perspectives of Positive Psychology, Mental health includes a person's ability to enjoy life-to attain a balance between life activities and efforts to achieve psychological resilience. It refers to cognitive, behavioral and emotional well-being and is sometimes used to mean an absence of mental disorder. Rabindrik Psychotherapy (RPT), founded by Dr. Debdulal Dutta Roy, Associate Professor of Psychology Research Unit, ISI, Kolkata, is the treatment of mental disorder using psychotherapy postulates extracted from the literary works of Nobel Laureate Rabindranath Tagore. It is a real time, object-oriented, auto suggestive treatment of mental illness guided by powerful positive metaphors or mental imageries. The metaphors used in Tagorean dance dramas, songs, paintings, short stories, novels in the form of words or expressions or dialogues become the effective medium that help the therapists to get into the disease semantics and eradicating it tenderly from emotionally distressed minds. The goal and path-oriented values imbibed through this Performing Art therapy motivate the patients, make them emotionally stable, empower them, help in insight generation, conflict resolution and in resilience building. According to RPT, consciousness, which is unbounded and a never-ending multilayered wave of awareness has three layers-MURTA (Outer layer), RAAG (Inner layer) and SARASWAT (Innermost core). Flow is a consciousness wave and a determining factor that may create turbulence with high loading of emotions resulting in a state of disequilibrium and unpleasant feeling or non-turbulence meaning laminar flow contributing to pleasantness of mood or an equilibrium state. RPT aims at locating the Buoyant flow or the upward thrust of suppressed feelings and repressed desires in consciousness working via Rabindrik metaphors. It also intends to trace the dysfunctional assumptions and cognitive distortions working in thought processes and which can take a serious toll on one's mental health. RPT is free from labeling and follows certain treatment procedures focusing on SMART goals. Here patients envision a climate full of auto suggestions which help in the awakening of their selves and in their recovery. The paper is targeted at conceptualizing Rabindrik Psychotherapy and bringing out its positive aspects through case studies, which are gateways to positive mental health and well-being.

Keywords: *Psychological resilience, Metaphors, Values, Consciousness, Turbulence, Buoyant flow, Cognitive distortions.*

Introduction

Mental health refers to a state of mind which is characterized by emotional well-being, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with ordinary demands and stresses of life (Bhagi & Sharma, 1992). It is the adjustment of the individual to himself and the world at large (Bernard, 1961). It implies a satisfactory relationship to one's self and to one's environment. Mental health refers to our cognitive, behavioral and emotional well-being- it is all about how we think, feel and behave. It can affect daily life, relationships and even physical health. From the perspectives of Positive Psychology, it also includes a person's ability to enjoy life-to attain a balance between life activities and efforts to achieve psychological resilience. The term is sometimes used to mean absence of mental disorder. According to WHO, mental health is "... a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". WHO stresses that mental health is not just a mental disorder. It includes "subjective well-being, perceived self-efficacy, autonomy, competence, inter-generational dependence, and self-actualization of one's intellectual and emotional potential among others. Psychotherapy (psychological therapy or talking therapy) is the use of psychological methods, particularly when based on regular personal interaction, to help a person change behavior and overcome problems in desired ways. Psychotherapy aims to improve an individual well-being and mental health to resolve or mitigate troublesome behaviors, beliefs, compulsions, thoughts or

emotions and to improve relationships and social skills. Certain psychotherapies are considered evidence-based for treating some diagnosed mental disorder. Others have been criticized as pseudoscience. Rabindrik Psychotherapy is a current trend and a major breakthrough in the field of psychotherapy. It is the treatment of mental illness using psychotherapy postulates extracted from the literary works of Nobel Laureate Rabindranath Tagore.

Conceptualising Rabindrik Psychotherapy (RPT)

Rabindrik Psychotherapy is a performing art therapy, founded by Dr. Debdulal Dutta Roy, Associate Professor of Psychology Research Unit, Indian Statistical Institute, Kolkata. It is a real time, object-oriented, auto suggestive treatment of mental illness guided by powerful positive metaphors or mental imageries. The metaphors used in Tagorean songs, paintings, short stories, dance-dramas in the forms of words, expressions or dialogues, become the effective medium that helps the therapist to get into the disease semantics and eradicating it from emotionally distressed minds. It is free from language differences. Hence the role of the therapist is minimal and Rabindra sangeet, being auto-suggestive, itself becomes synonymous with the therapy. This therapy never labels the clients as patients. The sensori-emotional values, goal and path-oriented values and the aesthetics inculcated through the metaphors or mental imageries intrinsically motivate the clients, empower them, make them emotionally stable, help in insight generation, conflict resolution and in resilience building. It refers to the way of self-awakening.

Concepts of Consciousness, Layer Dynamics, Flow, Flow Quotient and Flow Field in Rabindrik Psychotherapy (RPT)

Consciousness

It is the state or quality of awareness or of being aware of an external object or something within oneself. It is free-floating, unbounded and a never-ending multi-layered wave of awareness- “Tare dola diye duliye gyachhe kato dheu er chhando, O tar anto nai go nai” Puja, 332.

Layer Dynamics

According to RPT consciousness has three layers – Murta, Raag and Saraswat. Murta, the outer layer is the locus of sensation and perception where the individual senses the attributes of stimulus through five sensory organs. It has a structure but no affect or emotion. Raag, the inner layer is the seat of feeling and emotion which changes the meaning of stimulus. It is full of vividness, orderliness and complexity. Saraswat is the innermost core where the patient experiences total harmony with the environment, it provides experience of aesthetics. One finds no difference between self and surroundings.

For example,

Q. What is this?

A1: This is white object. (Murta)

A2: This is white beautiful flower. (Raag)

A3: This is light. (Saraswat)

Disequilibrium Stage of Consciousness

After learning the flower as white, individual still asks the question as what is this? Or is it white? After considering the flower as light, individual asks the question- is it light?

Flow

It is a kind of arousal that creates jerk in the thought process. It is a consciousness wave that can be turbulent when there is high loading of emotions resulting in vulnerability, restlessness and unpleasantness and non-turbulent or laminar when there is equilibrium of consciousness resulting in pleasantness. Rabindrik Psychotherapy via Rabindrik metaphors used in performing art forms, help to customize situations by bringing changes in the thought process or human perception and associated behaviors of the clients through construction and reconstruction of cognition.

Flow Quotient

Flow characterizes the extent of turbulence in the field of consciousness. When Flow quotient is less than 100, consciousness becomes non-turbulent or there is laminar flow. When it is more than 100, it becomes turbulent. Turbulence depends on the dynamic properties of external force vis-à-vis music and the surface condition of consciousness.

Flow Field

The area of consciousness affected by Flow is Flow Field. Flow causes change across layers of consciousness. When Flow occurs, it spreads from Murta to Raag and Raag to Saraswat.

Role of Buoyant Force in Rabindrik Psychotherapy (RPT)

Buoyant Force is an upward force exerted by a fluid that opposes the weight of an immersed object. The suppressed feelings or repressed desires that dwell in the submerged consciousness of the clients act as Buoyant Force and craves to reach the conscious layers as ‘metaphors’ through upward thrust. Incoming images are changed when it comes out from Saraswat layer and these incoming images create Buoyant Force.

RPT thus helps to locate the Buoyant Force working in the consciousness of clients, trace the dysfunctional assumptions and cognitive distortions working within the minds under stress, break the core beliefs or belief system of the clients and stir their

self-concept through cognitive restructuring. Listening and singing of Rabindra sangeet helps to draw out the suppressed or repressed desires dwelling in submerged consciousness of the clients working as Buoyant Force through metaphors.

Therapeutic Postulates of Rabindrik Psychotherapy (RPT)

- a. Consciousness is free floating.
- b. It is unbound (“Tarey dola diye duliye gyachhe kato dheu er chhando o tar anto nai go nai”)
- c. Do not label rather understand other’s consciousness (“Je tore pagol bole tarey tui bolis ne kichhu/ Ajke tore kyamon bhebe ange je tor dhulo debe/ Kal shey prate mala haatey ashbe re tor pichhu pichhu/ Ajke apon maaner bhore thaak shey boshe godir pore-/ kaalke preme ashbe neme, korbe shey tar matha nichu.”)
- d. Consciousness is composed of three layers: - Murta, Raag and Saraswat.
- e. Experience of consciousness is like a journey from incomplete to complete across the layers.
- f. Man is pursuer of completeness (“Ami keboli swapan korechhi bapon..”).
- g. Man is the pursuer of newness (“Tomai notun kore pabo bole haraii khone-khon”).
- h. Searching newness makes man incomplete that acts as the drive to find out completeness.
- i. Incomplete to complete is a cyclic process.
- j. Image characteristics change across layers of consciousness.
- k. Man has power to customize environment for change in consciousness layers.
- l. Incoming images are changed when it comes out from Saraswat layer.
- m. Murta image has structure but no affect or emotion.
- n. Raag layer-based image is affected by emotion.
- o. Saraswat image indicates harmony of object and environment.
- p. Incoming image creates Buoyant forces.
- q. There will not be any stigma in therapy.

Therapeutic procedures and Therapy goals of Rabindrik Psychotherapy (RPT)

Therapeutic procedures include

- a. Case history taking
- b. Analysis of flow in consciousness
- c. Rabindrik improvisation for insight generation
- d. Competency mapping
- e. Cognitive structuring
- f. Termination

Therapy goals

S= Specific

M= Measurable

A= Activity-based

R= Relevant/Realistic

T= Time bound

What it tends to accomplish

Rabindrik psychotherapy helps clients to progress from Murta layer of consciousness to Raag layer and ultimately to Saraswat layer of consciousness where they achieve complete harmony with environment focusing on the SMART goals. This therapy is free negative connotations.

Method Employed in the Administration of Rabindrik Psychotherapy (RPT)

- Through performing art-based case history taking and examination of mental status, a Rabindrik psychotherapist locates the locus of present consciousness.
- The metaphors or imageries or rupokalpos in Rabindra Sangeet assists in positive meta-cognition since the image characteristics change across layers of consciousness. The clients are instructed in a friendly manner by the therapist to sing Rabindra sangeet or associate them with any Rabindrik art form, to feel the flow in them by guided imagery. They are told to select few songs of their choice and sing the favorite song (emanated from their selves) because the songs acting as ‘auto suggestive’ symbols, help in controlling the thoughts and ideas of the clients and reconstruct cognition. The therapist may sing and dance along with his clients in order to make them feel comfortable and keep a record of their gestural changes. This is therapeutic improvisation which helps in cognitive restructuring and a change in meaning of life.
- Selection of proper Rabindra sangeet carrying appropriate metaphors tallying with illness is necessary for the therapist to offer correct treatment to the patients. The consciousness wave or flow can be studied through flow gram. Clients are asked to record their peaks and valleys of emotions through graphical representation of Rabindra sangeet in flow gram by drawing lines in graph paper and the therapist will also make a flow gram of the clients’ mental and cognitive status

in his mind. Thus, he can understand the current psychological status of his client studying the baseline, amplitude, wavelength and frequencies and their deviations in flow gram.

- When flow quotient is less than the base level 100, consciousness becomes non-turbulent (laminar flow) and when the flow quotient is greater than 100, consciousness becomes turbulent. After analyzing the flow quotient and the buoyant flow, the therapist makes competency-mapping through guided discovery.
- Therapy is terminated when client is able to give auto suggestion to set goals for the future and able to develop resilience.
- Evaluation is important to study relapse of symptoms and effectiveness of the therapy.

Mental Health and Rabindrik Human Values

Values are expressions of worth, likes, dislikes concerning things, persons and principles. It has a hierarchical structure. This hierarchy is crucial for identity formation and development of self-concept. Values are the most abstract cognitions and hence they guide attitude and behavior (Schwartz, 1994). Therefore, one's behavior is detected by relative preference of values. It reflects cognitive, affective and behavioral components. Values are also determinants of meaning among patients with psychiatric disorders in the perspective of recovery.

In India, like Rokeach (1973) and Schwartz (1994), Dutta Roy & Bandyopadhyay (2010) explored path and goal-oriented values extracted from the songs composed by Rabindranath Tagore. This is known as Rabindrik human values which play a major role in the promotion of mental health and well-being of patients with mental illness.

List of Path-oriented values supported by Rabindra sangeet

- a. Self-awakening (Perception of self as stable and positive) - "Antore jagichho antarjaami/ tobu sada dure bhromitechhi ami..."
- b. Emotional control (Control of unwanted emotion) - "Gopon praane akla manush je/ tare kaajer paake joriye rakhis ne..."
- c. Systematic (Following planned self) - "Akhon ar deri noi, dhor go tora haate haate dhor go..."
- d. Non-insulting self/ Self-acceptance (Not offending to self) - "Sankocher bihabalota nijere apomaan/sankoter kalponate hoyona mriomaan..."
- e. Fearless (Feeling of overcoming fear) - "Ami bhoi korbona bhoi korbona/ dubela morar agey morbona, bhai, morbona..."
- f. Cleanliness (Neat and tidy) - "Aloker ei jharnadharai dhuie dao..."
- g. No-work family conflict (Maintaining balance between family and work demand) - "Sansare tumi rakhile more je ghore /shei ghore rabo sakol dukkho bhuliya..."
- h. Nishkam principle - "Tor apon jone chharbe tore/ ta bole bhabna kara cholbena..."
- i. Challenging (Competing against one) - "Oder bnadhon jatoi shakto hobe tatoi bnadhon tutbe..."
- j. Self-understanding - (Feedback to self about own success and failure - "Jodi tor daak shune keu na ashe tobe akla chalo re..."
- k. Doubtless (Confidence and certainty in belief) - "Nishidin bhorsha rakhis, ore mon, hobei hobe..."
- l. Free from fear of failure (Freedom from anticipated fear) - "Nai nai bhoi, hobe hobe joi, khule jabe ei dwaar..."
- m. Resolute (Determined in purpose and action) - "Jaboi ami jaboi ogo, banijye te jaboi..."
- n. Active (Avoidance of laziness) - "Agey chol, agey chol bhai! /Pore thaka pichhe, more thaka michhe/ beche more kiba fol bhai!"

List of goal-oriented values supported by Rabindra sangeet

- a. Peace (Free from conflicts with others) - "Dhonilo ahoban modhur gombhir probhat-ambar-majhe..."
- b. Universalization (Thinking for everyone) - "Aaj sabar rang e rang mishate hobe..."
- c. Enlightenment (Having true understanding) - "Andhokarer utsho hote utsharito alo/ shei to tomar alo..."
- d. Positive feeling (Feeling of happiness) - "E ki labonye purno praan, pranesh he, /anondobashantosamagome..."
- e. Family security (Taking care of loved ones) - "Shukhe thako ar shukhi karo shobe,/ tomader prem dhonnyo hok bhobe..."
- f. A sense of accomplishment (A lasting contribution) - "Amader jatra holo shuru akhon, ogo karnodhar/ tomare kori namoshkar..."
- g. Pleasure (An enjoyable life) - "Anondodhara bohichhe bhubone, / dinorajoni kato amritorash uttholi jai ananto gagone..."
- h. Inner harmony (Freedom from inner conflict) - "Ami jakhon chhilem andho/ shukher khelai bela gyachhe, paini to anondo..."
- i. Self-respect (Pride in oneself) - "Akash amar bhorlo aloi, akash ami bhorbo gaane..."
- j. Salvation (Saving self from bad effect) - "Amareo karo marjona/ amareo deho, nath, amriter kona..."
- k. Self-empowerment (Empowerment of oneself) - "Ore jhor neme aai, aai re amar shukno patar dale..."
- l. Security (Protection from attack) - "Bipode more rokkha karo e nohe mor prarthona-/ bipode ami na jyano kori bhoi..."
- m. Significance in life (Finding meaning in life) - "Ei to bhalo legechhilo alor nachon patai patai..."

- n. Altruism (Considering good of others before own) - “Katobar bhebechhinu apona bhuliya/ tomaro charone dibo hridayo khulia...”

Research shows that Rabindrik values differ by gender and age in school-going adolescents (Basak and Dutta Roy, 2015). Inculcation of these values in patients with any kind of mental disorder help in achieving psychological resilience and insight generation. Thus, Rabindrik values imbibed through Rabindra sangeet promote mental health and well-being of individuals suffering from mental illness. Even Cognitive Behavioral Therapy (CBT) becomes powerful while using RPT as it acts quickly and simultaneously on right brain (creativity zone) and left-brain hemisphere (If-then logic, value comprehension) through flow of music, dance, drama, painting, sculpturing ingrained with positive values.

Case Studies on the Impact of Rabindrik Psychotherapy

Case study 1: Where all fails, Rabindrasangeet acts

Response control of Obsessive Compulsive Disorder

A woman of 52 years met therapist Dr. Debdulal Dutta Roy (Rabindrik Psychotherapist) with complaint of OCD to dirt. Patient reported her inability to control washing compulsion. For last 30 years she regularly went to toilet for washing and cleaning hands. She always closed her hands tightly so that her hands would be completely cleaned. Before her visit to the therapist she was treated by many psychiatrists and one psychologist. No notable changes were noticed except long time sleep.

Patient's behavior

Very inhibitive, hand clasping tightly, strong resistance to open clasping, non-cooperative to participate, not able to administer any available psychological tests.

Analysis of patient

- Patient was searching for dirt in the outer layer (Murta)
- In the inner layer (Raag), dirt is perceived as threatening.
- Patient wanted to move away from inner-to-inner core layer (Saraswat). For the same reason she spent most of the time in worshipping God and maintaining cleanliness.
- She was not happy with soaping hands as this could not help her to reach her at the innercore layer of consciousness.
- This resulted in approach-avoidance conflict. (Approaching to the soap in order to avoid dirt, again few soaping was not sufficient, so more soaping was required).

Analysis of family

- Repeated soaping consumes more water.
- Family assumed that it is unreasonable but patient assumed it as reasonable.
- Family members were not aware of consciousness dynamics playing inside the patient.

Therapeutic analysis

- Target: Preventing clasping of hands
- Consciousness model: Outer layer → Dirt perception: Inner layer → Dirt as threat: Innercore → Feeling of cleanliness
- Currently the patient was moving around outer(murta) and inner layers(raag) only.
- Therapeutic target: - Providing her the feeling of cleanliness.
- Rabindrasangeet is non-dirt area.
- Exploring the song suitable for feeling of non-dirt area.

Sessions

Session1

- In the first session, patient was highly inhibitive to reveal herself. Due to difficulty in rapport establishment the therapist started singing- “Anandaloke mangala loke.” (moving to spiritual land)
- Suddenly she started singing with the therapist in low voice.
- The therapist then fully concentrated on his client's behavior and noticed that she started moving her hands keeping with the rhythm and waves of the song loudly. The patient also started participating in his hand movement and also started singing the song loudly.

Session 2

- In the second session after 6 days, the patient sang with the therapist the same song by standing. She moved her hands above head when she sang “Grahataraka Chandra tapana byakulo drutobege” (the planets, satellites are moving speedily). It is important to mention that now she kept her hands completely opened.

Session 3

- In the third sitting patient reported that she alone practised two songs- “Ektuku chhnoa lagey...” (feeling light touch), and “Ato din je boshechhilem path cheye...” (waiting for long days) at home. Finally, she sang with the therapist both the songs along with Anandaloke, danced and never closed her hands.
- Termination: Patient herself was able to prevent hand clasping.

Case study 2

Geetobitan as Projective Test

Projective Test

- Individual projects own feelings, conflict and desires on others.
- Psychologists use several tests for analysis of projection of the patient.
- Some widely used tests are: Rorschach, TAT, Sentence completion test, Word association test etc.

Analysis of Projection

- A patient suffering from neurotic depression came to therapist Dr. Dutta Roy with complaints of suicidal desires. She was co-operative. Instead of using common psychodiagnostic test, the therapist used Geetobitan for the purpose. The patient was asked to select 10 songs from Geetobitan, the famous book of songs composed by Rabindranath Tagore.
- The patient selected following 10 songs
 - a. Akash bhora surjyo tara
 - b. Aloker ei jharnadharai
 - c. Anandadhara bohichhe bhubane
 - d. Anandaloke mangalaloke
 - e. Aji jato tara tabo akashe
 - f. Amar mukti aloi aloi
 - g. Ami chini go chini
 - h. Aro aro, prabhu, aro aro
 - i. Alo amar alo ogo
 - j. Eki labonye purno praan
- Next, the therapist told her to rank them. Her ranking was: First:3, Second:10, Third:4
- Finally, the patient sang the First ranked song (“Anandadhara bohichhe bhubane..”). Therapist Dr. Roy followed her singing. He noticed that each line of this song reflected her current mental state and it is interesting to note that the song also provided the answer as how to recover from such problems.
- Finally, he used the song for her psychological counseling. He developed the following assumptions:
 - i. Geetobitan as psychological test
 - ii. The words of Geetobitan advances knowledge of Psychotherapy. “ Anandadhara bohichhe bhubane,/ dinarajani kato amritarash uttholi jai ananta gagane/ pan kare rabishashi anjali bhoriya-/ sada dipto rahe akkhyay jyoti-/nitya purno dhora jibone kirane/boshiya achho kyano apono-mone,/shartho nimagono ki karone? charidike dyakho chahi hridayo proshari,/khudro dukkho tabo tuchchho mani/ prem bhoriya laho shunyo jibone.”

Case study 3

Self-understanding

Complaints

- Over learning
- Poor academic performance
- Apprehension of danger

Analysis of client

Layer dynamics

Outer layer: Perceiving the book

Inner layer: Book is perceived as source of completeness.

Innercore: Feeling of completeness.

Reason for overlearning: He tends to be complete being

Problem lied on over study due to extrinsic reading motivation

Target of change: Study for intrinsic motivation

Case history

He could play tabla and could sing Rabindrasangeet. It was practised in family.

Session

Therapist Dr. Dutta Roy requested him to sing any song of Tagore.

He selected “Jodi tarey nai chini go see ki amai nebe chine/ ei nabo falguner dine- jani ne, jani ne.”

Therapist then asked if the patient’s book asked him the same question what would be his answer?

He said “Jani ne’ (I do not know) ...after brooding...he said-from that very day he would start studying the lesson in order to understand it.

Termination: The patient or client was able to understand how to be complete.

Conclusion

Thus, Rabindrik Psychotherapy is one of the useful psychological interventions. It is one of the techniques to express unexpressed emotions and cognitions through Rabindrasangeet and associated performing arts like drawing and dancing. It encourages strategic meta-cognitive skills and aims at cognitive restructuring. The technical astuteness of Rabindrik Psychotherapy enables the clients to move from murta and raag layers, the layers of sensation, perception and emotions to saraswat layer where they feel inner harmony and gain equanimity and equilibrium of consciousness through uniting with environment. Metaphors or mental imageries in Rabindrik art forms act as Buoyant force, creates positive flow in consciousness and internal dialogues and transforms the client's psychological status functioning on their frontal lobes. Then the clients attain the ability to construct and reconstruct their thoughts or cognition through resolution of their conflictual disposition. Free from negative flow, Rabindrik Psychotherapy, by virtue of Rabindrik human values, help them develop insight and achieve stability of mind, psychological resilience and emotional well-being, which is the aim of Positive Psychology as well. This is how this performing art therapy promotes mental health and well-being.

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