

Development of a church education module for childless marriages

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Abstract: The purpose of this study was to produce a module for Christian marriages that do not yet have children. This research is a development study using the Rowntree model. The product testing stage begins with validation by material experts, design experts, and language experts. After revisions, the product was tested on a number of Christian married couples who do not yet have children, specifically 3 respondents for individual trials and 25 people for field trials. The results of the study showed an average score from material experts of 4.06, indicating that the product was considered very good; from design experts, 4.46, also indicating that the product was considered very good; and from language experts, 4.45, which means that the product was considered very good. At the trial stage, the average result at the individual test stage was 4.84, indicating that the product was considered very good, and at the field trial stage, 4.41 was also considered very good. Based on interviews with pastors, very good results were obtained with an average score of 4.5. This Christian Religious Education Module in the Church for Christian couples who do not yet have children is worth using.

Keywords: Childless marriages, Church education, Modules, Rowntree model.

1. Introduction

Education does not only take place at school but also in the Church. Between the Church and education cannot be separated, it can even be said that the Church must be a place and source where every human being can get education [1]. Education in the church is important because it concerns issues faced by the congregation. One of the important issues that the Church as an educational institution should consider is the issue of childless marriages. Ridderbos [2] emphasizes that the Church has an important role to play in providing spiritual assistance to couples who are childless, focusing on theological and pastoral aspects [2]. The church should pay attention to the social and psychological issues faced by childless couples, and emphasize the need for an inclusive and supportive attitude towards such couples [3]. The church should recognize that every marriage begins with hopes, dreams and aspirations, but no one can foresee the challenges that may arise in their marriage journey [4]. That is why it is often said that maintaining a marriage is more difficult than the decision to get married. Emotional health and well-being is therefore an important aspect of sustaining a marriage and should be given the attention it deserves [5].

The issue of marriages without children is an issue that should not be underestimated, especially if it is related to the socio-cultural conditions of Indonesian society because it is prone to divorce [4]. Society views that the most important function of marriage, apart from other functions, is the biological or reproductive function [6]. So people assume that one of the successes in marriage is having children. Is this really the case? The answer to this question raises pros and cons. Indonesia as a pronatalist country upholds that the purpose of marriage is to having children [7]. Humans marrying and then having children is a habit that leads to reproduction. Humans are in an objective reality that carries

influences from the environment in which they live. This influence is then formed in the process of habituation [8]. If he does not give birth to children, then the wife deserves to be divorced.

In Genesis 1:28 which states "be fruitful and multiply." This verse implies that one of the mandates given to man by God is a cultural mandate, namely to be fruitful and fill the earth, which began with the marriage of Adam and Eve; therefore, God designed and planned marriage for man [9]. This interpretation poses a serious problem as there are Christian couples who have not had children despite their high expectations, and this unwittingly places a theological burden on the couple. Research results show that couples who do not have children because the wife's pregnancy has not been blessed by God are often considered less blessed [10]. In fact, Christian marriage should be a lifelong "sweet burden" because God Himself initiated and sanctified it. When they are childless, they regard this as a curse or karma [11]. Thus, barrenness is seen as a result of disobedience to God [12]. The traditional understanding of barrenness as a result of sin often leads to guilt for childless couples [13]. As such, childless couples often spend time reflecting on their past failures to see if there is any unconfessed sin. Goode explains that social and religious pressure on childless couples is often a trigger for marital tension and, in some cases, divorce [14].

It is hard to imagine how devastating this event was for a wife who had not yet given birth to a child [15]. She feels spiritually confused, socially embarrassed and psychologically depressed [16]. Research in Nigeria reveals that this helplessness increases one's vulnerability to "harassment" or ridicule that can make her unhappy [17]. The church must take part in this issue. The role and function of Christian Religious Education in the Church is to ensure that family resilience and harmony are maintained [18]. Christian education in the Church is education that is presented to regulate, develop and educate the spiritual life of the congregation so that they remain strong in living a life full of problems, especially the resilience of marriage. Church education for childless couples should be a priority because of the socio-cultural, psychological, and theological burdens they carry, which are prone to trigger domestic disputes and of course threaten the integrity and harmony of marriage [19]. Christian Religious Education in the Church means conveying the omnipotence of God in such a way that the listener participates in dialog and engages with God in his daily life, so that he sees the meaning of life in a new way and is reborn daily with Christ as he lives as part of the Christian community in the world [20].

John Calvin said that marriage should not be dissolved for any reason because it is against God's will in Matthew 19:6 [21]. Married couples need to be taught that Christ is present with them in the most intimate way and by relying on His presence, they promise to love one another as Christ has loved them [22]. However, how can couples without children carry such a heavy cross and bear witness if the Church as a place of congregational education "has not" provided assistance through congregational education? The Church must be present and contribute to Christian couples who are childless, so that they do not feel left to tread the valley of married life on their own. Chapman reminds us that not having children can create significant emotional and psychological conflicts, so he emphasizes the importance of pastoral support for couples to prevent divorce and maintain marital unity [23].

The purpose of this study is to develop a Church education module so that pastors can provide counseling to Christian couples who do not yet have children to maintain their mental and spiritual health so that they can maintain their marriage in harmony. Research conducted by Budiman [24] regarding the development of a marriage preparation module for Christian couples. The research results show that the module developed provides benefits for couples who are getting married. Research was conducted [25] regarding the validation of the "*PEREKAT*" module to increase premarital couples' readiness for marriage. The results of the research show that the "*PEREKAT*" module has good content and functional validity to increase the readiness for married life in premarital couples. Research conducted by Malau, et al. [26] regarding the development of a premarital counseling guide to prepare for a harmonious Christian marriage found that the guidebook was useful for preparing couples before marriage. Research conducted by Pasaribu, et al. [27] on the influence of understanding Christian family formation on family happiness found that this formation contributed 75.3% to family happiness.

Based on the research above, this development research is new research and has never been carried out before, namely the development of post-marriage modules, especially in cases of not having children. It is hoped that the development of this module will be useful for Christian couples who do not yet have children as a preventive measure to prevent divorce on the grounds that they do not have children.

2. Research Methodology

This type of research is development research (RD). The RD method is a method used to produce a product and test the effectiveness of the product [28]. This research will produce a printed module product of Christian religious education in the church for marriages that do not have children. In order to produce a good product, it is necessary to do careful design and development. The research procedure in developing printed modules is carried out in various stages using the Rowntree development model [29]. The development stages of the Rowntree model are as follows.

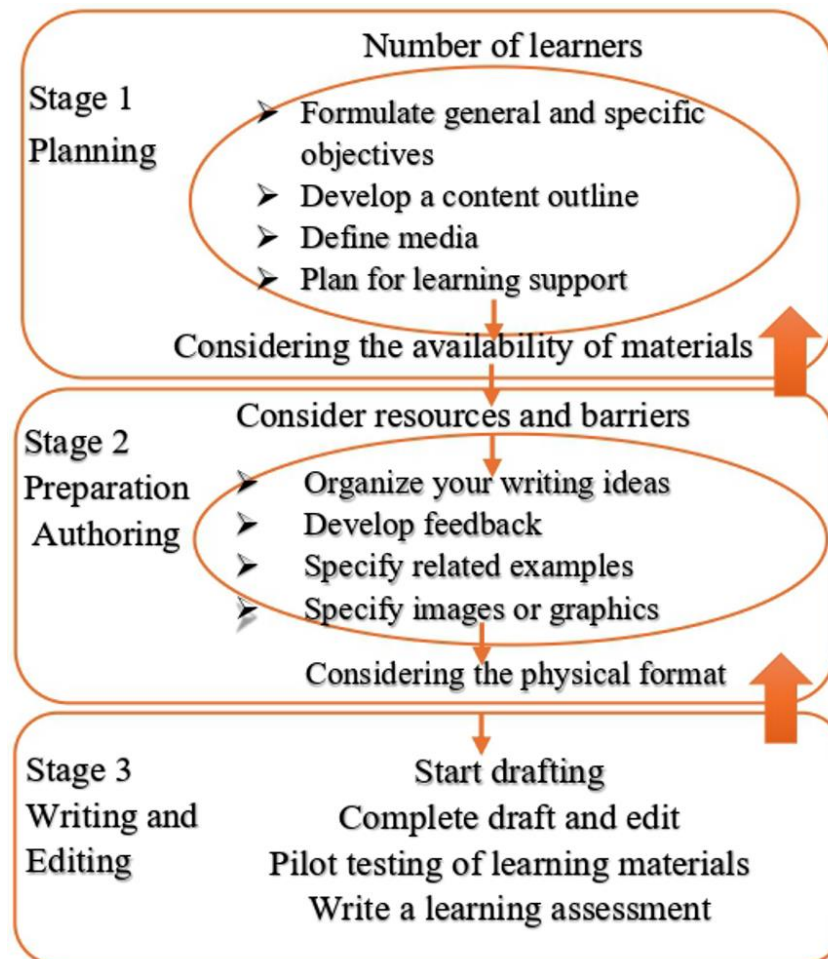


Figure 1.
Module development procedure.

This research was conducted at the Balinese Protestant Christian Church Yudea Padang Luwih Congregation in 2024. Data collection was done through observation and interviews by distributing questionnaires. The developed module products were tested in three stages, namely individual trials, field trials, feasibility tests. After going through this trial stage, the module will be revised according to

the suggestions and input and then the effectiveness test will be carried out. The product trial stage begins with testing on material experts, design experts and linguists. Then the product was tested on 3 people for the individual trial stage, and 25 people for the field trial evaluation stage, as well as 36 people for the pastor's feasibility test of the developed module.

The results of expert validation and module trials were then averaged using the formula [30] namely:

$$\text{Average value} = \frac{\sum (\text{frequency} * \text{weight})}{\sum \text{Population (n)}}$$

After the average score is calculated, then to categorize classify the tendency of respondents' answers into a scale with the following formulation:

Minimum score = 1

Maximum score = 5

$$\text{Scale Width} = \frac{5-1}{5} = 0.8$$

Thus, the scale categories can be determined as follows:

Table 1.

Interpretation of Mean Values.

Interval	Criteria
1.00 – 1.80	Very unfavorable/very low
1.81 – 2.60	Not good/low
2.61 – 3.40	Fair/medium
3.41 – 4.20	Good/high
4.21 – 5.00	Very good/very high

Furthermore, the data collected was then analyzed using simple statistics and qualitative descriptive with the following formula [31]:

$$\% \text{ Interpretation} = \frac{\sum \text{Gain Score}}{\sum \text{Max Score}} \times 100\%$$

Riduan further explained that the results of the interpretation percentage were then translated into the following table 2.

Table 2.

Score Interpretation Criteria.

Percentage Score	Score Interpretation Criteria
76% - 100%	Excellent: suitable for use as a final product
51% -75%	Good: suitable for use as a module for media & learning resources development courses but needs some revisions
26% -50%	Not good: the module of the media & learning resources development course is not suitable for use, so it must need several revisions.
00% - 25%	Not very good: the media & resource development course module is not suitable for use and must be completely revised.

3. Development Results and Discussion

3.1. Results

The results showed the average score obtained at the expert trial stage as follows. The average score of the material expert is 4.06 which means the product is considered good, the design expert is 4.64 which means the product is very good and the linguist is 4.46 which means the product is very good. Then at the student trial stage, the average score for the individual trial stage was 4.85, which

means the product was rated very well and at the field trial evaluation stage was 4.41, which means the product was rated very well. The results of the feasibility trial on the pastor of the Balinese Protestant Christian Church Judea Padang Luwih congregation obtained an average score of 4.5 which means the module is very good. In conclusion, the printed module of Christian Education for Christian couples who do not have children can be said to be very good.

3.2. Discussion

The Rowntree development model uses three stages, namely the planning stage, the writing preparation stage, and the writing and editing stage.

3.2.1. Stage 1. Planning

In planning, several stages are described, namely the needs analysis stage which is carried out through observations at Balinese Protestant Christian Church Judea Padang Luwih congregation. Observations were made to see the atmosphere of worship and coaching activities in the Church. The results of the observation found that Christian Education in the Church for Christian couples who do not have children is less attention for various reasons including very sensitive cases, the church is reluctant to provide pastoral guidance to Christian couples who do not have children, sermons in the church rarely teach how the Church behaves towards couples who do not have children even though they really expect it, and the unavailability of module books as material for the Church to provide guidance. The needs analysis was continued by conducting interviews with Christian couples who did not have children.

The researcher managed to collect data from 17 respondents who were married but did not have children. The interview results found that learning resources such as Christian Education module books for Christian couples who have not had children are not available in the Church, module books are also not yet available in the Bali Province area. Guidance for Christian couples is only briefly delivered through sermons at the pulpit, the Pastor has not provided special guidance for Christian couples who do not have children. As a result, divorce occurs due to not having children. This divorce case is certainly very hurtful to the wife. In the interview, the couple really hoped for coaching as part of the support system that strengthens their marriage even though they do not have children.

Based on the problems found at the needs analysis stage, to overcome them, it is necessary to develop a Church Education module for Christian couples who do not have children to increase the resilience of their marriage, give meaning to their struggle to have children and their married life remains harmonious.

3.2.2. Stage 2. Writing Preparation

a) Stages of sequencing ideas and thoughts

Instructional analysis is carried out so that the module products produced are in accordance with ideas and ideas based on the needs and characteristics of Christian marriage couples who do not have children with their environment. Furthermore, the idea of writing the resulting module development product consists of several parts, namely: theme, Bible verse, initial discussion, introduction, objectives, material description, conclusion, reflection or discussion, closing, evaluation and bibliography.

b) Material selection stage

At this stage the materials collected from relevant sources as well as the results of consultations from material experts, Christian marriage couples who do not have children and congregational pastors. The subject matter/topic to be developed is focused on the subject matter consisting of 7 subjects, namely: God's mission in Christian marriage, Faithfulness in Christian marriage, Christ's love and sacrifice as the foundation of Christian marriage, Sexuality in Christian marriage, The meaning of

the unity of the flesh in Christian marriage, Children in Christian marriage, Honor of the wife in Christian marriage.

c) Media selection stage

At this stage, printed media was chosen in the development of the Church Education module. The printed module was chosen because in Balinese Protestant Christian Church Padang Luwih congregation there is no availability of a coaching module book for Christian marriage couples who do not have children, and the advantages of printed modules are as a good learning resource so that researchers feel the selection of printed modules as a very effective product of this development research. In addition, this developed print module can be used by congregations and pastors anytime, anywhere and can be carried everywhere.

3.2.3. Stage 3. Writing and Editing

a) Start drafting.

The first step taken in developing the module is to create or design a draft teaching module first. The materials were sourced from relevant books and consulted with material experts and pastors.

b) Refine the draft and edit it

After completion, check for flaws and improve according to feedback from the material expert and pastor

c) Writing learning assessments

Assessment is developed in accordance with the teaching material delivered to the congregation and in accordance with the main points of material through tests to see changes in understanding after using the module.

d) Testing and refining teaching materials

After the draft was revised, the module was tested. Several stages of module trials were carried out, namely trials with experts (material, design, language), individual trials, field trials and feasibility tests to pastors, after which the module effectiveness test was carried out.

1) *Expert Matter* Testing

The results of the trial to two material experts, namely Dr. Sem Selano, M.Pd and Dr. Sugiyanti Supit, M.Pd obtained an average score of 4.06. These results illustrate that the printed module of Church Education for Christian Couples who do not have children produced in terms of content suitability, and presentation suitability is good.

Table 3.

Recapitulation of Material Expert Assessment.

No.	Assessment Item	Average Assessment
A.	Content Appropriateness Aspect	3.96
B.	Presentation Appropriateness Aspect	4.15
Total Value		4.06 (Good)

The results of the assessment by material experts are shown in the following graph:

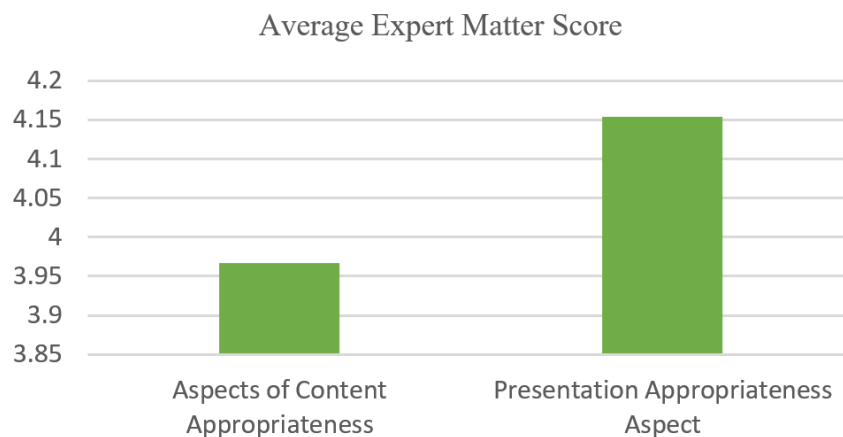


Figure 2.
Graph of material expert assessment.

Based on the table of test assessment results by material experts, the percentage result is 81.2% so that the module falls into the "very good" category.

2) *Expert Design*

The results of the trial to two design experts namely Dr. Johny Langungsiang, M.Pd and Dr. Olivia C Wuwung, M.Pd obtained an average score of 4.64. These results illustrate that the printed module of Church Education for Christian Couples who do not have children produced in terms of learning objectives, presentation of material, learning methods, examples and evaluation is **very good**.

Table 4.
Recapitulation of design expert assessment.

No.	Assessment Item	Average Assessment
A	Learning Objectives	5
B	Presentation of material	4
C	Learning Methods	4.92
D	Example	4.91
E	Evaluation	4.37
Total Value		464 (Very Good)

The results of the design expert assessment are shown in the following graph:

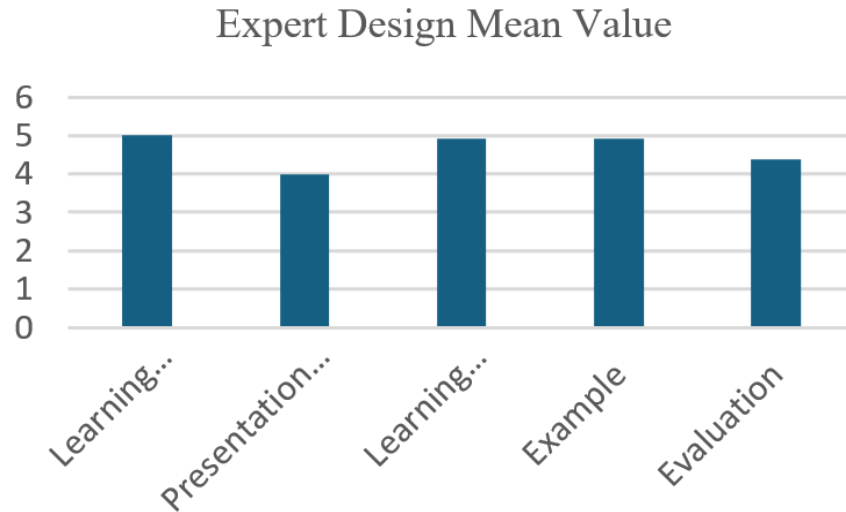


Figure 3.
Graph of the design expert test.

Based on the table of results of the design trial assessment by experts, the percentage result is 92.8%, so the module is classified as "very good".

3) Linguist Test

The results of the trial to two language experts, namely Irene Wayong, M.Pd and Dr. Iswanto, M.Hum gave an average score of 4.45. These results illustrate that the printed module of Church Education for Christian couples who do not have children produced in terms of language feasibility is very good.

Table 5.
Recapitulation of linguist assessment.

No.	Assessment Item	Average Assessment
1.	Accuracy of sentence structure	4.5
2.	Sentence effectiveness	4.5
3.	Standardization of terms	3.5
4.	Understanding of messages and information	5
5.	Ability to motivate learners	5
6.	Ability to encourage critical thinking	5
7.	Appropriateness to learners' intellectual development	4.5
8.	Appropriateness to learners' emotional development	4.5
9.	Grammatical accuracy	4
10.	Spelling accuracy	4
11.	Consistent use of terms	4.5
12.	Consistent use of symbols or icons	4.5
13.	Appropriate use of uppercase and lowercase letters	5
14.	Correct use of punctuation	4
15.	Appropriateness of using a consistent font size	4.5
16.	Presentation of material on learning materials pays attention to language unity	4.5
17.	Readability of learning materials is clear and precise	5
18.	The language used attracts learners' attention	4.5
19.	The words or sentences used do not lead to multiple or wrong interpretations	4
20.	The overall appearance of the text in the learning materials is well organized	4
Total		4.45
Total Value		4.45 (Very Good)

The results of the linguist test are shown in the following graph

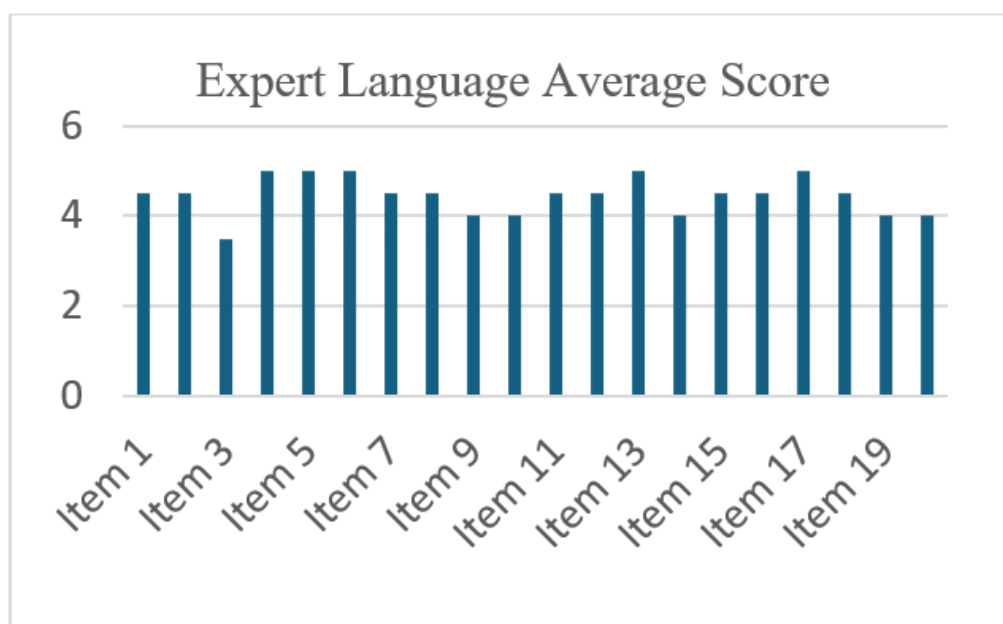


Figure 4.
Graph of the linguist test.

Based on the table of results of the linguist trial, the percentage of 89% was obtained, so that the module fell into the "very good" category.

Based on the input from the experts, the module was revised and developed into draft model 2. Next, draft model 2 was tested on Christian married couples who did not have children individually. At this stage, the researcher selected three members of the congregation. The three congregation members chosen were representatives of high, medium, and low education. The three respondents were asked to fill out a questionnaire. From the three respondents, the data obtained an average value of 4.85. These results state that the printed module of Church Education for Christian married couples who do not have children produced in terms of learning design, language feasibility, graphics and benefits is very good.

Table 6.
Recapitulation of individual assessment.

No.	Assessment Item	Average Value		
		High	Medium	Low
A	Learning design aspects	4.83	4.66	4.33
B	Aspects of language feasibility	5	4.83	5
C	Graphic aspects of module cover and content	4.95	4.68	4.86
D	Benefit aspect	5	5	5
Total Value		4.85 (Very Good)		

The results of the individual trials are shown in the following graph:

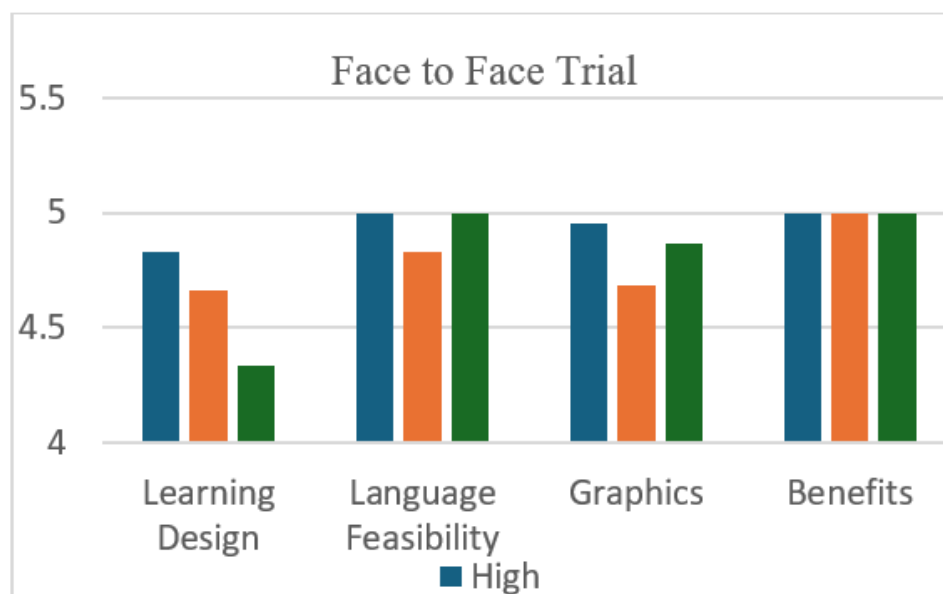


Figure 5.
Graph of individual trials.

Based on the table of face-to-face trial assessment results, the percentage result is 97%, so that the module falls into the "very good" category. The printed module of Church Education for Christian couples who do not have children is suitable for use in coaching Christian couples who do not have children.

After receiving suggestions and revisions from the face-to-face trial, the printed module of Church Education for Christian couples who do not have children was field tested to become the final draft model. Researchers directly conducted field trials without conducting small group trials, because at the Rowntree development stage there were no small group trials. From the field trial, there were 2 assessments conducted by researchers, namely: (1) increased understanding of Christian couples who do not have children with pretest and posttest; and (2) field trial assessment involving 25 respondents. The following are the results of the module assessment used for 14 days. The module assessment from the 25 respondents obtained an overall average score of 4.41. The results of this study state that the printed module of Church Education for Christian Couples who do not have children produced in terms of learning design, language suitability, graphics and benefits are very good.

Table 7.
Recapitulation of field trial assessment.

No.	Assessment item	Average Value
A.	Learning design aspects	4.42
B.	Aspects of language feasibility	4.44
C.	Graphic aspects of module cover and content	4.38
D.	Benefit aspect	4.38
Total Value		4.41 (Very Good)

The results of the field trial are shown in the following graph:

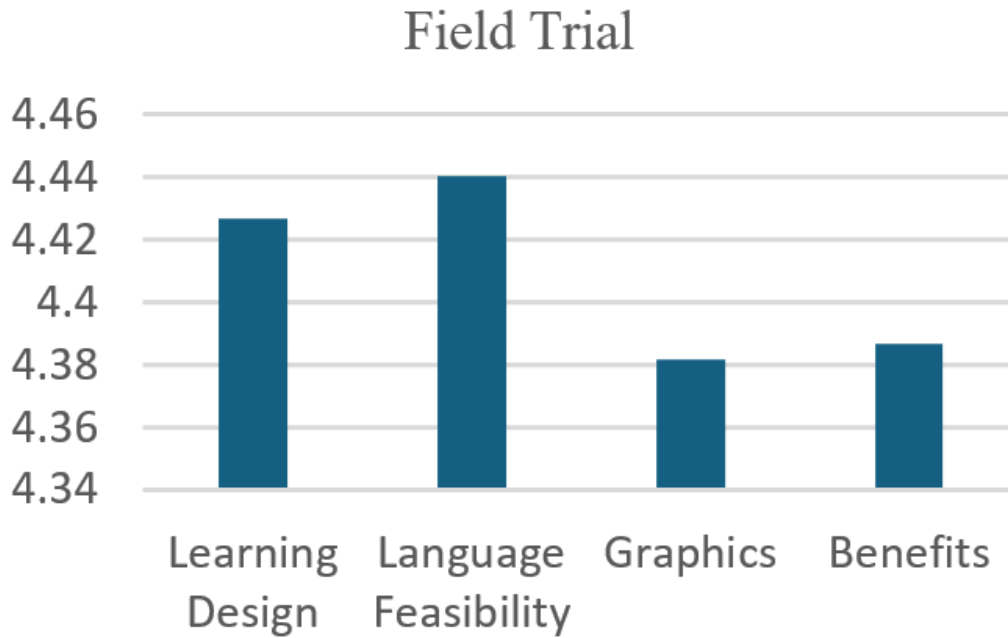


Figure 6.
Field Trial Graph.

Based on the table of field trial assessment results, the percentage result is 88.2%, so the module is in the "very good" category. The printed module of Christian Education in the Church for Christian couples who do not have children is suitable for use in fostering Christian Religious Education in the Church.

After conducting field tests, researchers also conducted feasibility tests by conducting FGDs with pastors at GKPB and distributing questionnaires to see the usefulness of the module. The results of the printed module of Church Education in the Church for Christian couples who do not have children are said to be very good in terms of usefulness for pastors. They also greatly appreciate the presence of this module because this module is very helpful for pastors to provide guidance for Christian couples who do not have children. The assessment results are in the following table:

Table 8.
Average feasibility test score.

Question Item		Value Average
1.	I feel that this module was created according to the needs analysis of Christian marriage couples who do not have children and is very helpful for understanding the nature of Christian marriage.	4.5
2.	The description of the material in the Church's Christian Religious Education module on Christian marriages do not have children is clear and easy to understand.	4.4
3.	I feel that the Church's Christian Religious Education module on childless Christian marriages motivates and inspires couples to maintain marital harmony even though they do not have children.	4.3
4.	The Church Christian Religious Education module on childless Christian marriages helps me to provide guidance so that couples realize that Christian marriages should not be divorced on the grounds of childlessness.	4.8
5.	The Church's Christian Religious Education module on childless Christian marriages can help couples understand that children are not the only way to experience happiness and God's presence in the family; happiness and His presence can be felt through mutual sacrifice, support, and unity of the couple.	4.7
6.	The description of the material in the Church Christian Religious Education Module for Christian marriages without children supports marriage partners to learn and be able to implement love for their spouses even though they do not have children.	4.36
7.	I feel that the Church's Christian Religious Education module for Christian marriages without children can help marriage partners to solve problems both theologically, psychologically and socio-culturally because they do not have children.	4.3
8.	Church Christian Religious Education Module on Christian marriages that do not have children, I am more courageous in providing guidance to marriages that do not have children.	4.33
9.	The Church's Christian Religious Education module on childless Christian marriages makes couples realize that sexuality in Christian marriage is not only for procreation, but also for pleasure and intimacy with one's spouse.	4.4
10.	The birth of a child is a divine mystery that is very difficult to understand intellectually. Couples who do not have children need to be supported and protected from the pressures of family, social community and culture.	4.83
11.	The Church's Christian Religious Education module on childless Christian marriages reassures couples that bearing or not bearing children is not a disgrace to the family either theologically or socio-culturally.	4.61
12.	This module helps marriage partners to maintain intimate, emotional and spiritual relationships between husband and wife in their marriage.	4.36
13.	The Church's Christian Religious Education module on childless Christian marriages convinces couples that preserving the honor of wives and husbands is more important than simply meeting the demands of childbearing.	4.47
14.	This module on Church Christian Religious Education for childless Christian marriages should be used by churches to provide guidance to Christian marriage couples with childlessness issues.	4.5
15.	The principle of Christ's love and sacrifice provides a strong moral foundation for married couples to overcome the challenges and trials of childless marriage.	4.64
Total		4.5
Total Value		4.5

The results of the feasibility test on Pastors are shown in the following graph:

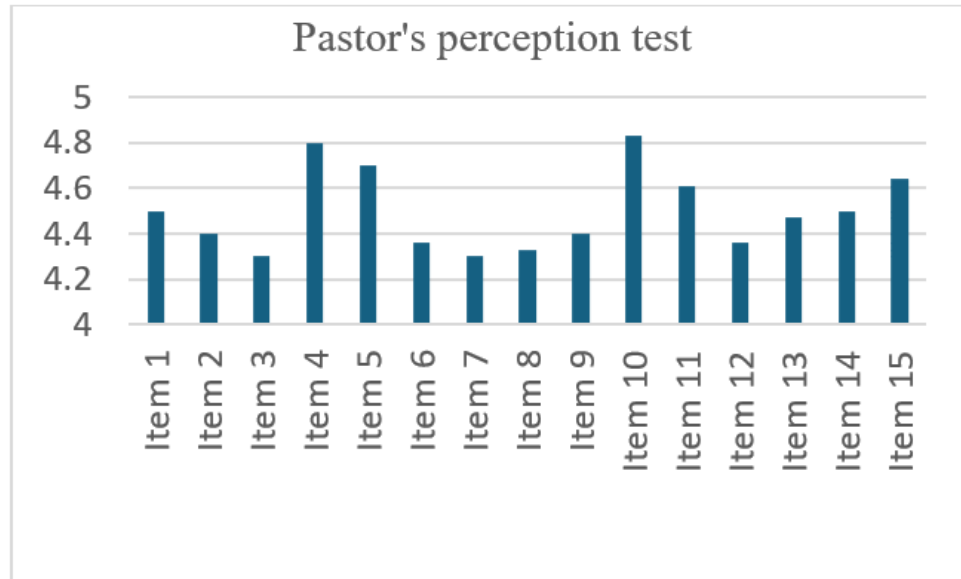


Figure 7.
Feasibility test graph.

Based on the results of the feasibility test conducted on 36 pastors in the Balinese Protestant Christian Church, the overall average score was 4.5. These results indicate that the perception of pastors and vicars of the printed module of Church Education on Christian marriages that do not have children is very good. Based on the table of priest feasibility test assessment results, the percentage result is 89% so that the module is included in the "very good" category. The printed module of the Christian Education in the Church on Christian marriages that do not have children is suitable for use in fostering Christian Education in the Church.

3.3. Module effectiveness test

In measuring the effectiveness of the developed module, the researcher gave a pretest and posttest to Christian married couples who did not have children. The pretest and posttest questions were taken from the Church Education module for Christian married couples who do not have children. The pretest was administered before the module was given. After the Christian married couples finished reading and studying the module, the researcher gave a posttest to see changes or improvements in their understanding after studying the module. The following are the average results of the pretest and posttest.

Table 9.
Recapitulation of pretest and posttest results.

Stage	Overall Average
Pretest	61.5
Posttest	71.1
Improved	15.6

Based on the results of the pretest trial, the average was 61.5 and the average value of the posttest results was 71.1. To calculate the average increase, researchers used the following formula:

$$\frac{\text{Posttest} - \text{Pretest}}{\text{Pretest}} \times 100\%$$

The average increase was 15.6. This result states that the printed module of Church Education on Christian marriage that has no children produced can increase the understanding of Christian marriage couples. The results of the pretest and posttest are shown in the following graph:

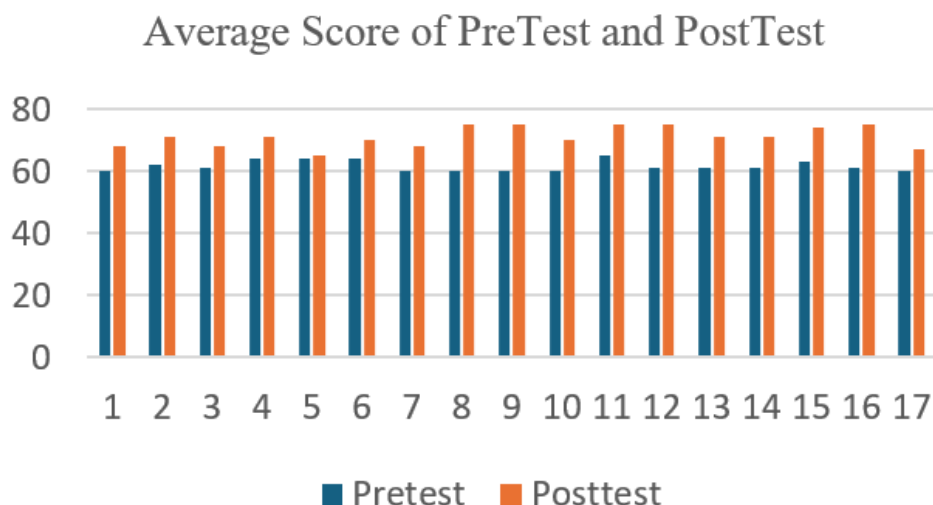


Figure 8.
Pretest and posttest graph.

The researcher conducted a significance test of the difference between the pretest and posttest averages using the t-test. The t-test of pretest and posttest data aims to determine whether the module used is proven effective as a learning resource for students. The t statistical test is used using the t-test. To facilitate the calculation, researchers used the SPSS 20 program to calculate the t-test. The results of the t-test showed that there was a difference and improvement in understanding results between before using the module and after using the module.

Table 10.
Average Value of T-Test.

Ranks		N	Mean Rank	Sum of Ranks
Posttest-Pretest	Negative Ranks	0 ^a	.00	.00
	Positive Ranks	17 ^b	9.00	153.00
	Ties	0 ^c		
	Total	17		

Note: a. Posttest < Pretest

b. Posttest > Pretest

c. Posttest = Pretest.

The difference also showed that the developed module proved to be more effective. The results of the t-test analysis showed a significant difference both with a significance level of 0.05.

Table. 11.
T Test Results.

Test Statistics ^a	
	Posttest-Pretest
Z	-3.630 ^b
Asymp. Sig. (2-tailed)	.000

Note: a. Wilcoxon Signed Ranks Test

b. Based on negative ranks

The p value (t_{count}) is equal to -3.630 with a significance level of 0.05. Because p (t_{count}) is smaller than 5% alpha, it can be concluded that there is a significant difference between the results of understanding before and after using the module.

4. Conclusions

Based on the stages of the Rowntree development model and the t-statistical test of the pretest-posttest respondents' understanding, it can be concluded that *First: the* printed module of Church Education for Christian marriages that do not have children produced with the Rowntree development steps is in accordance with the standard. This is evidenced by the assessment of material experts by 81.2%, design experts by 92.8%, language experts by 89 whose assessment criteria are in the very good category. *Second: the* printed module of Church Education for Christian marriages that do not have children is effective in improving the harmony of Christian married couples who do not have children. This is evidenced by the results of the pretest 61.5 and posttest 71.1 and an increase of 15.5. The results of statistical tests with a significance value of -3.630 at a significance level of 0.05, which means that t_{count} is smaller than t_{tabel} meaning that the development of Church education modules for marriages that do not have children is effective and feasible to use. Testimonials obtained when the module was used by pastors found that married couples who did not have children felt strengthened and affirmed so that they could live in harmony and love each other despite social and cultural pressures.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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