



Harmony Values in Disaster Emergency Response Management

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Abstract. Social capital is considered an important element in the social life of the community. Social capital that leads to social harmony plays a role in maintaining social stability between individuals. Social capital is also needed in an effort to deal with all kinds of things, especially when a natural disaster occurs. This study aims to find out and explore the values of harmony in the management of the earthquake emergency response that occurred in Malang in 2021. This study used a qualitative research method with a case study approach. The subjects in the study were 15 people who were selected through a purposive sampling method with criteria as community leaders, religious leaders, volunteers, and residents, both affected and unaffected. The results of the study show that social capital in the form of social harmony plays an important role where these social values are used as a basis in forming an emergency response system which includes initial handling, distribution of aid, and post-earthquake rebuilding (reconstruction). The implications of social capital have a positive and negative impact on the affected residents. These positive impacts are in the form of equitable distribution of aid, the rapid progress of development, and an increased sense of harmony and solidarity with the residents. While the negative impact is the emergence of disputes among residents related to assistance caused by misunderstandings among residents.

Keywords: Disaster · Harmony · Social Capital · Emergency Response

1 Introduction

In the case of this research, researchers are trying to dig up interesting information to study, especially after the Malang earthquake in 2021. Previous research explains that social capital in each region has a difference or pattern from one region to another. In this context, this pattern emerges due to an element of linkage between social capital and a culture or law that exists in that area. Broadly speaking, both of them have similarities that lead to the matter of the value of harmony in the form of strengthening social capital, especially in terms of disaster management and prevention in the future.

This research focuses on the values of harmony which are part of social capital. Harmony values that have an orientation to social aspects are seen from various perspectives

in a much wider context. In general view, social capital is often regarded as a resource in the form of an idea or belief that is held by the people who own that capital. The social capital that is owned will later be used as a good foothold in compiling a plan in order to overcome or deal with various kinds of things that are related to society at large. Meanwhile, in a smaller scope, social capital can also be a trigger in a more specific context, especially in terms of communities and groups in a society to move towards achieving common goals or aspirations. In this phenomenon, questions often arise related to the pattern of social capital in each region and how the design and implications for society socially. Having questions like these will serve as a starting point in efforts to photograph social capital with a much broader and more comprehensive view of the characteristics of rural communities in Indonesia, especially its relation to the disaster context.

This research in general seeks to fill a gap that existed in previous research in the form of a pattern of findings that lead to strengthening social capital in the context of disaster prevention. This research tries to explore more deeply about social capital in the region and tries to find patterns of social capital that are not only oriented towards disaster prevention, but also in social values in community life. By formulating several research questions “how is harmonious (harmony) constructed as social capital in dealing with disasters?”, “how is the design of handling and recovery based on social capital?”, and “how is the implementation and results in the context of the value of justice?”. It is hoped that this research can produce results that can pattern social capital in a broader context than before, so that in the future the nuances or treasures in the perspective of rural communities related to social capital can provide a far more holistic perspective by touching various aspects in it.

2 Method

This study uses a qualitative research method with a case study approach. In this study the researchers used four types of subjects in each village selected through purposive sampling. The four types of subjects are community leaders, religious leaders, village volunteers, and residents. The reason the researchers chose these four types of subjects is because they are actors or individuals who directly touch and experience the earthquake disaster that occurred in their area. Besides that, they are individuals who hold, play, and have an important role, especially in relation to the handling and recovery of post-earthquake villages. These subjects are village communities who indirectly also have social capital which is a foundation or resource for them in building a system in dealing with events such as earthquakes.

To obtain research data, researchers used three data collection techniques, namely interviews, observation, and documentation. Interviews were conducted by researchers on four types of subjects, namely community leaders, religious leaders, village volunteers, and residents at different times so that the data obtained was able to explain broadly and in depth about a matter related to the research problem. Observations made by researchers were carried out at different times and in different places, this is because basically these observations were made to observe and record things that happened to the subject during the interview.

Data processing was carried out in several stages, namely coding, data classification, exploration, and conclusion/verification. The coding process is used to reduce a large

number of selected facts so as to produce data that is only needed to answer research. Data classification is used to classify which parts of the facts are similar or have similarities in the research context. Data exploration is used as a step to carry out the development stage so that the data obtained is much more diverse and broader than before. The last stage is verification which is nothing but the stage of checking whether the data is in accordance with the facts found through secondary data sources, so that when it has gone through this stage a conclusion will be drawn based on the data that has been obtained through the field by the researcher.

3 Result

Harmony (Raket, Rukun, and Gotong-Royong) in Facing Earthquakes

Social capital that is formed as a harmonization effort in emergency response management has its own pattern based on each place and region, so efforts are needed to dig deeper in order to obtain a holistic view. In this case a method or method is needed to obtain a picture of the reality on the ground. Based on the data found, social capital as local wisdom is placed on a fundamental order that plays an important role in forming a pattern in dealing with natural disasters.

Social values in the life of village communities are generally binding between one individual and another. This sense of attachment gives birth to a unity that is oriented towards cohesiveness and unity above all the differences they have. In general, the values of the three villages in the South Malang region have differences and similarities. Philosophical elements that are practical for their lives form a behavior and attitude that on the one hand brings benefits to their lives. Social value or what is called social capital in other languages is able to incarnate as a foundation or foothold in creating a step that is considered progressive, especially at certain moments. Moments or activities in the form of celebrations, village cleaning, village development, as well as in the context of earthquake management make social capital an important element and play a vital role in the sustainability of village communities, especially in the social sphere. In the findings of the data in this study found at least three social capital owned by the community in the three villages. These social capitals include Raket, Rukun, and gotong royong (mutual cooperation).

The first social value which is termed Raket is a social capital found in Wirotaman Village, which is in the Ampelgading District. The value of Raket can be translated and defined as a value of unity, togetherness, and cohesiveness that is built on a difference in the background of local residents. The differences that exist among these citizens can be in the form of differences in social strata, ethnicity, and differences in religious beliefs that exist in their lives. These differences arise because the village is a village that bears the title "Village of Diversity" where the village can be said to be a multicultural village. The value of the Raket also gradually creates a kind of attachment or connectedness between residents with one another, so that starting from this it is able to create harmony or in other terms it is called Rukun. The harmony that is owned by the people of Wirotaman Village is a harmony where there is a sense of mutual respect, respect, and protection for each other among them. This is what has made them rare in the last 20 years with

issues of disputes or conflicts that threaten the integration or unity of Wirotaman Village. Between one citizen and another resident they are somewhat aware of these values, so that in implementation in their daily lives they can be manifested properly so as to create peace and mutual respect between them.

Social capital in the form of harmony also does not only appear in Wirotaman Village. In Pamotan Village, values such as Rukun and Mutual Cooperation are also found. The Rukun value owned by Pamotan Village is classified as a value that can embrace every element of society in the village, both residents and the government. As is the case in other villages, Harmony can be understood as a factor or way of the community in how to maintain a good relationship between them. The existence of these values when observed is not necessarily able to eliminate conflicts or disputes as a whole. Based on the results obtained in the field, the sense of harmony in fact several times still led to conflicts between them. However, the conflict they are facing is not an open conflict that can threaten harmony and undermine togetherness among residents. On the other hand, these social values do not just stop at aspects regarding maintaining relations between residents and minimizing conflict, but can also be used in an effort to form a group originating from residents which later the group can be used in collaboration at certain times and moments. So that the results of a harmony or harmony can be applied in the form of concrete forms in the form of cooperative actions between citizens or what is commonly known as Gotong Royong.

Gotong royong in terms can be interpreted as a manifestation of a sense of community solidarity and togetherness which is channeled through concrete actions in the form of cooperation in building or doing something for the village and people's lives. The Gotong Royong action carried out by the residents in their lives also has a very important role and benefits. With the Gotong Royong action, all work and needs that are relatively complex and complicated can be completed if done together. From the research results obtained, this Mutual Cooperation value is the result of previous values such as Raket and Rukun. This mutual cooperation appears in the form of real action in the form of attitudes and actions, especially in the behavior of the people in the village. This value will later become a real step in realizing the ideas or goals of the community members in the village. In its implementation, the people who carry out the Gotong Royong action come from various elements of society with different backgrounds. This is none other than an illustration that society has values such as Raket and Rukun.

Starting from a value that is agreed, believed, and held together, then a series of social values will have an impact back on the community. Construction or a system for achieving real goals is also determined by these three values which make people in villages have a pattern, especially in building a system or technique in realizing the ideas or goals they want to achieve. So that from all of these things both individual interests and public interests can be realized and carried out optimally if these philosophical and practical values can be realized jointly by the citizens.

Harmonious Social Based Disaster Management Design

In the context of disaster, especially in matters of handling and development, social values are placed and constructed as the foundation or initial foothold in building a disaster response system. The social capital that they already have can be used as a method or factor that has an effect on handling. In general, the three social capitals

found in this study have a relationship between one value and another. As an illustration, that the realization of effective steps and handling comes from and begins with existing social values. Values such as *Raket*, *Rukun*, and *Gotong Royong* make a real contribution to efforts to deal with and rebuild after the earthquake.

Social capital in the context of disaster can be described in general terms. In the beginning, the values that were positioned as the starting point were the *Raket* and *Rukun* values. These two values are placed as the foundation considering that these values are values that lead to the relationships and interactions of citizens both emotionally and practically. In the context of emotional relationships, residents who adhere to the values of *Raket* and *Rukun* will feel that they and other residents are like a unit or what in their language can be termed the sentence “*koyok dulur dewe*” whose translation can be interpreted as “like relatives/family.” From the existence of such attachments, they will consciously feel and try to create harmony between them so that they can minimize all forms of conflict, especially open conflicts. Not only that, in the context of a disaster the value can be implemented through an emotional support or physical support. so that they help each other for better conditions than before.

After they have and adhere to the values of *Raket* and *Rukun*, then they are able to make a design or pattern to help or handle disasters. In this case the construction is built based on *Raket* and *Rukun* values. A system or pattern that will be executed becomes a form of behavior or action steps in terms of handling, especially post-earthquake handling. The implementation of the design forms a social capital which is termed *Gotong Royong*. This mutual cooperation is the point of the process in handling efforts which include raising aid, data collection, classification, distribution, education, as well as in terms of rebuilding. *Gotong royong* also contains values such as mutual assistance, cooperation, and cohesiveness that are obtained from the integration of all elements of society in it. Later, this value makes a desired goal or expectation to be carried out smoothly and get maximum results. It should be underlined that the value of *gotong royong* in disaster management efforts cannot be separated independently from other value elements, because these three things have become a pattern that has ties between one value and another.

According to the results of the data found in the field, social values have existed and lasted a long time among them as a local wisdom passed down from generation to generation by their predecessors. Social values that exist are basically in the form of a value or advice that has an effect on each citizen who holds and believes in that value. Values such as *Raket* can in fact also form a pattern of behavior and a deep feeling for the community. In the context of disaster, especially the earthquake disaster that will occur in 2021, it shows that social capital is capable of responding to natural disasters such as earthquakes. The social response has a variety of patterns in the three villages. In general, the social response that is clearly illustrated is a sense of connectedness or the emergence of a sense of sympathy and empathy among residents. These emotional feelings then become a form of continuation of the steps of the village community, so that they take initiatives with each other by helping each other. Residents who were affected and not affected with their own awareness took roles and tasks in matters of handling and rebuilding where some communities also formed small groups to carry out initial steps in emergency response. The initial step as a real effort in disaster management is to

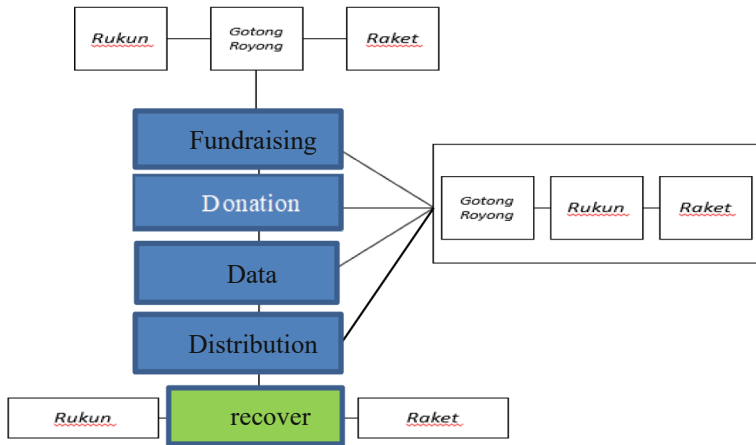


Fig. 1. Disaster management based on social modal pattern

seek assistance carried out by village volunteers, where most of them use various ways to get the assistance needed by village communities affected by the disaster. Apart from seeking assistance, the rebuilding effort over the next few months also reflects that they have a vision in creating better and more suitable conditions for the village community (Fig. 1).

4 Discussion

Villagers who have social capital will have steps in dealing with a problem, especially in the context of disaster. The steps that are formulated and constructed in such a way refer to the values in the form of *Raket*, *Rukun* and *Gotong Royong* which then form a design in taking an initial attitude in the form of handling and recovery. The designs that they already have are then attempted to be implemented and implemented, especially in terms of disaster emergency response. The application of this design raises various kinds of reactions and results, especially in the social context of society.

Broadly speaking, the implications of handling the distribution of aid and rebuilding have received a good response from residents affected by the disaster. Part of the impact of the existence of distribution based on the values of harmony provides a positive progress and results both physically and psychologically. As was found in the three villages that experienced the earthquake, where the affected residents felt that the assistance provided was very fair and equitable for them. The assumption that they are fair and equitable is obtained from their perception of the even distribution of the amount of assistance they need and what they receive. In addition to the physical aspect, the treatment has a good impact on the psychological side. Overall, the residents feel that they are cared for and cared for by both the government and the local residents so that they get an injection of enthusiasm in their efforts to rise from adversity. This feeling arose when the residents in the three villages witnessed directly the affected and non-affected residents carrying out collaborative collaborative actions which they usually call *Gotong Royong*. This action

was carried out by them on the grounds that one citizen and another feels as a unified whole that is closely bound in a family atmosphere. With this mutual cooperation, they were able to carry out their work in carrying out post-earthquake handling and recovery with fairly good and maximum results, although there were still some small obstacles they experienced.

During handling and recovery, this process also has a negative impact on the social sphere. In this case, the impact of the implementation carried out by the community on the affected residents gave rise to various kinds of results, one of which caused disputes between them. The dispute that occurred was a dispute related to the assistance they received. In general, all residents who were affected by the earthquake, both in the mild, moderate and severe categories, received assistance. However, of all the assistance they received, there were several types of assistance that were not in proportion to the needs in the field. In addition to the limited availability of assistance such as building materials and money, affected residents also have limited understanding regarding the pattern of aid distribution. Limited assistance and limited understanding of residents are factors that ultimately lead to disputes between them. Disputes that take the form of suspicion, jealousy, and lead to refusal of assistance are a series of consequences of the existence of these two limitations. Although post-earthquake distribution and recovery caused disputes, the disputes they experienced did not reach an open conflict (conflict peak). The disputes they experience tend to stop at the arrangement of residents with residents and residents with village volunteers, considering that these disputes are basically due to technical matters (limited assistance). In addition to stopping at that order, the dispute can in fact be overcome through a series of solutive approaches. Actions in the form of a dialogical approach by providing understanding and solutive steps such as raising aid again, making the dispute gradually improve and reach its original condition (*Rukun*) and increase the sense of solidarity between them (*Raket*).

Social capital provides a foothold or foundation, especially in compiling an idea or action, especially in the need to achieve common goals. Based on data obtained from respondents in each village, the results show that the social capital that they adhere to is a hereditary legacy from their predecessors. Here it can be seen that social capital in the form of social harmonization already exists and has become a value that contains a philosophical element in it. The elements that exist in values such as *Raket*, *Rukun*, and *Gotong Royong* have their own patterns in their real form in people's lives. Like *Raket*, *Raket* terminology when explained through the description of the local community as local wisdom, it has elements of attachment, unity, struggle and togetherness. These elements, if placed close to general terms such as social cohesion, will at least have some similarities which focus on unity and brotherhood. Even though it cannot be compared exactly, the value of *raket* in society, especially the *Javanese*, also contains these elements, although it has a different style when compared to a western cultural perspective. *Rukun* also have their own patterns and terms, especially in each region in the archipelago. The concept of *Rukun* in the communities of the three villages can be interpreted as conditions that tend to be harmonious, understand each other, understand, respect and maintain social stability. *Rukun* in their view does not mean the absence of conflict in their lives. Instead, these conflicts still arise but have little intensity and tend to be resolved in a variety of ways. The method of bringing conflicting parties

together, which is sometimes mediated by other residents, is also a way to minimize conflicts in their environment. These methods are basically also based on their social values which emphasize unity and harmony, so that when they experience conflict it does not damage their relationship or cause disintegration between them. The two social values such as *Raket* and *Rukun* when viewed through the pattern will bring out a real action in society or what is commonly known as *Gotong Royong*. *Gotong royong* is a form of action in society by prioritizing collaborative cooperation between elements in achieving something or goals which in the end produce satisfactory results. Like other social capital, *Gotong Royong* found in the field in the context of emergency response is an important part because it takes the form of real action in the field and has an impact on the lives of affected residents. Real actions that demand the cooperation of both affected and non-affected residents are able to build a better atmosphere than before. Besides that, the distributions that were carried out actually gave great results both physically and socially, especially to residents who were affected by the earthquake. In addition to collaborating in the form of distributing aid, cooperation in the form of rebuilding residents' houses also indicates that these communities really have a very deep sense of emotional attachment between them. Starting from a social capital which then forms a system for handling and recovering, it can be seen here that social capital is basically a vital element that plays an important role, especially in terms of disaster response. The resulting implications also show that social capital can function well in its efforts to deal with everything, both in the form of natural disasters and in the form of social conflict in society.

Based on the results of the data that has been obtained in the field, social capital ideally does not only stop and is owned by the community, especially in rural areas. Values like these should also be adopted or applied to a much wider space. As an example applied to urban communities which in fact tend to adhere to the *Patembayan* (*Geshelschaft*) pattern. So far it can be seen that urban communities also have almost the same values even though these values are still based on humanity. In this case it does not mean that there is an effort to force the implementation of these values in urban communities. However, this is more directed at how social values that are generally from rural communities can be used and utilized in supporting the social life of urban communities. Social capital cannot be rejected or excessively reduced, considering that there has been research discussing the usefulness of social capital, especially in social life. However, it does not necessarily mean that social capital is purely embraced without going through a deep critical process so that its practical values can be applied and in accordance with the social patterns of urban community life. Therefore, temporary social capital is only able to exist in the scope of a smaller community (rural) but this does not mean closing the possibility that in the future social capital can be implemented with its own uniqueness in the life of the wider community.

The results and reflections above are determined on the basis of the findings of facts in the field which give rise to concepts on the values of harmony in the local community. Where the subjects who came from four types (community leaders, religious leaders, volunteers, and residents) explained in several interviews conducted by researchers. In addition to interviews, other methods in the form of observations conducted by researchers indicate that social capital in the three villages varies quite a

bit from one village to another and has its own pattern in building a disaster response management system, how it is distributed, and the results arising from this distribution. Therefore, the researcher chooses to present these results by explaining them in a flow that starts with an explanation of each social capital, social capital-based distribution design, implementation, and ends with the results obtained for the handling. So that from this explanation it can be seen the pattern of social capital in influencing the social life of the community, especially the people in the three villages in relation to handling disaster response and their efforts in reconstruction and recovery. This research basically also has similarities and differences with previous studies. Where in research on social capital in the flood disaster in Sri Lanka shows that the village community consisting of two villages establishes collaboration both with residents and volunteers. This collaborative collaboration forms a small group that has its own role in handling flood disasters such as consumption, development, aid raising, and so on. The existence of small groups that have their respective roles is able to support the rapid distribution of aid and restore the situation so that it reaches a much better condition than before (Karunaratne, 2019). In this study it is clearly illustrated that this research and previous studies have similarities in aspects of community cooperation which consists of various elements. While the difference is, the results of this study do not show that community elements who are members of village volunteers have smaller groups that have their respective roles in terms of disaster management. The village volunteers in this study tended to act together in the distribution of aid, building houses, fundraising, and assessments. Everything that was done by village volunteers in the three villages tended to be done simultaneously and was not divided into small groups.

This research has limitations where the data obtained is only based on the four types of subjects determined by the researcher's criteria. In addition to limitations on subject aspects, regional and cultural aspects also make this research only limited within the scope of a certain area, namely in the three villages located in the southern Malang region which is located in East Java Province, Indonesia. Therefore, this research may only be able to describe the condition of social capital in the three villages and the data obtained has not been able to touch all aspects of social capital. Based on the results of this study, conservation efforts and the latest research are needed by taking other regions in various parts of the world so that the research results obtained can enrich understanding related to social values. Thus, scientific insights related to the study of community social capital can provide a far more comprehensive and holistic picture and contribute in a practical form to society in general.

5 Conclusion

Harmonious values in the form of social capital have an important role, especially in terms of post-earthquake handling. Social capital in the context of rural communities is very important because it can be used as a construct in building a system model for disaster management. Social models such as *Raket*, *Rukun*, and *Gotong Royong* can be implemented in a real and practical way in terms of handling and rebuilding. Designs made based on social capital have several styles and models, especially in the three villages. Designs basically put more emphasis on effectiveness, efficiency,

and harmony, especially in terms of equal distribution of assistance. The steps used in the design generally cover a number of things, including fundraising, data collection, categorizing the type of assistance, distribution, providing understanding to affected residents, and rebuilding. In the handling effort involving various elements including the village government, village community, and religious leaders. They generally join together to form a group called village volunteers.

The results of handling and development based on social capital give rise to various kinds of results, both positive and negative results. The positive results obtained from the implementation of measures based on social capital are the rapid progress of development and the emergence of a stronger sense of togetherness and cohesiveness among residents who were and are not affected by the earthquake. The negative results obtained include the emergence of a dispute between residents and residents, as well as between the village government and residents, which stems from the issue of assistance. The dispute is regarded as a dispute whose intensity is not great which ends in disharmony. Instead, the conflict is considered a conflict that can still be overcome by approaching it in a dialogical way between the parties that are in dispute with each other. So that from the overall handling and development carried out by the village community in general it is able to reach every affected citizen so that it can have a real positive effect even though it still raises small conflicts between them.

This research in general has several limitations, where the limitations are in the form of the resulting data being less able to reach other things in social harmony that are far more complex. So that the data obtained by researchers is still not able to explain and understand about social capital in the form of social harmony. However, this is something that will need to be reviewed later and the need to conduct some research to dig deeper into the patterns, types, and implications of various kinds of social capital that are oriented towards the realm of community harmony, so that from there it will have more value and able to enrich the findings in subsequent studies.

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