



The Image of China in a *Chinese Chrestomathy in the Canton Dialect* by Elijah Coleman Bridgman

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Abstract. Macau became a critical spot because of the maritime embargo policy during the 19th century in ancient China. Many missionaries came to Macau not only to preach but also for further visiting mainland Chinese. So it's significant to know how the apostles start their missionary work and learning Chinese in Macau? What the China look like and whether it can be told the real appearance of the China at that time? This article is talking about the image of China created by Elijah Coleman Bridgman based on his book called *A Chinese Chrestomathy in the Canton Dialect*, which was published in the 19th century in Macau. Using a textbook as researching material can show the real image created by the author. The result shows that people from western countries considered that people in China are rich, hard-working, self-restrained, and care much about relationships. Whether the image in the book could perfectly match the reality in the 19th century? Different historical materials help to support the real image created by Elijah Coleman Bridgman. Finally, not only missionaries can learn Chinese and Chinese culture from the textbook, but also scholars can study the history of the 19th century through it.

Keywords: Missionary · The image of China · Textbook · Macau

1 Introduction

A Chinese Chrestomathy in the Canton Dialect was one of Cantonese learning materials for missionaries during the 19th century in south China, which was compiled by the first missionary came from the United States named Elijah Coleman Bridgman. Bridgman published this book in 1841 in Macau. China was suffering turbulent period in the middle of the 19th century. The invasion of imperialism was gradually disintegrating the self-sufficient feudal society of the Qing dynasty. Not only China's politics and economy but also the culture were affected by the invasion.

Macau was a perfect place for Bridgman to compiled and published *A Chinese Chrestomathy in the Canton Dialect* because it was the significant important center for economic, trade and cultural exchange between China and western countries. Liang Haizhen said this learning material functioned beyond language teaching compared to another textbook. It was an encyclopedia about China. Both teaching Cantonese and

disseminating Chinese culture were the function of *A Chinese Chrestomathy in the Canton Dialect*. The cultural items included in are even more than a specialized cultural textbook that we classified it as one multifunctional learning material. In the preface of this material, Bridgman wrote that *If Chrestomathy, by serving these purpose shall aid in bringing a better state of relations between foreigners and the Chinese, and in facilitating more friendly intercourse, desirable and useful alike to all, the object of its publication will be fully gained*. The target of the book was both Foreigners and Chinese, and Foreigners could learn Cantonese and know more about Chinese culture, while the Chinese can use it to learn English. Therefore, we believe that it was a two-way learning textbook which is more useful than other general one-way books because of its content and facing targets. This article is based on the theory of intercultural communication and communication and trying to find out the image of Chinese people that the author showed in the learning material [11]. Scholars such as Xiaobin Zhou and Lipin Jiang in China claim that the image of the character in the textbook should follow the concept that is real, typical, plentiful and interesting, which is the rule of compiling Chinese books for teaching Chinese as a second language. Based on this rule, the author takes *A Chinese Chrestomathy in the Canton Dialect* as a sample to study how it precisely, profoundly and comprehensively reveals the image of Chinese people.

2 The Image of China in Western Countries

The image of China had experienced ups and downs in the western countries in the past 700 years, which was from brightness to darkness [4]. The westerns still keep two extremely opposite attitudes on the image of China in their mind even though nowadays China has become the focal point in the world again. Some people have stereotypes about the China, and the worst negative attitude is that some westerns even feel fear about China or Chinese.

Shu Zhang claimed that the study of the history of China image could be traced back to 7th centuries ago, it was recorded in *Brolang Guest Travel to Mongolia* wrote by Guest John Braun in 1247 [10]. The western countries began their journey of discovering the mysterious oriental culture from that time. *The Travels of Marco Polo* and *The Travels of Sir John Mandeville* became the encyclopedias for Europeans to know the east countries in the late Middle Ages. The books showed a wealthy image of China to the poor and barren Europe. Father Antonio de Mendoza's *The Great Empire of China* described accurately and clearly to Europe a rich and perfect image of China in the era of geographical discovery (1450–1650), which buried the seed for Europeans to worship, yearn and explore China. The Chinese appearance was beautified further by western countries from the 17th century to the 18th century [11]. They are crazy on anything coming from China, for example, stuffs like silk, tea and porcelain or cultures such as landscape painting and garden art or spirit like the Confucian and Mencius Philosophy. A “China fever” was set off in Europe at that time, which became a symbol of the heyday of ancient China's development.

The perception of the Chinese image by western countries had begun to change dramatically by the end of the 18th century. Shu Zhang quoted *Global Voyage* wrote by George Anson that China is a country with fraud, poverty, depravity, ignorance and

stubbornness [1]. Also, the French philosopher Montesquieu depict to the west in *The Spirit of Law* that people in the bottom in China in suffering starvation and tyranny [2]. After that, the image of Chinese is getting worse and worse in the west [3]. Negative images like autocracy, cruelty, corruption, brutality became the symbol of Chinese [9]. Ning Zhou said the appearance of Chinese during that period is “uncivilized Chinese” and “slave without shackles” in western society.

China’s image has shown the characteristic of complicated and changeable since New China founded 70 years. Western society had experienced three stages of the perception of China’s impression that the first was “RED INTIMIDATION” at the beginning of the New China foundation [7]. The second was “WESTERNIZATION OF CHINA” during the reform and opening-up period. The third stage was “NEW CHINESE NEOCOLONIALISM” when China proposes the theory of socialist road with Chinese characteristic. Today China become the focus around the world again, however the negative image of China still hard to change in western society, that two significantly different attitudes on Chinese impression often held by westerners.

This situation makes us understand that we can not reverse the negative attitude of the Chinese image in the eyes of western society entirely only by developing our economy. Globalization happens rapidly nowadays; the only way for western countries to know China is through media. However, China is often defamed by some press because of many factors like politics [8]. Therefore there is a vast gap between the actual image of China and the fake image of China shaped by others. If China wants to narrow the gap and makes foreign countries change their minds, what we need to do is to show a real China to the world by ourselves. The best way is to let the Chinese tell their stories to show Chinese style and shape Chinese image. In order to achieve this goal, the most important thing is to accelerate the formulation of effective cultural communication strategies and provide strategic support for the “self-remodelling” of China’s image.

3 The Importance of Shaping Image of China

China has achieved world-renowned achievements under the generous policy of reform and opening up. As the pace of globalization accelerates, China’s initiative to integrate into globalization will benefit not only the Chinese people but also the countries around the world. The “One Belt, One Road” policy is not only good for China, a powerful economic engine, to drive the development of third world countries to a new level, but also to promote cooperation and exchanges with developed countries and share recent achievements.

No matter it is the “Ceramic Fever”, the “Silk Fever” in the 17th century, or the “Chinese Fever” in the 21st century, it is heralded that the rise of economic status and comprehensive national power is often accompanied by the emergence of “China Fever”. The number of Chinese learners is to keep rising because of the vigorous development of international Chinese education during the past decade. Learning Chinese becomes the most direct, effective, friendly and familiar way for foreigners to understand China.

Besides experiencing by themselves, there is still one method for westerners to understand China and Chinese people, which is international propagation. Teaching Chinese as a second language is a vitally important means to spread Chinese culture and eliminate the misunderstanding in western societies. And learning materials play a significant

role in teaching Chinese as a second language, which is responsible for multiple tasks of imparting Chinese knowledge, spreading Chinese culture, and shaping the image of China. Excellent Chinese textbooks can not only stimulate students' interest in learning Chinese but also guide them to know the real China. The "remodelling" of Chinese image in the textbooks can let the learners subconsciously build their understanding of China inside their hearts but not affected by other factors. The design of Chinese characters in books for teaching Chinese as a foreign language can help users to understand the Chinese image objectively. It is suitable for the perception of the Chinese image by others and promoting the real Chinese appearance to the world. Chinese textbooks for foreigners show the image of China through textual means. Compared with the traditional international propagation method, it is a more peaceful way with less resistance that can be easier accepted, which would help to promote Chinese culture. Scholar Songhao Liu insists on the concept of "discourse is the character" that is used in the textbook *Very Good*. That is to say, the discourse of the book is closely related to the character and image of the Chinese, and he is opposed to the wrong idea that separating word from roles when compiling textbooks. It is good to improve the relevance of different books and understand the plot of the story shown in books if the authors adhere to the principle of "discourse is the character". Besides, it helps students understand Chinese culture and the new image of new China by mastering the Chinese language.

4 Statistics and Analysis of the Sample

Collecting the contents of *A Chinese Chrestomathy in the Canton Dialect* and then classifying different contents to the diverse catalogue. Thirdly, we are trying to explore the Chinese images in the 19th century under Elijah Coleman Bridgman's book.

From the content of the textbook ("Table 1"), there are 17 chapters in it, which are 113 sections. Every chapter has a theme, and every piece has different sections around it. For example, in the last chapter of governmental affairs, the author made a comprehensive introduction to the penal code, Imperial Family, the general council, and so on which is related to the government. Chapter 1 to Chapter 6 is talking about daily life, which can meet foreigners' daily communication and trade in China. Chapter 7 to Chapter 17 is related to culture that introduces all aspects of Chinese society at that time to westerners. The 17 themes of *A Chinese Chrestomathy in the Canton Dialect* contain every aspect of China. It is undoubtedly showed the western a vast and active Chinese society, and shaped a prosperous and peaceful Chinese image.

Due to the positioning of *A Chinese Chrestomathy in the Canton Dialect* as a multi-functional encyclopedia, Elijah Coleman Bridgman chose the little amount of dialogue and reading articles, which accounts for only 15.9% and 11.5% of the total, while the introducing articles accounted for more than 50%. According to the purpose of compiling textbooks, Xiaobing Zhou et al. divided Chinese cultural books for teaching Chinese to foreigners into knowledge-based textbooks and language-cultural textbooks. Therefore, from "Table 2", *A Chinese Chrestomathy in the Canton Dialect* belongs to language-cultural textbook, which focuses more on introducing China to the West. At the same time, language learning is only an additional function of the book.

To further studies, the image of China presented in *A Chinese Chrestomathy in the Canton Dialect*, and the texts are divided into 113 samples based on the theme and

Table 1. The content of *A Chinese Chrestomathy in the Canton Dialect*

STUDY OF CHINESE	Exercise in Conversation1/Exercise in Conversation2/Exercise in Reading/Exercise in Conversation3/Exercise in Writing1/Exercise in Writing2
THE HUMAN BODY	Shape and motions of the Head/Parts and motions of Eyes/Form and functions of the Nose/Form and functions of the Mouth/Parts and functions of the Ears/Form and expression of the Face/The Four Limbs/The Collective Parts of the Body
THE KINDRED RELATIONS	Of parents/Of Ancestors/Of Sons and Grandsons/Of Husband and Wife/Of Brothers/Of Near and Distant Relations
CLASSES OF MEN	Of Sages/Of Worthies/Of Excellent Men/Of Just Men/Of Philanthropists/Of Good Men/Of Heroes/Of Bards/Of the Middling Classes/Of the Lower Classes
DOMESTIC AFFAIRS	Of Renting Houses/Of Apartments of Houses/Of Furniture of Houses/Articles of Dress/Of the Toilet/Of the Bedroom/Articles of Food/Of the Steward/Of the Breakfast Table/Of the Dinner Table/Of the Tea Table/Rules of Visiting
COMMERCIAL AFFAIRS	Of Renting Shops/Of Commercial Articles and Terms/Regulations respecting Pilots/Different kinds of Teas/Dialogue on buying Woolens/Dialogue on buying Piece Goods/National Coins/Varieties of Silk/Edict for the Delivery of Opium
MECHANICAL AFFAIRS	Names of Artificers/Mechanical Operations/Mechanical Implements/Names of Colors
ARCHITECTURE	Various Kinds of Edifices/The Parts of Buildings/Of Ships and their Appendages/Of Carriages and Sedans
AGRICULTURE	Implements of Agriculture/Agricultural Operations/On the Importance of Agriculture
THE LIBERAL ARTS	Of Ceremonial Rites/Musical Instruments/Rules of Archery/Charioteering Illustrated/On Writing/On Arithmetic
MATHEMATICS	Numerical Characters/Rules of Arithmetic/Measures of Length/Measures of Capacity/Weights/Land Measures/Measures of Time/Geometry and Trigonometry/Of Astronomy
GEOGRAPHY	Shape of the Earth/Meteorology/Nations of Asia/Nations of Europe/Nations of Africa/Nations of America/Islands of the Sea/The Imperial Dominions/Province of Kwangtung
MINERALOGY	Minerals/Metals

(continued)

Table 1. (continued)

BOTANY	Parts of Plants/Forest Trees/Fruit Trees/Vegetables and Grains/Ornamental Flowers/Miscellaneous Plants
ZOOLOGY	Parts of Animals/Mammalia/Birds/Reptiles/Fishes/Crustacea and Mollusca/Insects
MEDICINE	Conversation on Medicine/Nosology/Materia Medica/Anatomy/Surgery
GOVERNMENTAL AFFAIRS	The Penal Code/Imperial Titles/Imperial Family/Inner Council/General Council/The Six Supreme Boards/The Colonial Office/Official Titles

Table 2. Classification of *A Chinese Chrestomathy in the Canton Dialect*

Classification	dialogue	reading	introduction
Amount	18 (15.9%)	13 (11.5%)	82 (72.6%)
Sum	113 (100%)		

Table 3. Content catalog

Content	A1	A2	A3
Amount	78 (69%)	5 (4.4%)	30 (26.6%)
Sum	113 (100%)		

content. All models are classified into three catalogues that A1 for content or article related to China, A2 for western society and A3 for others.

From “Table 3”, there are 78 sections about A1 related to China, which is 69% in total. However, there are only five sections talk about western countries, that is 4.4%. It can be seen that most parts of *A Chinese Chrestomathy in the Canton Dialect* are an introduction of China and pay attention to present the image of Chinese society in the 19th century. The introduction to China is not limited to Chinese daily life, social class, kinship and business activities, but also extends to Chinese craftsmanship, architecture, geography, medicine and mathematics, that showing a diverse Chinese image for Westerners.

In order to further studies, the shaping of Chinese image in *A Chinese Chrestomathy in the Canton Dialect*, A1 that related China was divided into several parts based on the content show in different sections.

From the detailed classification in “Table 4”, it is not difficult to find that *A Chinese Chrestomathy in the Canton Dialect* covers a wide range of items which can genuinely reflect all walks of life in the 19th century in China society. The content of the textbook is mainly focused on characters, kinship, monarchy, science, economic, agriculture, Chinese medicine and so on. All these items are typical carriers of Chinese culture, and

Table 4. Different section

Topic	Section	Amount
Language learning	1.1, 1.2, 1.4, 1.5	4
Characters	4.1–4.10	10
Geography	12.8, 12.9	2
Literature	1.3	1
Kinship	3.1–3.6	6
Customs and traditions	5.12	1
Art	10.1–10.5	5
Monarchy	6.9, 17.1–17.8	9
Architecture	8.1, 8.2	2
Science	10.6, 11.1–11.6, 11.8, 11.9	9
Transportation	8.3, 8.4	2
Economy	5.8, 6.1–6.8	9
Daily life	5.1, 5.2, 5.6, 5.7, 5.9–5.11	7
Agriculture	9.1–9.3, 11.7, 12.1, 12.2	6
Chinese Medicine	16.1–16.5	5
Sum	78	

they are an essential medium for presenting the Chinese image at that time. Among them, the number of characters, kinship, monarchy, science, economy and agriculture are over 5. Then we are trying to explore those six topics sincerely to disclose the image of China in the eyes of Elijah Coleman Bridgman as reasonably, objectively and thoroughly as possible.

5 Analysis

Firstly, the Chinese image of “Benevolence, Righteousness and Propriety” that is the centre of Confucian theory. The fourth part of *A Chinese Chrestomathy in the Canton Dialect* contains much content about sages, gentlemen and righteous people. Here are some contents collected from the book like “Confucius is the chief of sages/The maxims of the sages are wide-spreading as the ocean/The philanthropist loves mankind/The benevolent man is fearless/A kingdom without able men is unstable/From being an able one may become a wise man”. Confucianism is always at the core of Chinese traditional culture. The moral principle of “Benevolence, Propriety, Wisdom, and Righteousness” advocated by Confucianism is deeply rooted in mainland China and is deposited in the hearts of Chinese people, which has a subtle influence on people’s daily communication. The cultivation of “Benevolence and Righteousness” can develop “Propriety” better. “Propriety” includes not only the rules and regulations but also social customs and etiquette norms. Also, it requires people to distinguishes different social identities and

social roles as well as the esteemed from the humble to the noble, with distinct class and difference. *A Chinese Chrestomathy in the Canton Dialect* uses ten sections to show westerners traditional Chinese Confucianism for westerners to understand China better, and to integrate with Confucianism better to achieve the goal of missionaries' commercial trade. It has shaped a Chinese image of "Benevolence, Righteousness and Propriety" for the West.

Secondly, the Chinese care much about relationships. "Li(courtesy)" is part of Confucianism which focus on social position named "Jun Chen Fu Zi". The Chinese pay special attention to clan relationship so they combined "Li(courtesy)" with consanguinity. The traditional Chinese connection between parents and kids are parents have their responsibility to raise children and taking care of parents is kids' obligation. The parent-child relationship, grandparent relationship, and sibling relationship are born with consanguinity, which is essential among Chinese ties. In such a vast and complicated family relationship, it is necessary to use different titles to clarify various family members. The book divides the kinship into descendants, brothers, internal and external relatives. Chinese people used other names to describe their connection based on consanguinity which is different from western countries. Bridgman would like to show the images of Chinese to missionaries that Chinese are caring about the family connection through complicated appellations.

Thirdly, evidence from the book shows that Chinese act as a loyal and restrained person. Since the beginning of the emperor system established by Zheng Ying in Qin dynasty in BC 221, the monarchy system is last more than 2000 years in China. The last emperor Yi Fu abdicated in 1912, means the ending of the monarchy in China. The Chinese suffer the suppression of Confucian "Li(ritual)", which ask people to be self-denial, prudent and submissive. These personalities are deeply rooted in the blood of Chinese people. The author quoted some sentences such as "All the lands in the world belong to the King, and all the human in the world are King's people" from the Books of Songs to describe the Chinese people were controlled by the emperor. Chinese always restrain their desires and be loyal to the emperor became the symbol at that time.

Fourthly, the westerners think smart and intelligent is the Chinese most significant character. Creativity and learning ability is the label for Chinese people. The science and technology of China are running far ahead of the world no matter whether it's in the 19th century or today. The book introduces many articles related to ancient science and technology. There are nine courses in total, such as craftsmanship, agricultural equipment, mathematics, geometry and astronomy, to depict to readers a China with strong technological vitality in different aspects. The ingenuity of the Chinese people began with pragmatism. Chinese people have invented various agricultural instruments and summarized the astronomical calendar because of the needs of farming. Besides, the Chinese have improved the existing craftsmanship, which combined with mathematics and geometry to satisfy industrial manufacturing development. All these series of improvement and innovation reflects the inherent wisdom of Chinese people.

Fifthly, honesty and shrewd are the impressions that Chinese people give others. The Chinese are renowned as an intelligent and capable person in the world which is benefits from the accumulation in the past five- thousand years. There is no nation can uninterrupted in the change of dynasties, famines and wars except China. The inheritance of

culture and personalities from Ancestor makes Chinese good at doing business. That's the reason why there was a vast surplus in trade between China and western countries before the nineteenth century. Also, it was one of the reasons for the outbreak of the Opium War. The author collected large scenes about trade, such as selling goods, bargaining, buying staffs. All these can show the image of Chinese as honest, smart and capable people.

Sixth, being hardworking and dedicated is another characteristic of Chinese people. China has been invaded by foreign countries at that time, so there were a lot of foreign companies that appeared in China, which would affect the local economy. However, China is a country with a long farming history that helps to develop the Chinese as a diligent and sincere person which is rooted in the foreigners' heart. The book used five chapters to describe agricultural farming in China shows its importance. "The ancient emperor worked hard and advocated for the whole world", "Do your best. Don't be lazy. Don't be lazy" "Every grain comes from Farming" in section nine-chapter three provided strong evidence for shaping the image of Chinese people's diligence and simplicity.

As a multi-functional learning material, *A Chinese Chrestomathy in the Canton Dialect* not only can reflect the social situation in China accurately but also can introduce much Chinese culture to the westerners. When compiling the book, Bridgeman permeated his understanding of Chinese people and culture in it. Prosperous, peaceful, self-denial, courtesy, smart, competent, honest, shrewd, hardworking and brave are all the images of China embodied in the book.

6 Conclusion

6.1 The Achievement of Creating Image of China in a *Chinese Chrestomathy in the Canton Dialect*

First of all, the topics of the book are diversifiable which can show in the tables above. The author follows the rule of diversification while compiling, including kinship, business, economics, trade, astronomy, mathematics, technology and social life. It can provide missionaries with various learning material. Besides, the book is a window of China that reflects the Chinese care much about family relationship. It shows a typical Chinese image for missionaries.

Secondly, the selection of each topic is closely related to every chapter. It can strengthen the construction of China's image. The third section named relationship chose different issues, such as parents, grandparents, offspring, husband and wife, brothers, and internal and external relatives, to talk about Chinese relatives. Bridgman described it from multiple aspects which is good to create the traditional image of the Chinese.

6.2 The Shortage of Creating Image of China in a *Chinese Chrestomathy in the Canton Dialect*

The book has some defects in the arrangement of the content.

First, there are too fewer dialogues in the book, which is the lack of Chinese characters shaping. Authors should pay attention to shape characters by creating conversations.

Creating conversations not only can show the westerners how the Chinese people communicate on different occasion but also can shape the Chinese images via conversations directly. Besides, writers can set up some cross-cultural conflicts in the dialogues to improve learners' intercultural communication skills. If learners want to know more about the people and culture in a country, the easiest way is to talk to them directly, so dialogues are one of the most effective ways of creating images. However, there are only 15.9% of the contents presented in the form of talks in the book, while the others are not. That is not good for creating characters.

Second, the book is lack of systematicness when compiling contents. All contents in the text need to depend on the level of difficulty. So the arrangement of the book should follow the rule of learning patterns that can penetrate the Chinese images to foreigners silently. But, unluckily, there is no correlation between these 17 sections. Even worse, some contents in the book are inconsistent or repetitive. That would confuse the learners and not suitable for shaping the Chinese images.

In a word, the book, *A Chinese Chrestomathy in the Canton Dialect*, present positive Chinese images to the world at that time. China was a wealthy country in Qing and Ming dynasties. Silk, tea, porcelain and Confucian philosophies are the symbols of the Chinese images. It has also become a symbol of admiring the East from the West. That is the reason the westerners come to Chinese either doing missionary work or business. Bridgeman displays his understanding of the Chinese in the book. *A Chinese Chrestomathy in the Canton Dialect* presents a harmonious China to the world. The Chinese people are loyal, restrained, care much about the relationship.

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