



# A Study of Javanese Krama Speech to the Young Generation of Java in Magelang

## *Sociolinguistic Studies*

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### ABSTRACT

Indonesia has many islands inhabited by people consisting of various tribes. Javanese people have Javanese as their mother tongue and Indonesian as their second language. In its development, some Javanese people, especially the younger generation, are less able to speak Javanese properly. The Javanese language which has the speech level of *ngoko* and *krama* is no longer controlled by some of the younger generations. This qualitative research aims to reveal the Javanese language skills of Javanese *krama* in the young generation of Java. The data collection technique is done by listening and recording techniques. The research location is the household and public places in the Magelang area. This research problem is examined from a sociolinguistic point of view. The data analysis technique was carried out using the speech component theory proposed by Hymes (1974) and the Javanese speech level theory by Poedjosoedarmo (1968). Based on the results of this study, it is known that some of the young generations are less able to speak Javanese *krama* correctly. They tend to only be able to speak Javanese *ngoko*. When they use Javanese, both *ngoko* and *krama*, there tends to be interference with Indonesian. This is caused, among other things, by the absence of Javanese language inheritance from parents or families to their children. In some Javanese people, Javanese is no longer used as a mother tongue. They tend to use Indonesian, both in the family sphere and in public places.

**Keywords:** *Identity, Javanese, Krama, Young generation.*

## 1. INTRODUCTION

The Indonesian nation consists of various ethnic groups, including the Sundanese, Javanese, Batak, Bedouin, Tengger, Dayak, Banjar, Loloan, Betawi, Anak Dalam, Gayo tribes. These tribes have different regional languages, but still have the same national language, namely Indonesian. That is why even though the Indonesian people have many islands and tribes, Indonesian people do not experience problems communicating with speakers from different ethnic groups. This is due to the existence of Indonesian as the national language.

These regional languages and Indonesian have their own functions in society. In its development, Indonesian and Javanese influenced each other. Some of the regional language vocabulary has contributed to enriching the Indonesian vocabulary. In daily communication activities, it is not uncommon for Indonesian vocabulary to be included in Javanese speech. This can be caused by

the speaker's ignorance of the Javanese vocabulary. Therefore, local languages need to be preserved.

Indonesian as the state language and national language needs to continue to be developed even though at this time Indonesian has developed rapidly. Indonesian language does not only act as a unifier of the nation but also acts as a means of communication in the family and public domains. More broadly, Indonesian is on the way to becoming an international language. According to Fadilla (2021) and Yulianeta and Amandangi (2021), Indonesian has been taught in several countries, including Hungary, Australia, Canada, Hawaii, Germany, Suriname, Ukraine, Japan, Vietnam, and South Korea.

The growth of the Indonesian language can occur due to changes in the economy, education, culture, social status, technological progress, and language contact. The existence of contact with people outside the group will cause mutual influence between one language and another, including contact between Javanese speakers

and Indonesian speakers. In this language contact, sometimes interference occurs, for example, Indonesian interference into Javanese.

Andriyanti (2019) stated that Javanese and Indonesian as mother tongues are optional. Some of the younger generations who have Javanese parents claim that their first language is Indonesian. Wahyuningsih (2019), and Subroto, Dwirahardjo, and Setiawan, (2008) in his research reveals that the motives for moving Javanese to Indonesian include the language in formal education, namely Indonesian, technological progress, displacement, social change, and modernity. In her research, Rahmini (2019) revealed that in Javanese society there was a shift in language use from Javanese to Indonesian. Javanese *krama* is rarely used for everyday communication. They tend to use Indonesian. However, in communicating with close family members, some of them still use Javanese. The results of Zulfikar, Aziz, and Muthalib (2020) revealed that some Javanese parents no longer interact using Javanese with their children. This shows the weakening of the intergenerational transmission of the Javanese. Based on the results of research conducted by Subiyantoro (2014) it is known that linguistic hybridization colors Javanese in New Caledonia. Adaptation, integration, and improvement of welfare are forms of Javanese survival strategy to maintain their language.

In a subsequent study, it was stated that the first generation used the Javanese *krama* and *madya* to communicate. The second generation uses the Javanese *krama*, *madya*, and *ngoko* by adjusting the partner. The third generation mostly uses the Javanese *ngoko*, the Javanese *krama* is replaced with the Javanese *ngoko* (Pertiwi, Hamzah, & Marlina, 2017). Winarti (2018) states that the Javanese *krama* may be threatened with extinction. According Suharyo (2018), young Javanese tend to use Indonesian rather than Javanese, both in the realm of family and friendship; Javanese youth have a negative attitude towards the Javanese and are not proud of the Indonesian.

In a study conducted by Nirmala and Candria (2019) it was found that the students' use of Javanese could be identified as the use of Javanese speech levels that were not in harmony. Sujono, Padmaningsih, and Supardjo (2019) state that when speaking in Javanese, young Javanese often use the Javanese lexicon of *krama* inappropriately. Ardhana, Cahyani, and Winarno (2019) revealed that the Javanese language is in a condition that needs attention. According to Rizqi, Cahyaningtyas, and Yogiari (2020), the Javanese are starting to be abandoned by the younger generation of Java.

Based on some of the results of the research above, it is known that the scope of previous research is regarding shifts in the use of Indonesian. The novelty in this study is the disclosure of the lack of ability to speak Javanese,

especially Javanese *krama* in the younger generation of Java

In this regard, this study examines the use of Javanese by the young Javanese generation. Can the young generation of Java be able to use the lexicon that shows the difference in speech level correctly? Can they speak Javanese well? This is considering that in Javanese there is a speech level, namely *ngoko*, *madya*, and *krama* Javanese.

## 2. METHOD

This research is qualitative. The data were obtained by listening, recording, and note-taking techniques. The locus of this research is the family domain and the public domain in the Magelang area. Respondents are young people aged 15-30 years. The research problem is studied from the sociolinguistic aspect.

The data were analyzed using the speech component theory proposed by Hymes (1974). In the theory of speech components, it is argued that speakers should pay attention to, among other things, the social status of the addressee, the place where the speech takes place, the age of the speaker, the purpose of the speech, the topic, and norms when interacting with other people. In addition, the problems of this research were also analyzed using the Javanese speech level theory proposed by Poedjosoedarmo (1968) and the theory of language politeness norms by Poedjosoedarmo (2017). In this theory, it is stated that in Javanese society, it is known as *unggah-ungguh* language and has speech levels of *ngoko*, *madya*, and *krama*. If speaking in Javanese, speakers should pay attention to the application of the speech level. Javanese *ngoko* is usually used by close friends in informal situations, not to show respect. Javanese *madya* level is used for neighbors or friends who are not close friends. Javanese *krama* level is usually used in formal situations and to show politeness.

The theory is used as a basis for analyzing problems regarding the ability of the young generation of Java to speak Javanese. The Javanese language skills of the young Javanese generation will be studied whether or not the use of speech level is appropriate and the application of the theory of speech components.

## 3. FINDINGS AND DISCUSSION

The findings and discussion regarding the use of Javanese in the younger generation of Java are presented below. Data are numbered 1-13. Each number shows the dialogue in different speech situations and speakers. Discussion is presented under each dialogue. Based on the data collected, the analysis is classified into two, namely the use of inappropriate lexicon and interference from Indonesian into Javanese.

### 3.1. The Use of Inappropriate Lexicon

The following is a sample of data on the inappropriate use of the Javanese lexicon in Javanese speech by the younger generation and its discussion.

- (1) P-1: “*Kowe mau bengi turu jam pira, sih esuk kok wis ngantuk?*”  
 ‘What time did you sleep last night, it’s still morning you look sleepy?’  
 P-2: “*Sare tengah dalu, Pak.*”  
 ‘Midnight sleep, Father’

Dialogue (1) takes place in the Javanese family domain between father (P-1) and son (P-2). As usual, parents (P-1) spoke to son using Javanese *ngoko*. To honor his parents, P-2 uses the Javanese *krama*. In this utterance, P-2 uses the *sare* ‘sleeping’ lexicon inappropriately. The *sare* lexicon, which is Javanese *krama*, should be used to talk about other people who are respected or older people, not to talk about themselves. The proper ‘sleep’ lexicon for oneself is *tilem*.

- (2) P-1: “*Bu, nyuwun pamit badhe tindak kampus.*”  
 ‘Ma’am, I’m sorry to say goodbye to campus’  
 P-2: “*Ya, Nak, ngati-ati!*”  
 ‘Yes, be careful!’

Dialogue (2) takes place in the family domain (boarding place). P-1 is a female student who rents the place. P-2 is the owner of the boarding house. When he was about to go to campus, P-1 said goodbye to the boarding house owner. As a younger person, P-1 uses the Javanese language *krama*. P-2 was already familiar with P-1 so he used the Javanese *ngoko*. P-2 uses the *tindak* ‘go’ lexicon inappropriately because the lexicon is aimed at itself. The *tindak* is the Javanese lexicon of *krama*. Preferably, P-2 uses the word *kesah* ‘go’ which is Javanese *madya*.

- (3) P-1: “*Pak Yogi, niki badhe maringke titipan saking Bapak kula.*”  
 ‘Mr. Yogi, I will deliver a gift from my father’  
 P-2: “*Oh, banget pentrima, Erni.*”  
 ‘Oh, thank you, Erni.’

The dialogue (3) took place in Pak Yogi’s (P-1) home page. Pak Yogi is a friend of Erni’s father. Erni (P-2) uses Javanese *krama* when talking to P-1. The goal is to honor the P-1. P-2 uses Javanese *ngoko* because P-2 already knows P-1 and P-1 is younger. The use of the *maringke* ‘give’ in this context is not appropriate. Because P-1 is talking to P-2 who is older, P-1 should use the word *ngaturaken* (Javanese *krama*) ‘to give’.

- (4) P-1: “*Ojo lali surat mau!*”  
 ‘Don’t forget the letter!’  
 P-2: “*Nggih, Bu. Mangkih kula ngendika kalih Bapak.*”

‘Yes ma’am. I will speak to father.’

Dialogue (4) takes place in the public domain between teachers (P-1) and students (P-2). P-1 uses Javanese *ngoko* and P-2 uses Javanese *krama*. In this utterance, P-2 uses the *ngendika* ‘talking’ lexicon to refer to himself. *Ngendika* lexicon is Javanese *krama*. The *ngendika* lexicon should be used to refer to other people who are respected, older, or have a higher social status. The right lexicon to replace *ngendika* is *matur* ‘talking’.

- (5) P-1: “*Ibu badhe tumbas napa? Titip kula mawon.*”  
 ‘What will Mother buy? Just leave me.’  
 P-2: “*Arep tuku roti tak nggo nyuguh tamu sing arep teka sesuk.*”  
 ‘Will buy bread to serve guests who will come tomorrow.’

Dialogue (5) takes place in the family domain between the child (P-1) and the mother (P-2). P-1 offered to help his mother by saying “*Mother badhe tumbas napa?*” ‘What are you going to buy?’. P-1 uses the Javanese *krama*. P-2 answered in Javanese *ngoko*. P-1 uses the *tumbas* ‘buy’ lexicon which is the Javanese *krama madya*. It is better if P-1 uses the *mundhut* ‘buy’ lexicon which is a high level Javanese *krama* to honor P-2.

- (6) P-1: “*Bu, menapa Sartika wonten?*”  
 ‘Ma’am, is Sartika at home?’  
 P-2: “*Ana kae ning njero omah.*”  
 ‘Yes, she is in the house.’  
 P-1: “*Badhe kula ajak mrisani pertandingan voli.*”  
 ‘I will take Sartika to see a volleyball match.’

The dialogue (6) took place in front of Sartika’s house (P-1), between her friend Sartika (P-2) and her mother Sartika (P-1). P-1 asked P-2 about Sartika’s whereabouts. Next, P-1 explained that he would take Sartika to see a volleyball match. P-1 uses Javanese *krama* to P-2. However, when speaking, P-1 made a mistake in choosing *mrिसani* ‘to see’ the lexicon. In this context, the lexicon *mrिसani* ‘to see’ is used to refer to oneself. The appropriate lexicon in this context is *ningali* ‘to see’, while *mrिसani* ‘to see’ would be appropriate when used to refer to other respected people.

### 3.2. Interference from Indonesian into Javanese

According to Weinreich (1968), interference is a deviation from linguistic norms that occurs in the use of the speaker’s language as a result of contact with the mother tongue and other languages. Interference usually occurs in bilingual speakers. Interference can occur at the phonological, morphological, syntactic, semantic, and lexical levels.

The following is the data on the use of Javanese which shows the interference of Indonesian into Javanese by the younger generation of Javanese and its discussion.

- (7) P-1: “*Gaweanmu apa saiki?*”  
 ‘What’s your job now?’  
 P-2: “*Aku jualan baju ning pasar.*”  
 ‘I sell clothes in the market.’  
 P-1: “*Oh, sesuk aku tak lihat-lihat.*”  
 ‘Oh, tomorrow I won’t take a look.’

The conversation was carried out by a fellow friend who had not seen each other for a long time. P-1 and P-2 use the Javanese *ngoko* because they are the same age and already know each other. The *jualan* ‘selling’ lexicon is formed from the *jual* (Indonesian) lexicon and the affix [-an] (Javanese/Indonesian). The *jual* lexicon should be replaced with *dodol* ‘selling’. The phrase *tak lihat-lihat* is formed from the morpheme *tak* (Javanese) and the word *lihat-lihat* (Indonesian). The phrase *tak lihat-lihat* should be replaced by *tak ndelok* ‘I see’. The use lexicon of *jualan* and *tak lihat-lihat* phrases indicates interference from Indonesian to Javanese.

- (8) P-1: “*Mbok, sesuk aku arep ning omahe kancak. Aku arep ngerjake tugas sekolah.*”  
 ‘Mbok, tomorrow I will go to my friend’s house. I will do my homework’.  
 P-2: “*Mulihe aja bengi-bengi, ya?*”  
 ‘Don’t come home late at night, okay?’

Dialogue (8) takes place in the family domain. The conversation was carried out by a boy (P-1) and his mother (P-2). P-1 uses Javanese *ngoko* when speaking to his mother. In Javanese society, P-1 can be considered to have less respect for P-2. In speech level theory, P-1 should be respectful to elders. This respect can be shown by using Javanese *krama*, not Javanese *ngoko*. In P-1 speech there is morphological interference, namely the *ngerjake* ‘doing’ lexicon. The *ngerjake* lexicon is formed from the *kerja* Indonesian lexicon and Javanese affixes, namely [ng-] and [-ke]. The right lexicon is *nggarap* ‘doing’ to replace the *kerja* lexicon.

*ngerjake* → *nggarap*

In this context, the use of the *ngerjake* ‘work’ lexicon includes morphologica interference.

- (9) P-1: “*Tabunganmu wis entuk pira, Nar?*”  
 ‘How much have you got in your savings, Nar?’  
 P-2: “*Durung ana rong juta.*”  
 ‘There are not two million yet’  
 P-1: “*Dinggo jalan-jalan wae, yuk!*”  
 ‘Let’s take a walk!’  
 P-2: “*Emoh, arep tak tukokke kambing dinggo qurban.*”  
 ‘No, I will buy a goat for sacrifice’.

Dialogue (9) takes place in the family domain between an older brother (P-1) and a younger sister (P-2). In the Javanese speech, P-1 uses the *yuta* ‘million’ lexicon and *jalan-jalan* ‘walks’ (Indonesian) and P-2 uses the *kambing* ‘goat’ (Indonesian) lexicon. In fact, the two lexicons have Javanese translations, namely *yuta* ‘million’, *mlaku-mlaku* ‘walking’ and *wedhus* ‘goat’. So, in the dialogue there has been interference.

- (10) P-1: “*Mangkat praktik lapangan arep numpak apa?*”  
 ‘What will go up for field practice?’  
 P-2: “*Nek ra pesawat ya kereta. Ndelok jadwal sik.*”  
 ‘Maybe a plane or a train. Check the schedule first.’

Dialogue (10) takes place in the public domain between two students. P-2 inserts the Indonesian lexicon *pesawat* ‘plane’ and *kereta* ‘train’ in Javanese speech. This shows that there has been lexicon interference in the speech. The *pesawat* ‘plane’ and *kereta* ‘train’ lexicon is translated in Javanese into *montor mabur* and *sepur*.

- (11) P-1: “*Kula antar mangkih, nggih, Bu?*”  
 ‘I’ll take you later, ma’am?’  
 P-2: “*Ya, sejam meneh.*”  
 ‘Yes, in an hour again.’

The dialogue (11) takes place in the family domain between the personal driver (P-1) and the employer (P-2). In this speech, P-1 uses the lexicon *antar* ‘deliver’ (Indonesian). The *antar* ‘delivery’ lexicon can be replaced with the Javanese krama, namely *dherekaken* so that there is no interference between Indonesian and Javanese. The use of *antar* ‘delivery’ in the speech Javanese includes interference in the lexicon.

- (12) P-1: “*Kaca matane Bapak wonten pundi?*”  
 ‘Where are father’s glasses?’  
 P-2: “*Ning meja kamar.*”  
 ‘On the table in the room.’

The dialogue (12) takes place in the family domain between the son and his father. The son (P-1) was asked by his father (P-2) to get the glasses. P-1 asks where the glasses are by choosing the *kacamata* ‘glasses’ lexicon. The lexicon of *kacamata* is formed from the words *kacamata* (Indonesian) and the affix [-ne] (Javanese). This shows that there has been morphological interference in the speech. The proper lexicon is *kaca tingal* ‘glasses’ (Javanese). Likewise, P-2 chose the word *kamar* ‘room’ (Indonesian) instead of *senthong* ‘kamar’ (Javanese). The *senthong* lexicon is rarely used, so many young Javanese do not know it. This shows that there is interference from Indonesian to Javanese.

- (13) P-1: “*Saka kene mataharine ketok cetha.*”  
 ‘In this place, the sun is clearly visible.’  
 P-2: “*Ketok apik banget, ya.*”  
 ‘It looks so good.’

The dialogue (13) of brother (P-1) and younger brother (P-2) takes place in a wide field. In his speech, P-1 inserts the lexicon of *mataharine* 'the sun'. The sun lexicon is formed from the sun 'sun' (Indonesian) + affix [-e] (Javanese). The translation in Javanese sun 'sun' is *srengenge* 'sun'. Some of the younger generations seems less familiar with the *srengenge* lexicon. They are more familiar with the sun lexicon. In this conversation, Indonesian elements have been added to Javanese, namely the sun. Thus, in the speech, there has been lexical interference.

#### 4. CONCLUSION

In the midst of rapid technological developments and easy access to various sciences, everyone has broad opportunities to improve their abilities, including language skills, both regional languages, Indonesian and foreign languages. In such a situation, some Javanese people who originally used Javanese as their mother tongue gradually began to change it. Some of them use Indonesian as their mother tongue.

Javanese speakers live in a bilingual society. In addition to using Javanese as a regional language, they also use Indonesian as a means of communication between speakers who do not know each other. In this situation, Indonesian and regional languages influence each other, resulting in interference. If parents do not pass on the local language to their children, the younger generation tends not to be able to speak the local language well. This causes interference from Indonesian to Javanese.

Some of the younger generations of Java can no longer speak Javanese well. They are less able to choose and use a lexicon that shows the speech level of *ngoko* and *krama* correctly. The tendency of some of the younger generation of Java is more able to speak Javanese *ngoko* than *krama*. They use the Javanese *ngoko*, relatively often it is mixed with Indonesian so that interference occurs. The main cause of lack of understanding of Javanese in some of the young Javanese generation is that parents do not pass on or teach Javanese to their children. Some Javanese parents do not make Javanese the mother tongue in their family. They make Indonesian the mother tongue in their family.

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