



# Contrastive Analysis of Profanity Expressions in Japanese and Indonesian Languages on Twitter

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## ABSTRACT

This study compares the use of profanity expressions in Japanese and Indonesian languages on the Twitter social media platform by examining profanity expression forms based on six categories, namely genital terms, excretory terms, animal terms, anatomical terms, imbecilic terms, and general terms, as well as eight reference categories for profanity expressions, namely situations, animals, supernatural beings, objects, body parts, kinship, activities, and professions. Using a descriptive contrastive method combined with a qualitative approach as the research design, this study analyzed two Twitter accounts containing profane expressions, namely the @Hanadayo0903 account (Japanese) held by Hana Kimura and the @JeromePolin account (Indonesian) owned by Jerome Polin. Hughes (1991) and Wijana and Rohmadi's (2006) ideas on the types and allusions of profane expressions are used in this study. Hana Kimura's account discovered five reference categories for profanity terms, activity references, animals, circumstances, occupations, and things. However, the Jerome Polin report discovered three profanity phrases, namely mental disability, animals, and general. These findings suggest that profanity expressions in Japanese revolve around activity references, such as imperative words for "death". In contrast, profanity expressions in Indonesian tend to focus on mental disabilities, such as "stupid".

**Keywords:** *Contrastive analysis, Indonesian language, Japanese language, profanity expressions.*

## 1. INTRODUCTION

It is hardly surprising that many people on social media use profanity expressions in the comments column when they are faced with a situation they do not like. One of the causes is the development of modern society today, accompanied by the development of information and communication technology, which has opened up opportunities for individuals to interact with others. A study from the Center for Countering Digital Hate, the Anti-Defamation League revealed that insults against black Americans on Twitter reached an average of 1,282 times per day, insults against gay men or homosexuals on Twitter averaged 2,506 times per day, and the percentage of slurs towards Jews or Judaism increased to 61 percent in two weeks (CNN Indonesia, 2022). Likewise, in Japan, a survey conducted by the Japanese government in 2017 indicated that as many as 40% of social media users in Japan who are not Japanese are exposed to discrimination or hate speech. Additionally, nearly 65% found acts of racism on Japanese social media. This has caused almost 20% of Japanese social media users to be reluctant to use social media because of the emergence of hate speech content (Tanaka, 2017). Meanwhile, according to the Directorate of Cyber Crime in Indonesia, the Criminal Investigation Agency of the Republic of Indonesia Police found 125 verified social media content containing hate speech from February 23 to March 11, 2021. This content was dominated by the Twitter platform with 79 content (Zuraya, 2021).

The survey above shows that social media is a place for netizens to interact without knowing their identities, and they do not need to meet each other. One form of interaction is commenting on what someone sees and feels in a post or news on social media (Yumni, 2022). However, the form of comments issued is not always positive. This is due to misconceptions about the ease of expressing opinions and channeling criticism on social media, which are often misinterpreted.

Negative comments can be in the form of hate speech, lies (hoaxes), discrimination, hostility, and pitting one against the other, which, in the end, this phenomenon results in the disruption of stability and warmth in society (Mutasir, 2021). One of the places or platforms that are often used to use profanity expressions in interactions is Twitter. Twitter is a social media service for friends, family, and co-workers to communicate and stay connected through exchanging messages. Users post Tweets containing photos, videos, links, and text. These messages are posted to the user's profile, sent to the user's followers, and can be searched for on Twitter search (Twitter, 2023). In other words, Twitter is a place or forum for humans to communicate. However, each account has a comment column used as a forum for exchanging thoughts, expressing emotions, and criticizing. The comments column contains many profanity expressions, praise, insults, criticism, etc.

An expression is often used in situations involving anger, sadness, disappointment, and happiness. When someone feels happy, sad, angry, or frustrated, their words and expressions reflect those feelings. However, according to Montagu, situations and conditions in a person's environment can trigger emotional changes (Montagu, 1973). Sometimes, the emotions a speaker feels are expressed verbally and excessively so that the verbal expression is spontaneous.

Based on the background above, this study aims to compare the use of profanity expressions in Japanese and Indonesian by knowing the forms based on categories and references of Japanese and Indonesian profanity expressions found on Twitter. This study also aims to enrich research studies on contrastive analysis, which is still rarely found, especially between Japanese and Indonesian, with the example of the cases of Jerome Polin (Indonesia) and Hana Kimura (Japan).

### ***1.1. Function of Profanity Expressions***

Profanity Expressions contained in the comments column are classified based on their functions as proposed by Anderson and Trudgill (1990). According to them, profanity expressions have four functions, expletive, abusive, humorous, and auxiliary. The expletive function is using swear words to express emotions and not aimed directly at other people. Abusive function is the use of insults directly directed at other people. The humorous function is using insults that refer directly to other people but do not mean to insult them. Auxiliary function means using insults that do not directly refer to other people but are simply a way of speaking that is often not serious (Rosidin, 2010).

### ***1.2. Profanity Expression Types***

Hughes (1991) classified profanity expressions into six types. According to him, profanity expressions can be classified as follows.

1. The genital term is a term related to the sex organ of a human being
2. Anatomical term, a term related to human anatomy
3. The excretory term, a term related to the lavatory and human defecation
4. Imbecilic term, a term related to the kinds of disability, such as mental and physical disabilities
5. Animal term, a term related to the names of animal
6. The general term is a term related to generally accepted in society.

In addition to Hughes (1991), Wijana and Rohmadi (2006) also classify profanity expressions into eight types as follows.

1. Circumstances, such as things related to unpleasant events, or surprise, astonishment, admiration, etc. Three things can be associated with an unpleasant situation, such as a person's mental state and stupidity. Second, conditions not approved by God, such as being cursed, bastards, and so on. Third, circumstances that are considered unpleasant events that happen to someone, such as bad luck, accidents, and so on.
2. Animals, meaning only specific animal characteristics that have similarities or are similar to the individual or situation that is the target of the insult. These characteristics are disgusting (dogs), disgusting and forbidden (pigs), annoying (sluts), hurtful (loan sharks), happy looking for mates (crocodiles and bill sharks), and so on.
3. Spirits, such as invisible creatures, are thought to disturb human life often.
4. Objects, namely the names of objects that are usually used for cursing, are also related to the badness of the referent, such as unpleasant smells (feces and cat litter), dirty and worn (rags), and annoying (deafening), etc.
5. Body parts, for example, body parts related to sexual activity because this activity is considered a private matter and is usually not spoken about openly except in specific forums.
6. Kinship refers to individuals who are respected or teach good things to the next generation (children and grandchildren), such as mothers, fathers, grandfathers, grandmothers, etc. Used as an expletive to express annoyance at the person you are talking to.
7. Activities are generally in the form of private activities that are taboo and not commonly discussed in public, such as sexual activities and so on.

8. Professions, especially professions considered lowly and forbidden by religion, are often used by language users to curse or express annoyance, such as thieves, prostitutes, bastards, pickpockets, prostitutes, and so on.

## 2. METHOD

In this study, the authors used qualitative research methods. According to Cresswell (2007), qualitative research methods emphasize the process that flows from philosophical assumptions to world views through a theoretical lens and the procedures involved in exploring social problems. Qualitative research methods were used because the data in research is in the form of sentences and not numbers. This study's main data sources are primary and secondary data. For primary data, the author uses two Twitter accounts; the two accounts are named @hanadayo0903 and @JeromePolin. The comments on the Twitter account represent swear words in both languages that will be contrasted. The author will collect some data in the form of comments from these netizens relevant to the research, namely data related to swear expressions. Secondary data used in this study are several articles from the internet.

## 3. FINDINGS AND DISCUSSION

The results of classifying swearing expressions in Hana Kimura and Jerome Polin's comment columns can be seen in Table 1. The following is the explanation of the classification of functions and forms based on categories and references of profanity expressions in Japanese and Indonesian languages.

**Table 1.** Classification of swearing expressions in Hana Kimura and Jerome Polin's comment columns

CODE	DATA	PROFANITY EXPRESSIONS FUNCTION				PROFANITY EXPRESSIONS TYPES						PROFANITY EXPRESSIONS REFERENCE							
		Ep	Ab	Hu	Au	1	2	3	4	5	6	1	2	3	4	5	6	7	8
HND/2020/1	<i>Shindekurete arigatou</i>		✓								✓							✓	
HND/2020/2	<i>Omae ga hayaku inakunareba minna siawasanonina. Majide hayaku oboetekurey</i>		✓								✓								✓
HND/2020/3	<i>Nee nee itsu shinu no</i>		✓								✓								✓
HND/2020/4	<i>Majide teraha kara kiero yo gorira ga. Nakami mo mitame mo kuzu sugin daro</i>		✓							✓			✓						
HND/2020/5	<i>Uza</i>		✓								✓	✓							
HND/2020/6	<i>Puroresu mo dare mo ouen shitemasen</i>		✓								✓								✓
HND/2020/7	<i>Omae no ichiban warui tokoro wa imadani yononaka ni obutsu o tarenagashiteru tokoroya</i>		✓					✓						✓					
JRM/2023/1	<i>Evaluasi tp blunder mulu lo, mending tutup akun</i>		✓								✓								✓
JRM/2023/2	<i>Saatnya klip ini muncul kembali "Goblok"</i>		✓					✓				✓							
JRM/2023/3	<i>Bisa-bisanya si tolot ini menimbulkan banyak persepsi, video lu seindonesia tonton itu persepsi yang didapat cuma satu</i>		✓					✓				✓							
JRM/2023/4	<i>Tol toloooooolll</i>		✓					✓				✓							
JRM/2023/5	<i>Tolol ko terus</i>		✓					✓				✓							
JRM/2023/6	<i>Tolol</i>		✓					✓				✓							
JRM/2023/7	<i>Dari dulu di kritik gak bangun-bangun kebo banget</i>		✓							✓			✓						

### Explanation:

#### CODE

HND : Twitter Hana Kimura  
 JRM : Twitter Jerome Polin  
 2020 : The year the comment appeared  
 1 : Sequential number of data in the table

#### PROFANITY EXPRESSIONS TYPES

1 : Genital  
 2 : Anatomical  
 3 : Excretory  
 4 : Imbecilic  
 5 : Animal  
 6 : General

#### PROFANITY EXPRESSIONS FUNCTION

Ep : Expletive  
 Ab : Abusive  
 Hu : Humorous  
 Au : Auxiliary

#### PROFANITY EXPRESSIONS REFERENCE

1 : Circumstances  
 2 : Animals  
 3 : Spirits  
 4 : Objects  
 5 : Body Parts  
 6 : Kinship  
 7 : Activities  
 8 : Profession

### 3.1. Profanity Expressions Based on Hana Kimura's Account

#### 3.1.1. *Shinde* (Dead)

The word *shinde* (dead) in Hana Kimura's comments column is in three sentences, that “*Shindekurete arigatou*” ‘thank you for being dead’ (see Figure 1), “*Omae ga hayaku inakunareba minna siawasananonina, majide hayaku oboetekureyo*” ‘if you die quickly, everyone will be happy, so please remember it quickly’ (see Figure 2), and “*Nee nee itsu shinu no*” ‘hey hey when will you die’ (see Figure 3). These three sentences show that insults contain the words *shine* or die in the comment column. Indirectly, the individual who wrote the comment offended Hana Kimura to die as soon as possible, even by saying thank you for being dead, as if Hana Kimura was considered dead. Based on Anderson and Trudgill's (1990) theory, these sentences are abusive functions aimed at other individuals to offend, be degrading, or insulting. Based on Hughes's (1991) type of swearing, the word death has also become common for people to curse on social media including *shine*. Based on Wijana and Rohmadi's (2006) activity references to insults, *shinde* is included in personal activities that are taboo and not commonly discussed in public. So, based on the three theories above, the word *shine* is a general insult referring to activities with an abusive function.



Figure 1 Comment: “Thank you for being dead”.

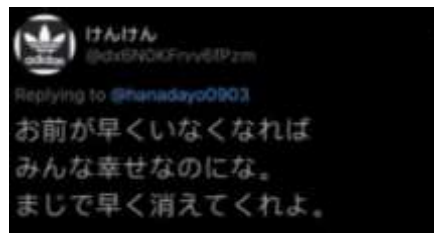


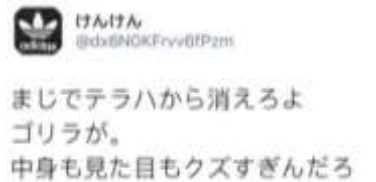
Figure 2 Comment: “If you die quickly, everyone will be happy, so please remember it quickly”.



Figure 3 Comment: “Hey, hey, when will you die?”.

#### 3.1.2. *Gorira* (Gorilla)

The word *gorira* (gorilla) in Hana Kimura's comments column is commonly used to insult someone physically overweight, so it is associated with a gorilla's tall and big body. *Gorira* is found in the phrase “*Majide teraha kara kiero yo gorira ga. Nakami mo mitame mo kuzu sugin daro*” meaning ‘Really, disappear from Terrace House, you gorilla. Both inside and outside, you are entirely trash’ (see Figure 4). The word *gorira* in this sentence insults Hana Kimura's physical condition as a professional wrestler with a tall and large body. Based on Anderson and Trudgill's (1990) theory, the function regarding the abusive, namely, insults, is used to humiliate or insult another individual. Based on Hughes's type of swear word, the word *gorira* is also an animal type of curse expression. This is also by insults based on animal references from Wijana and Rohmadi (2006). These specific animal characteristics have similarities or similarities with the individual or situation that is the target of the insult. So, based on the three theories above, the word *gorira* is a curse with a type and reference to an animal that has an abusive function.



**Figure 4** Comment: “Really, disappear from Terrace House, you gorilla. Both inside and outside, you are entirely trash”.

### 3.1.3. *Uza* (Annoying)

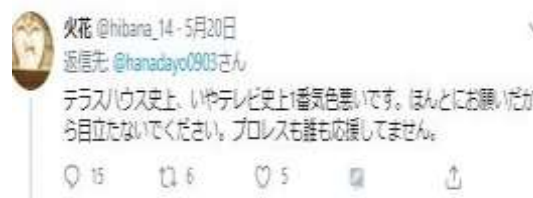
The word *uza* in Hana Kimura’s comments column (see Figure 5) comes from *urusai*, which means noisy or annoying. In this case, the word *uza* is intended to insult Hana Kimura, who is considered noisy or annoying because she posted a tweet on her Twitter account. Based on Anderson and Trudgill’s (1990) theory, this sentence’s function is abusive, aimed at other individuals to offend, degrading, or insulting. Based on the types of insults from Hughes, the word *uza* is a general type of curse because this noisy word has also become a common thing used to curse someone when they feel disturbed by something. Apart from that, this is also insults based on circumstances, namely circumstances that are considered unpleasant events that happen to someone (Wijana & Rohmadi, 2006). So, based on the three theories above, the word *uza* is a general insult referring to circumstances with an abusive function.



**Figure 5** Comment: “Annoying”.

### 3.1.4. *Puroresu mo Dare mo Ouen Shitemasen* (No One Supports Professional Wrestling)

Figure 6 indicates the sentence “*puroresu mo dare mo ouen shitemasen*” in Hana Kimura’s comments column means ‘No one supports professional wrestlers’. This sentence was used to demean or insult Hana Kimura because it was thought that no one supported her on the television show Terrace House even though Hana Kimura was a professional wrestler. Based on Anderson and Trudgill’s (1990) theory, this sentence function is abusive, aimed at other individuals to offend, be degrading, or insulting. Based on the type of insult from Hughes, this sentence is general because haters who demean celebrities by saying that no one supports them at all is a common thing. This is also insults based on professional, namely professions considered lowly and usually used by language users to curse or express their hatred (Wijana & Rohmadi, 2006). So, based on the three theories above, the sentence *puroresu mo dare mo ouen shitemasen* is a common insult referring to a profession with an abusive function.



**Figure 6** Comment: “No one supports professional wrestling”.

### 3.1.5. *Obutsu* (Dirt)

The word *obutsu* in Hana Kimura’s comments column (see Figure 7) means dirt, dust, or rubbish. The word *obutsu* is found in the sentence “*omae no ichiban warui tokoro wa imadani yononaka ni obutsu o tarenagashiteru tokoroya*” which was used to curse Hana Kimura. This sentence means ‘The worst thing about you is that you are still throwing dirt into this world’. Indirectly, this sentence has demeaned another individual, namely Hana Kimura, who was considered trash or dirt on a television show she played in entitled Terrace House. Based on Anderson and Trudgill’s

(1990) theory, this function is the abusive function, namely, insults used to humiliate or insult another individual. Based on Hughes's type of swear word, *obutsu's* curse word is an excretory type of curse word. This is also by Wijana and Rohmadi's cursing based on object references, namely the names of objects that are not commonly pronounced, such as objects with an unpleasant odor (dirt and cat litter). So, based on the three theories above, the word *obutsu* is a dirty word that refers to objects with an abusive function.



**Figure 7** Comment: “The worst thing about you is that you still dump garbage into the world”.

### 3.2. Profanity Expressions Based on Jerome Polin's Account

#### 3.2.1. Closed Account

The words close account in Jerome Polin's comments column (see Figure 8) contained in the sentence “*evaluasi tapi blunder mulu lo, mending tutup akun*” which means ‘You're evaluating, but it is stupid, you better close your account’ is intended to order Jerome Polin to close his Twitter account because he considers it embarrassing to have uploaded a video that is inappropriate for making a joke in its content. The order to close the account proves that the swear words used serve to demean Jerome Polin as the Twitter account owner. Based on Anderson and Trudgill's (1990) theory, this function is abusive and aimed at other individuals to offend, degrade, or insult. Apart from that, based on Hughes's type of swearing, the word close account is a general type of profanity expression because things like this happen daily among social media users; when people make a mistake, they ask the account owner to close their account immediately. This is based on Wijana and Rohmadi's (2006) activity references, namely in the form of personal activities that are taboo or not commonly discussed in public. The command word close account is quite unusual if discussed in public. Moreover, it will make the account owner feel embarrassed because he has made a mistake in his account. So, based on the three theories above, the word close account is a common insult referring to activities with an abusive function.



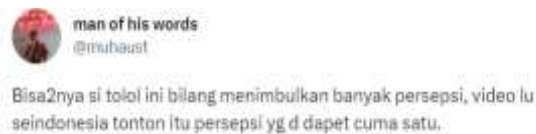
**Figure 8** Comment: “You're evaluating but it is stupid, you better close your account”.

#### 3.2.2. Goblok and Tolol (Stupid)

The words *goblok* and *tolol* in Jerome Polin's comments column mean ‘very stupid’. The word *goblok* in Figure 9 with the sentence “*saatnya klip ini muncul kembali goblok*” means ‘It is time for this clip to appear again, idiot’, the word *tolol* in Figure 10 with the sentence “*bisa-bisanya si tolol ini menimbulkan banyak persepsi, video lu se-Indonesia tonton itu persepsi yang didapat cuma satu*” which means ‘how come this idiot said to have raised many perceptions, your video watched by entire Indonesian only gave one perception’, the word “*tol toloooooo!!!*” in Figure 11 means ‘stupid’, “*tolol ko terus*” (see Figure 12) which means ‘why are you still stupid’, and the word “*tolol*” in Figure 13 means also ‘stupid’ or ‘idiot’, this sentence proves that a person is mentally retarded, namely stupid. To the person who commented, Jerome Polin was considered very stupid because he had uploaded a video with content that was unsuitable to be used as a joke, causing comments containing curses and insults. Based on Anderson and Trudgill's theory, this function is abusive and aimed at other individuals to offend, degrade, or insult. Based on the types of insults from Hughes, the words stupid and idiot are imbecilic types of insults. This is also by Wijana and Rohmadi's condition-based insults, namely unpleasant events associated with someone's impaired mental state, such as stupid, crazy, and stupid. So, based on the three theories above, the words *goblok* and *tolol* are mentally retarded insults that refer to circumstances with an abusive function.



**Figure 9** Comment: “*Goblok*” means “very stupid”.



**Figure 10** Comment: “how come this idiot said to have risen many perceptions, your video watched by entire Indonesian only gave one perception”.



**Figure 11** Comment: “*Tol tolooooooll*” means “stupid”.



**Figure 12** Comment: “*Tolol*” means “stupid”.



**Figure 13** Comment: “*Tolol*” means “idiot”.

### 3.2.3. *Kebo* (Buffalo)

In Figure 14, the word *kebo* (buffalo) is also commonly used to insult someone considered lazy or difficult to wake up from sleep. The word *kebo* can be found in the comment “You have been criticized since a long time ago, but you are not get up (not improving at all), like the buffalo”. The word *kebo* in this sentence insults Jerome Polin as an influencer who never learns from previous mistakes, even though he has received much criticism to the point that Jerome Polin is considered lazy. Based on Anderson and Trudgill’s theory, this function is abusive and aimed at other individuals to offend, degrade, or insult. Based on Hughes’s curse type, the word *kebo* is an animal type of curse

expression. This is also an insult based on animal references (Wijana and Rohmadi, 2006). These specific animal characteristics have similarities with the individual or situation that is the target of the insult. So, the word *kebo* is a curse with a type and reference to an animal that has an abusive function.



**Figure 14** Comment: “From the past, critics have criticized the buffalo for not getting up”.

#### 4. CONCLUSION

Based on the results of the analysis, it was found that there were seven profanity expressions in the comments column of Hana Kimura and Jerome Polin’s Twitter accounts, both of which amounted to 7 curses each. All of these insults have an abusive function and different types and references. In Hana Kimura’s comments column, three types of profanity expressions and five references to profanity expressions were found. Meanwhile, in Jerome Polin’s comments column, three types of profanity expressions and three references to profanity expressions were found. The Japanese profanity expressions in Hana Kimura’s comments column are dirt, animal, and general. The number of curses found was one data showing the type of dirt, one data indicating the type of animal, and five data indicating general types. Meanwhile, the Indonesian language curses in Jerome Polin’s comments column are about the mentally retarded, animal, and general types. Profanity expressions consist of five data indicating the mentally retarded profanity, one data indicating the type of animal, and one data indicating the general type. If we look at the types of profanity expressions, the Japanese curses in Hana Kimura’s comments column contain the most common types of curses. In contrast, the Indonesian language curses in Jerome Polin’s comments column contain the most types of mental retardation, with a total of five curses in both.

Furthermore, the analysis of profanity expressions references in Hana Kimura’s comments column found profanity expressions with references to circumstances, animals, objects, activities, and professions. These insults consist of one data concerning the situation, one with animal references, one with reference objects, three with activity references, and one with professional references. Meanwhile, in Jerome Polin’s comments column, he found insults with references to conditions, animals, and activities. The insults consist of five data concerning circumstances, one with animal references and one with activity references. The Japanese curses in Hana Kimura’s comments column are mostly sworn words referring to activities, such as commanding someone to “die”, while profanity expressions in the Indonesian language are more prevalent in references to mental retardation, such as “idiot”.

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