



Preserving The Customary Environment Of Smoking Prohibition As An Effort To Strengthen The Character Of Environmental Care (Case Study in Lelewi Village, Ternate City)

Wahyudin Noe¹, Sitirahia Hi Umar¹, Abd. Firman Bunta¹, and Findi lantemona¹

Universitas Khairun, Ternate 97719, Indonesia

wahyudinnoe@unkhair.ac.id

Abstract. This research stems from the researcher's observation of the phenomenon of customary environmental preservation at the village level. The Lelewi community showed a distinctive socio-cultural dynamic where their behaviour in maintaining a clean environment without smoking since 1953. This research aims to obtain descriptive information about the Lelewi community's efforts to preserve the traditional environment of smoking prohibition as an effort to strengthen the character of environmental care. This research uses a qualitative approach with a case study method. The results of this study illustrate that: 1) Lelewi community efforts in preserving the customary environment of smoking prohibition are conducted by establishing this village as a non-smoking area (KTR) as an area that prohibits smoking activities or activities of producing, selling, advertising and/or promoting tobacco products. These efforts include socializing KTR policy through smoking prohibition signs as well as community-driven social control in protecting the Lelewi environment; 2) Supporting factors for the preservation of the customary environment of the smoking prohibition in Lelewi village include the high level of awareness among residents not smoking and the church's concern for maintaining the customary environment and upholding of the smoking prohibition. However, there are obstacles in preserving the customary environment of the smoking prohibition due to the social contact factor of the Lelewi community with migrants who are active smokers, which can threaten the continuity of the local identity of the Lelewi village.

Keywords: Lelewi, Customary Environment, Smoking Prohibition, Environmental Care Character

1. Introduction

A clean and healthy environment is the right of every citizen as stated in Law of the Republic of Indonesia No. 39 of 1999 concerning Human Rights article 9 section 3 which states "Everyone has the right to a good and healthy environment". Therefore, environmental preservation has become a citizenship agenda amidst the increasing concerns about environmental damage in this era. This is considered important considering that the sources of support for human survival are highly dependent on nature. There is a symbiotic space between the two human entities and natural organisms, although this aspect greatly determines the conditions of change in the future created both materially and non-materially [9], [5].

There are many facts where the environmental crisis around us is caused by the weak awareness of the community that continues to recur such as the problem of waste, massive illegal logging and the development of the physical sector that does not consider long-term safety. This condition shows that environmental conservation efforts are limping. The main problem involves the behavior of citizens who do not reflect awareness of caring for the environment sustainably [24]. According to Nagra [12], serious environmental problems this century have become a threat of global disaster if you look at the impacts that are quite extensive and even cross territorial boundaries between countries. Thus, programs or social empowerment enrichment that support environmental conservation need to be facilitated so that the morality of concern as a preventive measure against the rampant ecological crisis that will come [14].

Strengthening citizenship through local traditions and wisdom is considered possible in overcoming environmental sustainability hazards and problems. The case in the Javanese highland community, affirms the local customary carrying capacity when maintaining the protected forest ecosystem. Witasari [23] found that the implementation of traditional ritual ceremonies and traditions in Bengawan Solo, Surakarta so far has been a positive energy directing the social system of residents in preserving the environment and the Wonokarto forest ecosystem from the threat of illegal logging. According to Javanese beliefs, clearing forests will always be related to various mystical and supernatural things so that nature must be protected and preserved to avoid disasters. Likewise, the tradition of "Sedekah Bumi" of the Javanese people which is still routinely maintained, emphasizing the obligation of humans to care for and preserve nature as a form of gratitude to God [6].

In North Maluku, there is a remote community that strongly upholds environmental preservation through cultural existence. Precisely located in the Lelewi sub-district of Ternate City where community life reflects non-smoking behavior that has been going on for a long time since 1953 which is still maintained until

now. Religious authorities (churches) hold control over the formation of community habits so that non-smoking behavior is linked to the existence of institutional norms and aspects of exemplary figures. Isak Roriwo is the pastor who initiated the introduction of a healthy lifestyle and clean environment through non-smoking behavior. This appeal seems to be accepted by local residents and gradually institutionalized as a marker of local community identity from generation to generation.

The ability of Lelewi residents to preserve the habit of non-smoking behavior is conditioned by the determination of Lelewi sub-district as a smoke-free area (KTR), which states a ban on smoking for all Lelewi residents and the activity of buying and selling cigarettes. On the other hand, residents are aware of the beneficial aspects of the determination of KTR as a support in maintaining clean environmental quality and healthy air for the lives of residents. It also facilitates the level of risk management among the community in the form of preventing diseases such as respiratory infections, eye infections, cancer, etc. The existence of the KTR determination at the same time provides a means of strengthening character for the younger generation to avoid smoking behavior and care about the environment.

2. Methods

This research is located in Lelewi Village, Pulau Batang Dua District, Ternate City, North Maluku Province. Lelewi Village was chosen considering the community's life which is still traditional and preserves local wisdom values such as the traditional environment prohibiting smoking. This research is a qualitative research using a case study method. The purpose of this study is to determine the extent of the Lelewi community's efforts in preserving the traditional environment prohibiting smoking, and to find out what are the supporting and inhibiting factors in preserving the traditional environment prohibiting smoking.

Data were collected using observation, interview, and documentation study techniques [20]. The observation technique was carried out by observing community activities directly related to the smoking ban in the Lelewi community. Meanwhile, interviews were conducted with various informants based on the consideration that they have an important role in maintaining and preserving the smoking ban customary environment. The interview is semi-structured, it means that the questions to the informant refer to the interview guide, but the questions are flexible in order to obtain the necessary information. The research subjects were selected from elements of community leaders, traditional leaders, youth leaders, the Lelewi sub-district government, and Civic Education academics. They were selected in order to obtain information related to the role of the Lelewi community and its community leaders in preserving the smoking ban customary environment, challenges, and problem solving. The selection of research subjects from government elements. In this case, the Lelewi sub-district government and the Ternate City Government was intended to see the role of the government in maintaining the smoking ban customary environment. Meanwhile, research subjects from academic elements of civic education were useful for strengthening research studies in both theoretical and empirical aspects.

The collected data was analyzed using Miles & Huberman [11] analysis techniques, including data reduction, data presentation, and data verification. Data reduction is intended to group data based on research questions. After that, the data is presented using interpretive analysis that is juxtaposed with several documents such as journal articles and supporting literature so that finally verification/conclusions are concluded.

3. Results and Discussion

Lelewi Village is located on Batang Dua Island, about 65 km from Ternate City, North Maluku Province. Batang Dua Island is a small island in the middle of the vast ocean located between Ternate City and Bitung City, North Sulawesi (figure 1). The population of Lelewi Village is 520 people, consisting of 241 men and 279 women. In general, this community is classified as traditional, relying on agricultural products, such as coconut, clove, nutmeg, and banana plantations in addition to other professions as fishermen (Lelewi Village document 2023).

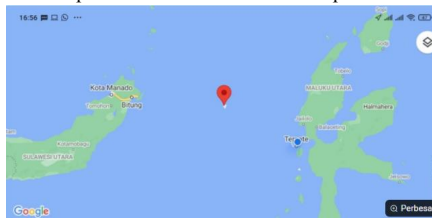


Fig. 1. Location of Batang Dua Island, Ternate City
(source: google maps)

3.1 The effort to Preserve the Traditional Environment of the Smoking Ban in the Lelewi Community

Smoking activity is relatively common in the general public, whether it is done by adults, teenagers, or even school-age children. There are many invitations to socialize about the dangers of smoking for human health, including respiratory infections, eye infections, and cancer, but smoking activity has become a habit in society. Smoking habits in Indonesia have recently reached a concerning level, even though invitations to socialize prevention are often carried out. Salsabila et al. [17] revealed that the level of consumption and dependence on smoking in Indonesian society is already in a bad condition, so intervention steps are needed such as comprehensive education, both personal and community-based in groups with local demographic characteristics. A different phenomenon is shown by the Lelewi community, although their standard of living is more than sufficient, but smoking behavior is actually difficult to find. Residents have an understanding and awareness of the impact of the smoking habit. This situation has facilitated efforts to preserve a clean and healthy environment, beside the establishment of customary rules prohibiting smoking.

Based on the information obtained, the habit of non-smoking behavior existed long before the prohibition provisions were established. Since 1953, the touch of a clean living culture without smoking has been introduced by the figure of pastor, Isak Roriwo. Initially, the Church authorities were effective in inviting residents to get used to maintaining a healthy environment. When the habit is routinely carried out over a long period of time, and continues to be practiced by the next generation, it forms a local character (local wisdom). According to Ridwan [16], this phenomenon shows a sociological context, allowing it to continue to be inherited from social interaction relationships in habits that are maintained for a longer time. The maintenance of the Lelewi residents' habits of non-smoking behavior directly reflects institutionalized cultural values [4]. Fromm [2] calls it the "Rootedness" process, a habit that is rooted in the memory of society and is respected while providing guidelines for daily life.

The community's habitat of not smoking will be relatively free if accompanied by binding provisions as the rules are enforced. Citizens' compliance with the rules is marked by the factor of acculturation about the types of prohibitions that are commonly carried out. Thus, social compliance with legal norms is based on cultural expressions that make them a shared identity. Therefore, no matter how strict the form of prohibition is, it will not meet resistance, instead the sense of belonging to the Sense of Identity becomes strong as a recognized collective expression.

The effort to preserve non-smoking behavior in the Lelewi sub-district is supported by the status as a "customary environment that prohibits smoking". This determination contains a recommendation to every Lelewi resident without exception to comply with it with indicators of its implementation seen from the daily activities of the community who do not smoke or sell cigarettes. Most of the Lelewi community avoids being active smokers and passive smokers because it is considered not beneficial for health. The existing rules are also preventive for the community, especially the younger generation, so that they avoid smoking behavior from an early age.

The smoking ban customary environment resembles the concept of a smoke-free area (KTR). KTR is an area where there is a prohibition on smoking activities or activities of producing, selling, advertising and promoting tobacco products [15]. Basically, the provisions of the smoking ban custom are in line with the Regional Regulation of the Ternate City Government No. 4 of 2014, which states that "everyone is prohibited from smoking in places designated as KTR. In order to maximize the provisions of the regulations, the Lelewi sub-district periodically organizes policies and socialization. In line with Nugroho & Suharno [13], who emphasizes that emphasizes interactive dialogue, socialization is a method to realize environmental resilience. The steps taken by Lelewi residents include implementing community service in the sub-district every Friday, and religious appeals in the form of Christian sermons before worship at the Church.



Fig 2. Implementation of devotional work by Lelewi residents
in cleaning the environment

Devotional work activities (figure 2) are imperative for all residents to clean the surrounding environment which is carried out through mutual cooperation as a form of concern for the environment. The response of residents is relatively good in carrying out these activities voluntarily. For them, the implementation of community service is not just about cleaning the environment but also a means of building friendship and communication with each other strengthen the bonds of brotherhood among residents. Devotional work forms a network of shared ownership of the residential environment, and the efficacy of collective actions [19], [8]. This kind of social activity is rarely missed by Lelewi residents, as a means of togetherness and caring for each other.

The invitation to comply with the provisions of the Environmental Customary Regulations on Smoking Prohibition is also carried out massively ahead of Sunday when worship is held in church. The pastor always reminds his congregation about the smoking ban in the Lelewi sub-district which has been maintained since long ago. Basically, the influence of religious authorities has a relatively stable controlling role in empowering residents in efforts to preserve the Church environment. According to Hamaduna [3], taking a strategic part through the role of education on his calling to achieve a social mission in seeking to maintain the universe according to God's commandments. In this context, the habituation of residents' behavior of not smoking is strengthened by the recommendation of belief in religious verses.

Support for the preservation of the smoking-free customary environment is also due to social control from the community in the form of monitoring residents' activities regarding smoking or selling cigarettes. Based on cases that are often encountered, among others, when newcomers enter who are also active smokers. In this condition, Lelewi residents will directly reprimand the newcomer if they want to smoke and provide an explanation regarding the provisions in force in Lelewi. Cases like this occur due to the lack of information obtained by newcomers regarding the status of the Lelewi customary environment. Accompanying the process of resolving this problem, a good communication pattern is needed by providing an understanding of the habits that have long been obeyed by the residents of the sub-district [10].

Based on the discussion flow above, the traditional environment of smoking prohibition in the Lelewi community can be preserved due to several efforts made by residents, namely 1) the determination of the Lelewi sub-district as a smoke-free area (KTR), 2) the socialization of KTR in the form of announcements via loudspeakers and smoking prohibition signs, and 3) intensive social control of the community in maintaining the sub-district environment.

3.2 Supporting and Inhibiting Factors for the Preservation of the Traditional Environment Smoking Ban in Lelewi Village

The success of preserving the Lelewi sub-district as a traditional smoking-free environment cannot be separated from the support of the local community. There are two factors that support this preservation, including; 1) the awareness of residents in preserving the traditional smoking-free environment in the Lelewi sub-district; and 2) the support of the church in preserving the traditional environment through spiritual guidance of the congregation of residents.

Awareness of residents not to smoke

Lelewi community awareness of the environment shows a relatively stable level of participation. The habit of residents reprimanding each other, with the local term "*Basiloloa*" increases the binding force to

comply with the invitation not to smoke. *Basiloloa* is basically a communication channel for residents that is highly respected and upheld by fellow residents. *Basiloloa* culture is used as a benchmark for residents in giving reprimands when residents (individuals) are found to violate the provisions of the customary environment prohibiting smoking. The prohibition of smoking is not limited to smoking activities but also includes parties who sell cigarettes. Residents' awareness of non-smoking behavior is one of the supporting factors for preserving the customary environment prohibiting smoking in the Lelewi sub-district.

The awareness of residents to avoid smoking behavior reflects the character of caring for the environment in them. Character is a combination of thinking, behaving and acting well. According to Lickona [7], moral knowing, moral feeling, and moral behavior. Environmentally caring character is an attitude, behavior and action of a person in maintaining and preserving the environment. Such a character has been possessed by Lelewi residents who are driven by their love for the ecosystem of their residence as a traditional environment that prohibits smoking.

Church concern for the indigenous environment

The existence of the church in Lelewi sub-district has driven significant changes towards environmental preservation. The Lelewi community is predominantly Protestant Christian, and where there are four places of worship, Pentecostal Mission Calvary Church, the Pentecostal Church, the Shalom Bethel Church, and the Elsadai Bethel Church. The four churches in Lelewi sub-district strictly prohibit smoking. According to Cambah [1], the congregation's concern for the environment is truly motivated by the appreciation of songs with the theme of the universe. In line with that, the religious norms used by the church in Lelewi are based on the teachings of the Bible (1 Corintus 6: 19) which states "... or do you not know that your body is a temple of the Holy Spirit, which you have from God - and you are not your own". In the Christian faith, the body is the temple of God and the place of the Holy Spirit that must be guarded. Therefore, all things that can damage the body are sins. Cigarettes are one of the products that can damage the body so smoking is a form of sin.

Every time a church service is held, the pastor always provides spiritual guidance to the congregation regarding behavior that can damage the body. The pastor reminds them that smoking behavior has no use value. A short reflection by the pastor includes aspects of health risks and Bible verses that prohibit smoking behavior. The congregation listens with an open mind and confirms it in the sermon delivered. This attitude confirms the high level of understanding in the congregation regarding smoking behavior.

However, support from residents and the church does not fully guarantee the continuity of the local identity of this village as a traditional environment that prohibits smoking, because the phenomenon still finds obstacles faced, especially when social contact takes place with immigrant residents who immediately bring smoking habits from their home areas. Immigrants have so far been less aware of and appreciate the existence of Lelewi Village as a KTR area that has rules regarding the prohibition of smoking. At the same time, certain Lelewi residents also seem to occasionally ignore this problem so that in certain contexts the culture of community control fluctuates due to considerations of sympathy for immigrant residents. This inhibiting factor is what is found where certain residents deviate due to the process of interaction with immigrants.

So far, a number of existing obstacles are woven through emotional relationships with outsiders. As usual, the invitation to Lelewi residents to smoke together under the pretext of "respecting guests". This kind of behavior is also familiar among young people through association with active smokers. It is worrying when friendships with members of the Navy have an impact on weakening the culture of not smoking. As newcomers on duty, the position of the Navy post is very far from the reach of the community, especially adults and parents so deviations often target Lelewi youth. The weakening of control over this issue is because on the one hand the freedom of society to show an attitude of acceptance towards others, but is not balanced with compliance with respect for the customary environment prohibiting smoking.

Vulnerability to the process of tolerating smoking behavior appears due to the lack of knowledge of Lelewi residents in filtering interaction patterns while maintaining culture. In line with Sari et al. [18], this phenomenon confirms a similar problem, that the inhibiting factor in fostering environmental awareness comes from the unstable level of community participation (fluctuating). Thus, it will harm the continuity of the local identity of the Lelewi sub-district for the smoke-free customary environment. Therefore, as a cultural heritage, the customary environment of the prohibition of smoking in the Lelewi sub-district must be preserved. The involvement of all important elements is carried out in building synergy of cooperation, especially community leaders so that they always maintain local habituation. Citizen awareness and firmness of attitude are a reflection of concern for the preservation of the Lelewi customary environment.

Given the importance of minimizing the above obstacles, educational spaces should be directed to bridge environmental conservation for Lelewi students. Graham and Philips stated that "citizen engagement should also involve public education" [21]. Reinforcement of non-smoking behavior can be conditioned through enrichment of environmental education, so that residents live a healthy life based on self-awareness and foster an attitude of caring for the surrounding environment. Environmental awareness that is autonomous without pressure and coercion will make citizens more compliant with applicable regulations.

4. Conclusion

A clean and healthy environment is a long-term interest in ecological resilience. Smoking behavior in Indonesia is currently very worrying so that preventive efforts are needed to reduce pollution problems. Environmental problems can be mediated by the survival of local community culture. Lelewi Village is a case that is quite representative of environmental conservation strategies through the custom of prohibiting smoking. As seen, the daily activities of the community are far from smoking behavior, both consuming it and buying and selling activities. The smoking ban in Lelewi Village has been fostered since 1953 and continues until now.

Various efforts have been made in preserving the traditional smoking-free environment, including; 1) determining the Lelewi sub-district as a smoke-free area (KTR), 2) socializing the KTR in the form of appeals and signs prohibiting smoking, and 3) the existence of social control by the community in maintaining the local environment. Lelewi residents strongly support efforts to preserve the traditional environment in their sub-district, in order to avoid the threat of cigarette dangers, maintain health, and form a character that cares about the environment. However, efforts made by the community experience obstacles and challenges, such as the presence of certain residents who smoke due to interactions with newcomers and lack of knowledge about maintaining the traditional environment.

A significant finding from this study is that the community's habits of non-smoking behavior are relatively stable if accompanied by binding provisions to the extent that the rules are enforced. Citizens' compliance with the rules is marked by the factor of acculturation regarding the types of prohibitions that are commonly carried out. In this context, social compliance with legal norms is based on cultural expressions that make them a shared identity. No matter how strict the form of prohibition is, it will not experience immunity from being disobeyed, on the contrary, the sense of belonging to the Sense of Identity becomes strong as a recognized collective expression. This phenomenon shows that the habit of not smoking has become a societal value (local wisdom).

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