



The Moral Values of "Samaturu" in Building a Culture of Mutual Cooperation in Schools

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Abstract

This research explores the integration of local wisdom, specifically the cultural values of "samaturu" in Southeast Sulawesi, Indonesia, into citizenship education to shape the character of students. The study addresses the decline in values and character among students, emphasizing the role of citizenship education in teaching moral and ethical principles. The lack of comprehensive citizenship education, coupled with minimal discussion of local wisdom, contributes to the challenges faced by teachers in developing relevant materials. The research, employing a qualitative descriptive approach, investigates the conditions in schools through direct interaction with 10 participants, including students and teachers from various ethnic groups. The findings reveal that "samaturu" embodies voluntary cooperation, fostering unity, mutual cooperation, and assistance, crucial for creating a positive learning environment. The study emphasizes the philosophical values of "samaturu" in Tolaki culture, connecting them to civic education. The integration of local wisdom into citizenship education is proposed as a means to enhance students' awareness of unity and local identity as part of national identity, promoting a harmonious and inclusive society. This research contributes to the ongoing discourse on character education and the preservation of local wisdom in the face of global influences.

Keywords: Citizenship education; culture of mutual cooperation in schools; moral values; samaturu; Tolaki culture.

1. INTRODUCTION

Changes in global values and identity have influenced the younger generation, leading to a decline in values and character among students, including politeness, mutual respect, and cooperation [1]. This social phenomenon can weaken Indonesian culture, and it is primarily attributed to a lack of awareness of Indonesian identity in

shaping the younger generation, rooted in the moral values of the Pancasila principles. The root of this problem lies in the insufficient teaching of comprehensive citizenship education in schools, causing students to lose awareness of the values it encompasses [2]. The issue is exacerbated by the minimal discussion of local wisdom in citizenship education curricula. Teachers often rely on textbook materials and fail to develop enrichment materials based on local wisdom. The lack of references related to local wisdom also contributes to the difficulties faced by citizenship education teachers in developing materials. There is a need for deeper attention to citizenship education to enhance awareness of Indonesian cultural values among the younger generation [3].

Citizenship education plays a crucial role in shaping an individual's character and personality as the values taught in this subject include moral and ethical principles related to citizenship and social life [4]. In this context, understanding the values of citizenship education can help strengthen students' character and morals. Citizenship lessons can help students understand values such as justice, equality, cooperation, diversity, and mutual respect. With a strong understanding of these values, students can practice and internalize these moral principles in their daily lives and develop good character. However, students find it easier to understand the content and context of values when they align with the local wisdom present in their society [5].

The existence of cultural heritage and local wisdom is a crucial element in shaping the nation's identity and character [6]. In the context of Indonesia, cultural diversity provides potential resources or competitive advantages that need to be utilized effectively. However, the lack of appreciation and study of regional cultures results in the younger generation having a low understanding of the richness of local cultural heritage. Therefore, one principle in facing polarization is to pattern it on culture. The process of inheriting local wisdom values to students can be done through education, which aims to educate children comprehensively and build their character [7]. One example of local wisdom in Southeast Sulawesi is "samaturu," which forms the basis for cooperation, mutual assistance, and community support in the Tolaki community [8]. Inheriting local wisdom values like "samaturu" is crucial if integrated and internalized in citizenship education, fostering students' awareness of unity and local identity as part of national identity. This aligns with the goal of citizenship education, which is to enhance understanding and appreciation of diverse cultures to build a sense of togetherness and unity among various ethnic and cultural groups in Indonesia [9]. Therefore, there is a need for a study on the inheritance of local wisdom values in citizenship education to build students' character.

2. METHODS

The research on the inheritance of local wisdom values, specifically "samaturu," in citizenship education utilized a qualitative method with a descriptive approach. This study aimed to understand the conditions occurring in schools through direct interaction by collecting information from classroom teachers and capturing the moral character of students. Interviews and observations took place from April to May 2023, with 10 participants selected based on their willingness and specific criteria. The participants included students and teachers representing the Tolaki ethnic group and

other ethnic groups residing in the Southeast Sulawesi region, who were willing to be interviewed and observed.

The concept of "samaturu" in the Tolaki community is limited to specific aspects aligned with core character values such as independence, social concern, and environmental awareness, based on the nation's culture according to the Ministry of Education and Culture (Kemdikbud). Meanwhile, other aspects are limited in this report.

The conclusions drawn from the obtained results are based on observations and assessments of the school's efforts to cultivate the spirit of "*samaturu*" to enhance students' character and attitudes of independence, social concern, and environmental awareness. This is seen as an implication of character formation through local wisdom. The research design is illustrated in Figure 1.

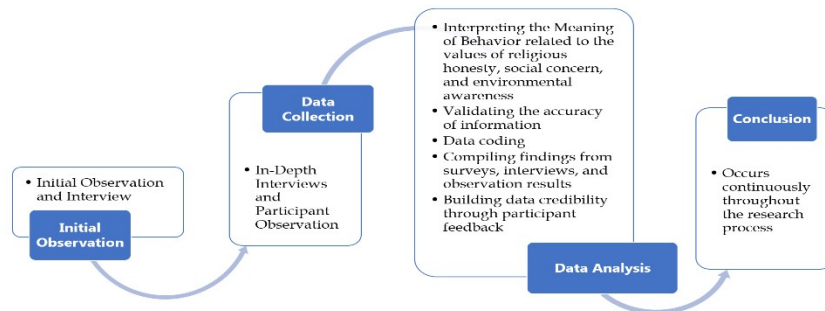


Figure 1. Research Design

3. RESULTS AND DISCUSSION

3.1 Result

Samaturu is a spirit of voluntary cooperation, allowing activities to proceed smoothly and effortlessly. The culture of samaturu holds values that are highly important and relevant for implementation in the school environment. In the samaturu culture, unity, mutual cooperation, and assistance are the primary principles in carrying out activities [10]. This is crucial for creating a positive and productive learning environment where teachers and students can collaborate effectively. In the educational context, the application of the samaturu culture can enhance the quality of learning by encouraging teachers and students to collaborate in developing more effective teaching methods. Additionally, the samaturu culture can also help address social issues in schools, such as bullying and conflicts among students. This is in line with the statement of teacher WR (34 years old), who stated that:

Samaturu is a form of cooperation carried out through agreement and joint discussion to achieve positive results. Samaturu is not imposed but practiced as part of students' awareness and spirit to work together, collaborate, and take collective

responsibility, for mutual interests, such as collaborating on classroom projects. (interview, April 10, 2023)

By implementing the samaturu culture in schools, it is expected to shape a harmonious learning environment, fostering mutual respect and collaboration to achieve common goals. Furthermore, through the application of the samaturu culture, it is also expected to mold better student characters, such as cooperation, collaboration, empathy, and concern for others [11].



Figure 2. Implementation of Samaturu in Classroom Projects

For the implementation of the moral values of samaturu by teachers in schools to preserve the wisdom values in building the cultural character of mutual cooperation, a professional education coaching model is carried out through collaborative and sustainable learning assessment. This is an exemplary effort by teachers so that students have role models in implementing the local wisdom values of samaturu in schools. Nasir et al., [7].revealed that the principles of collegiality and mutual learning in the application of Lesson Study to build a learning community as part of enhancing collaboration among teachers to exchange ideas and provide feedback The values of samaturu can be adapted to foster a spirit of collaboration, where each participant contributes according to their abilities willingly, selflessly, and believing that their hard work is beneficial for the common good.

UN (45 years old) expressed in an interview:

The value of Samaturu should be possessed by all layers of the Tolaki community. This is important because if all elements of society have this awareness, everything that is done will be easier and faster to accomplish. In addition, by applying the value of Samaturu, brotherhood and kinship relationships will become even closer. (interview, April 18, 2023)

According to AU (39 years old), who is one of the classroom teachers, the value of Samaturu can be activated and revitalized through education. The education system should teach children about the importance of Samaturu as a fundamental value. By introducing Samaturu values as basic principles, children can understand the concept and benefits of Samaturu, so these values can be preserved and passed down to the next generation as high values. The interpretation of interview results with teachers in the school proves that the Samaturu Culture teaches the importance of cooperation and contribution in achieving common goals [12].

3.2 Discussion

3.2.1 Philosophical Values of Samaturu in Tolaki Culture

The Tolaki community in Southeast Sulawesi has a samaturu culture that encompasses a spirit of togetherness and mutual cooperation, which is highly significant. The moral values of Samaturu refer to a value system developed by the Tolaki community residing in the Southeast Sulawesi region. Some moral values inherent in the concept of Samaturu include a sense of togetherness, mutual cooperation, hard work, honesty, and independence [10]. In the context of civic education, the moral values of Samaturu can serve as a foundation for shaping ethically sound characters in students and instilling a sense of responsibility towards the environment and the surrounding community. The local wisdom concept and moral values of Samaturu offer a proposal to enhance the quality of education and shape a morally upright national character.

Nasir et al., [7] explain that the samaturu culture teaches values of mutual help and cooperation in facing various social issues, governance, traditional ceremonies, wedding celebrations, death, as well as fulfilling roles and responsibilities as citizens. In the samaturu culture, the Tolaki community is committed to working together and assisting each other in achieving common goals. The values of samaturu stem from traditions of sharing and collaborating when the community faces problems, both social and governmental, such as traditional ceremonies, wedding celebrations, death, and in fulfilling their roles as citizens. The samaturu culture is an inherited cultural heritage that fosters a spirit of selfless action for the common good or specific individuals.

Togetherness and mutual cooperation are highly important values for the Tolaki community in Southeast Sulawesi. Sahlan [12] explains that the Tolaki people are familiar with the culture of "samaturu" or "medulu ronga mepokoo'aso," meaning coming together, helping each other willingly, and mutual assistance. In every situation, be it in traditional ceremonies, weddings, deaths, or when fulfilling their role as citizens, the Tolaki community always collaborates, unites, and assists one another. The Samaturu culture has highly valuable values and is worthy of preservation as a positive culture. Practicing Samaturu can cultivate voluntary attitudes, mutual assistance, togetherness, and a sense of kinship among community members.

The Samaturu culture is feared to become extinct in society today if not preserved amidst the advancing era of globalization. All parties must take responsibility for conveying the values of Samaturu and making it a lasting

characteristic for future generations because Samaturu is a significant strength in the community's culture that needs continuous development. There is a tendency in society to choose individualism as an alternative to value systems, which contradicts the spirit of Samaturu. Samaturu is a culture or tradition present in the Tolaki community, meaning mutual assistance and collaboration in various activities such as farming, household activities, wedding celebrations, religious and traditional ceremonies, as well as during disasters or deaths. "Samaturu" is a culture or value applied by the Tolaki community, which means helping each other in various activities such as farming, household activities, religious and traditional celebrations, events of disaster or death, and collective work for common interests. Additionally, the community also practices the value of Samaturu by cleaning the environment and collecting coins weekly for common needs. Regarding rural house construction, the community still applies the value of Samaturu by collectively demolishing and building houses, but when tidying up and constructing more complex parts, they hire craftsmen and pay according to their abilities. This demonstrates that the value of Samaturu is still preserved and applied by the older generation in the community. (Interview, April 14, 2023, ARS, 50 years old)

Nasir et al. [11] revealed that samaturu is a form of community collaboration conducted through agreement and joint discussion to achieve positive results. Samaturu occurs due to the community's awareness and spirit to work and take responsibility together, without prioritizing personal gain but always for the common good. The Samaturu culture is a habit of the Tolaki community that teaches values of mutual assistance in various activities such as farming, household activities, wedding celebrations, religious and traditional ceremonies, as well as in situations of disaster or death. Through Samaturu, the Tolaki community collaborates to achieve positive results through consensus and mutual deliberation, without considering personal gain. Samaturu activities can also foster voluntary attitudes, togetherness, and a sense of kinship among community members. However, at present, the Samaturu culture is threatened with extinction due to changes in society leading towards individualism. To maintain the Samaturu culture, the informants unanimously agree that education is a crucial key to initiate the planting and introduction of Samaturu values as fundamental values. By understanding the values and benefits of Samaturu, the Tolaki community can preserve and pass down these values to the next generation.

Therefore, efforts are needed to preserve and maintain the Samaturu culture as a significant strength in Tolaki community culture. In an era of accelerating globalization, it is essential for all components of society to be responsible for transmitting Samaturu values to remain a characteristic for future generations, starting with the preservation of local wisdom in schools. The development of a civilized society with strong moral values based on Pancasila is a fundamental requirement for Indonesia to determine the progress of the nation. The founding fathers emphasized the importance of the nation's character quality in determining the country's development. Civic education plays a crucial role in developing students' characters, especially by teaching values such as justice, equality, cooperation, diversity, and respect [13]. Integrating local wisdom into civic education can help students understand and appreciate these values in the context of their local communities.

3.2.2 Building Student Character through Local Wisdom of Samaturu

Armawi [14] asserts that building a civilized society with strong moral values based on Pancasila is an absolute requirement for Indonesia to determine the nation's progress. The founding fathers emphasized the importance of the nation's character quality in determining the country's development. Pancasila serves as the foundation and direction for the development of the Indonesian people's character in determining the recognition from other nations. The development of Pancasila's moral character must be carried out through directed and sustainable education, aligning with the Pancasila student profile, which includes being faithful, pious, noble-minded; independent; critically thinking; creative; collaborative; and globally tolerant [15].

Recently, character education has become increasingly compelling across all levels of the education system in various countries. This has driven educators, psychologists, and philosophers to seek the best ways to comprehensively develop students' characters [16]. However, there is still a lack of sufficient scientific evidence to prove the effectiveness of character education efforts across different school types and cultures. Osman [17] explains that many programs have been tested, but due to integrating multiple interventions, it is challenging to determine which is effective, neutral, or potentially provides feedback.

Berkowitz & Bier reveal that character education is essentially a practice and not a science, and its goal is to develop students' characters. Character can be defined in various ways and used differently in common discourse. The term "character" is used to refer to someone acting unusually and can refer to "good" or "bad" character. Therefore, it is impossible for schools promoting character education initiatives to produce character groups or promote the development of "bad characters" in students. M W Berkowitz [18] identifies seven psychological aspects of character in the first moral anatomy, namely moral actions, moral values, moral personality, moral emotions, moral reasoning, moral identity, and fundamental characteristics. In this context, character refers to socio-moral competencies, a complex set of psychological characteristics enabling an individual to act as a moral agent. Hence, character has many dimensions, encompassing psychological and moral aspects.

Character, with its many dimensions, including psychological and moral aspects, can be closely related to local wisdom [19]. Local wisdom is often defined as the values and practices developed within a local community, passed down from generation to generation, and part of the cultural identity of that community. Good and strong characters, as developed through character education, often include moral values aligned with local wisdom. For example, values like mutual cooperation, assistance, and honesty are frequently found in local wisdom in Indonesia. Learning and applying these values can help build quality student characters, enabling them to be moral agents in society. Additionally, psychological aspects of character such as moral reasoning and moral identity can also be linked to local wisdom. In the context of local wisdom, moral reasoning and moral identity may be interpreted as the ability to understand and appreciate traditions and values existing in the local community, as well as preserving that local culture and identity [20].

The development of character encompassing psychological and moral aspects can contribute to the preservation and development of local wisdom [21]. Conversely, preserved and respected local wisdom can also be the foundation for the development of quality character. Local wisdom refers to the knowledge, wisdom, and values developed by the local community in their interactions with their environment,

culture, and traditions [22]. This concept of local wisdom is considered crucial in maintaining the sustainability of social and cultural life in the local community [23].

Character and local wisdom have a close relationship in the context of character education [5]. Local wisdom includes values, beliefs, practices, and knowledge inherited from generation to generation in a region or culture. Meanwhile, character education aims to develop students' moral and ethical aspects, enabling them to act appropriately in society. Strong and good characters usually root in positive values embraced in a culture or region [24]. Therefore, the development of student character should encompass aspects of local wisdom. In the context of Southeast Sulawesi, specifically the mainland where the original tribe is Tolaki, Tolaki culture serves as a moral and ethical foundation reflecting the local wisdom of the community, even though some cultures have undergone cultural acculturation. Character education based on local culture can help students understand inherited values such as mutual cooperation known as samaturu, honesty, sincerity, and tolerance [12]. Learning local wisdom in character education can also help students better understand and appreciate cultural diversity in their surroundings. This can enhance their ability to interact and collaborate with people from various cultural backgrounds [10]. Thus, the relationship between character and local wisdom can help create a more harmonious and inclusive society. Inclusive learning is highly possible through Pancasila and Civic Education as tools for socio-cultural literacy.

4. CONCLUSION

Citizenship education is crucially important when integrated with the cultural values of local wisdom to shape the character of students who are aware of the cultural values of Indonesia. Changes in global values and identity influencing the younger generation can lead to the weakening of Indonesian culture. Therefore, citizenship education plays a vital role in shaping the character and personality of students. Citizenship education can help students understand values such as justice, equality, cooperation, diversity, and mutual respect, but it is more easily comprehended when aligned with the local wisdom existing in their community. The presence of cultural heritage and local wisdom is a crucial element in shaping the identity and character of the nation. The inheritance of values from local wisdom, particularly samaturu, is crucial if integrated and internalized in citizenship education, fostering the awareness of learners regarding unity and awareness of local identity as part of national identity. Therefore, efforts to pass on the values of local wisdom in citizenship education at schools are necessary.

The lack of comprehensive citizenship education in schools has resulted in a decline in values and characteristics among students, such as manners, respect, and cooperation. This article emphasizes the role of citizenship education in shaping the character and personality of an individual by teaching moral and ethical principles related to citizenship and social life. Additionally, this article also highlights the importance of local wisdom in developing the identity and character of the nation. In Indonesia, cultural diversity is a potential resource or competitive advantage that needs to be effectively utilized. However, the lack of appreciation and study of regional cultures has led to a low understanding among the younger generation about the richness of local culture. To effectively integrate local wisdom into citizenship

education programs in schools, several key recommendations should be considered. First, curriculum development must include themes and materials related to local wisdom, such as "samaturu" and other regional values. This approach will help students connect abstract principles with tangible cultural practices. Additionally, teacher training is essential, with a focus on deepening their understanding of local wisdom and effective methods for teaching it. Community involvement is also crucial, where schools should collaborate with local leaders and cultural practitioners to enrich students' learning experiences. Government support is needed to promote policies that encourage the inclusion of local wisdom in education and to provide funding for cultural programs. By implementing these strategies, the integration of local wisdom into citizenship education will strengthen students' identities and enhance their awareness of social and cultural responsibilities within the broader society.

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