



Supporting and Inhibiting Aspects of Social Integration of Twelve Tribal Children in Tana' Luwu, South Sulawesi

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Abstract. This article is entitled Supporting and Inhibiting Aspects of Social Integration of Twelve Tribal Children in Tana' Luwu, South Sulawesi, with a problem formulation. What are the supporting and inhibiting aspects, and what is the role of these aspects in maintaining the social integration of twelve tribal children? In Tana Luwu? The research objectives to explore this problem are outlined as follows: Aspects that support and hinder the social integration of twelve tribal children in Tana' Luwu, and what is the role of these aspects in maintaining the social integration of twelve tribal children in Tana Luwu? Based on the observations, interpretation, and analysis results, a number of supporting and inhibiting aspects of social integration in Tana' Luwu were found. The research method used is qualitative, and if it is based on the problems raised in this research, the analysis method used is a case study with data collection in the form of interviews, observation, and documentation. The research results show that the supporting aspects of social integration are (1) social integration through local cultural aspects, (2) social integration through aspects of kinship relations, and (3) aspects of community compliance with the government. Meanwhile, the aspects inhibiting social integration are (1) competition and conflict. Apart from that, there are also patterns or approaches to increase social integration, namely: (1) building a culture of integration; (2) compliance/adherence to social norms; (3) strengthening solidarity; (4) socio-economic conditions; (5) social capital; (6) integration agent/driver.

Keywords: social integration, pluralistic society, actors, social capital.

1. Introduction

Indonesian society is known as a society with complex heterogeneity, including a dynamic structure of political, economic, sociocultural, and legal aspects [1]. Such a heterogeneous complexity of society is a unique and exciting phenomenon accompanying this nation's course. The heterogeneity of such societies in Indonesia is a significant factor causing conflict, as it has happened many times until now [2].

One example of conflicts that occur due to the complexity of society in Indonesia is the Poso conflict, Central Sulawesi, which occurred in 1998-2005, and Maluku between

1999 and 2002 [3]. The Poso conflict is a manifestation of conflict management that is not carried out in the order of social integration so that it can have a negative impact; this further convinces us that the plurality of cultural identities is a factor causing conflict [4].

Conflict due to the plurality of communities has encouraged the desire of various parties to conduct studies on social integration because this is very important to do. Satoshi Adachi [5], A social researcher in the UK who performs studies on social integration, views social integration as one of the most pressing issues in Western countries, where cultural diversity has been recognized as making social unity dangerous.

In Indonesia, studying social integration is urgent because the potential for conflict between ethnicities, religions, and politics is quite vulnerable. Significant conflicts in Indonesia, such as in Luwu, are the vulnerability of conflicts in the plurality of Indonesian society [6]. The conflict in Luwu has taught us how essential integration efforts are as a way to prevent conflict. Integration can only be achieved through comparative studies, which are needed to examine aspects of conflict, social integration problems, and subjective social status to find resolutions in the integration process [7].

This research is one of the efforts to find aspects that hinder or encourage the integration process in Luwu. The findings of this study will undoubtedly make a valuable contribution to efforts to promote a more robust integration process to realize peace in Tana' Luwu.

2. Research Methods

This study uses a qualitative approach to describe the social integration among twelve tribal children in Tana' Luwu. The qualitative approach in this study places the researcher into a critical instrument to explore various normations and data relevant to this object [8]. As a crucial instrument, researchers apply the method in this study by following the procedure as proposed by Miles and Huberman, namely:

2.1. Data Collection

Data collection is carried out by du event, namely interviews and observations. Technically, interviews were conducted with twelve leaders of the Luwu Land tribe and Religious and Government Leaders recognized by and representatives of the Twelve Children of the Tana Luwu Tribe. The reason for conducting interviews with some people is to consider them people with special knowledge who hold a certain status or perform functions in the decision-making process in a particular field of action [9].

Expert knowledge has a socially relevant dimension because it practically shapes and determines the area of action [10]. In addition to interviews, technical data collection through observation was carried out whenever there were interaction activities between the Twelve Tribal Children in Tana' Luwu, customary/cultural activities, and interaction activities between the Luwu community, traditional leaders of the Twelve Tribe Children, community leaders, religious leaders, and the Government related to social integration [11].

2.2. Data Reduction

Technically, data reduction is carried out through summarizing data, coding, tracing themes, and creating clusters as a selection process, paying attention to simplifying, abstracting, and transforming rough data that arise from written records in the field.

2.3. Data Presentation

The reduced data is made into narrative text as field notes, matrices, graphs, networks, and charts. These forms combine information arranged in a cohesive and easily accessible form, making it easier to see what is going on, whether the conclusions are correct or otherwise re-analyze.

2.4. Conclusion Drawing

The findings that have been recorded based on data reduction results and subsequent presentation of what has been presented can be concluded inductively by departing from field facts. The results of these findings can be formulated into an indicator or theory and even a concept that is objective to the object under study.

3. Discussion and Results

The Luwu Kingdom ended in 1959, marked by the replacement of the royal system with a republican system of government. At that time, the system of self-governing regions in Sulawesi, including Luwu, was changed to Level II Regions [12]. Luwu consisted of three districts, namely Palopo, Masamba, and Malili, with regional head Datu Andi Djemma until 1960. Datu Luwu's political leader and government rule ended when Luwu became a county in 1962. Since the time of the kingdom, the Luwu people have been very heterogeneous because their coverage reaches southern, southeast, and central Sulawesi [13].

Each area is occupied by its tribe with its language. There are twelve sub-tribes (ethnic groups) with nine regional languages, namely To Ware, To Raya (Toraja), To Ala, To Rongkong, To Seko Rampi, To Sassa, To Wotu, To Pamona, To Padoe, To Barea, To Mengkoka, and Bajoe. The languages as binders commonly used are Wara-Luwu or Tae and Bugis. Of course, the plurality of people in Tana' Luwu is a "pearl" that must be maintained by building social integration of the community to minimize conflict. Social integration is the process by which social groups maintain balance to realize the closeness of social, economic, and political relations. In this context, integration does not necessarily eliminate differentiation but maintains awareness to balance relationships.

Garna [14] states that society develops from two fundamental concepts, namely: First, pluralism or ethnic diversity is a condition that can indicate a form of division of power between incorporated ethnic groups, a sense of unity based on loyalty (cross-cutting), selection of shared values, and consideration of power. Secondly, it is usually closely related to interracial relations and ethnic ties. A plural society or ethnic diversity comprises various races and ethnic groups under the government system because it

often experiences conflict and coercion. This process by Koentjaraningrat [15] is referred to as the process of assimilation, which is a social process that occurs in various groups of people with different cultural backgrounds after they blend intensively so that the distinctive nature of the artistic elements of each group turns into aspects of mixed culture. Usually, assimilation occurs between the majority and the minority.

Dewi (2007) states that for Durkheim, traditional culture is bound by mechanical social solidarity, whereas modern society is bound by organic solidarity. For a community to exist, there must be specific structures or institutions that function to maintain that social solidarity or integration. In traditional societies, social solidarity occurs based on shared fundamental values such as ethnic, religious, and cultural similarities. It is this similarity that binds each member of the group automatically (mechanically). Meanwhile, in modern societies with complex differentiation or division of labor, solidarity is formed because each needs the other.

The occurrence of social integration among twelve tribal children in Tana' Luwu, according to Weber's theory, is caused by the existence of institutions, which are referred to as 'bureaucratic structures' and 'rationalization of values-norms'.

According to Daeng Matatta [12] states that the Luwu people have unifying symbols, including principles, *mailu sipakainge*, *rebba sipatokkong*, *mali sipareppe*. This means that if you mistakenly remember if you get up and down, you wake up; If you drift away, you don't. If something goes wrong, they should remind each other and imitate forgiveness. If someone falls, they lift each other or help each other. The occurrence of social integration among the twelve tribes in Tana Luwu' according to the theory of structural functionalism, if all components of AGIL run well, it will create social balance, equivalent to harmonious social integration. In this paradigm, norms, values, and consensus are seen as very important for the sustainability of a society. In this study, the authors faced several limitations that could affect the research conditions. The rules include the time available to complete this is relatively short, while the sample needs are very large, and funds are limited. Due to constraints, the two things mentioned above affect the time to conduct an interview. The results of this study are as follows:

3.1. Supporting Aspects of Integration

Social integration through aspects of local culture

According to Milton M Gordon [16], there is an assimilation of culture or behavior in the first degree. Assimilation in this form is related to changing cultural patterns to fit the majority group. In this pattern, there are three (3) elements to accelerate social integration in society: the language used, religious events, and activities that become traditions in the culture. In terms of language, the process of assimilation can be found with the use of Indonesian to unify languages between ethnicities. Not only is it a philosophy of some tribal children in Tana' Luwu, the culture of mutual assistance for the community can be interpreted as social activities and social solidarity is built together, but the essential thing in interpreting solidarity or mutual assistance between fellow communities is to make it a philosophy of life and make a living together the most crucial aspect.

According to one of the residents of the Pamano tribe, the social integration of the Pamona people living in Tana'Luwu is based on the philosophy of “*tuwu siwagi, tuwu malinuwu, sintuwu maroso*” which is realized by the expression “*mosintuwu pai mosintuwu mate*” (mutual help, attention, help both in difficulty and pleasure. This is shown in everyday life, for example, marriage and death building houses. (Results of the Interview that Luther Society interviewed on November 11, 2022).

Twelve tribal children in Tana' Luwu have a culture of humanizing humans, which is actualized both in mutual cooperation and hand in hand to strengthen relationships inward (with fellow communities) and outwardly (with other tribal communities) is a traditional culture inherited from ancestors as a manifestation of social values and norms and has been ingrained in people's lives.

The aim is to form strong bonds of brotherhood and hold traditions in society as they are processed and developed by the same character, such as helping others and helping others with family traits to strengthen social integration.

According to Emile Durkheim in Robert Lawang, solidarity is a relationship between individuals and groups based on shared feelings and moral beliefs reinforced by shared emotional experiences [17].

Social integration through aspects of kinship relationships

M. Gordon stated that assimilation can be part of cultural acculturation; there can be no assimilation without acculturation first, which is a stage of changing the cultural pattern of a particular group [16]. Changes in the cultural patterns of minority groups, such as language, values, clothing, and food, characterize cultural assimilation or acculturation. Meanwhile, structural assimilation is represented by the entry of minority groups into social institutions. This process will result in psychological assimilation, that is, the loss of the ethnic identity of the group [16]. The social integration of twelve tribes in Tana' Luwu resulted in the mingling of several cultures in one unit. Long-standing interactions between communities have successfully formed mutual agreements on norms, norms, and social values that are applied and used as guidelines in building togetherness.

From conversations with several informants, it is known that the lives of the twelve tribal children in Tana' Luwu underwent a change process after interacting for a long and intense time with each other. Their lifestyle underwent adjustments and adjustments made to reduce the differences found in them, such as in the way they interacted, did not discriminate between tribes and religions, and the process of mixed marriage between them. Marriage between them allows the couple to exchange values in each culture. This process is called assimilation.

The assimilation approach is based on the vision that the community consisting of several tribal children in Tana' Luwu can coexist by putting aside differences to achieve the goal of living together.

Aspects of Community Compliance with Government

Compliance factors to the Government will be analyzed by assimilation of Milton M Morton's identification. According to Morton, assimilation identification (assimilation

of identification) is concerned with advancing a sense of nationhood exclusively based on the majority group [16]. The majority of the twelve tribal children in Tana' Luwu are people who are very obedient to their Government at the RT, Hamlet, Village, and District levels. This causes every problem that arises in the community to be quickly resolved if the Government intervenes. The reception assimilation of attitudes involves the absence of prejudice from the majority group. The behavior of reception assimilation is characterized by the lack of discrimination from the majority group, and both aspects of assimilation can be seen in the sense of acceptance of society despite being ethnically different.

All societies consider that each ethnicity has its advantages, so it is inappropriate to compare them. According to Morton, at the last level, civil assimilation is related to the absence of clashes or conflicts of values and power with the majority group [16].

3.2. Inhibiting Aspects of Integration

Competition Aspect

The social process in society occurs when individuals or groups compete in specific fields intending to achieve an advantage. Competition in a community has two types in general, namely competition that is personal and not personal (group). Individual competition occurs when someone wants to get a high position in society, while an impersonal match occurs between one group and another. Competition is the effort of a person or group of people to compete for significant results. Actions that should be used to win the hearts of many people without causing physical contact, such as fighting.

Below is part of the competition in culture. Competing in culture here refers to a group of people to multiply their group members.

a. Compete for office. A person or group of people will have a dream to achieve the desired position in society.

b. Compete in races. This is equivalent to competing in culture. As for what distinguishes in terms of race, it is more about skin color, hair color, and body posture.

The consequences of competition in a dissociative society can become opposition or conflict if it is not based on honesty. The outcome of a match is closely related to various factors, namely, one's personality, progress, group solidarity, and disorganization.

Aspects of contravention

Society or social group is a collection of individuals who influence each other. It is undeniable that in community groups, various social interactions lead to contravention, either between individuals or groups. Violation in society is characterized by uncertainty, hidden dislike (covert conflict), hatred, and doubt towards the personality of a person or group. These feelings can also develop toward the possibility, usefulness, necessity, or judgment of a proposal, thought, belief, doctrine, or plan put forward by another individual or social group. Contravention is an attempt to compete, fight, and dispute. Contravention occurs because there are signs of no certainty about one person

or the agenda and feelings in positive things deliberately not indulged, or a sense of hatred or doubt about one's life.

The pure form of contravention in society is a hidden mental attitude towards others or elements of the culture of a particular group. Such hidden attitudes can turn into hatred, but not to the point of disagreement or dispute. The form of controversy, according to Leopold Von Wiese and Howard Becker in Soerjono Soekanto [18], states that there are five things in contravention: the general process of violation includes actions, such as rejection, blocking resistance, actions, reluctance, disturbances, violent acts of protest, which act of disrupting the other party. Covert breach, such as gossiping the other party's secret or betraying. Violations are tactical, such as surprising, disturbing, or confusing the other party.

Aspects of Conflict

In integration, there must be a situation where individuals and groups conflict with each other / there is disagreement; such conditions are called conflicts. Social conflict can be interpreted from two points of view. First, conflict is open, such as revolutions, strikes, and resistance movements. While the second point of view interprets conflict as something that always exists and colors all aspects of human interaction and its social structure, conflict is inevitable; conflict is closely inherent in the fabric of human life. Conflict can occur because a person is aware that some things are different from one group of people to another. These differences characterize human attitudes, irritability, differences in economic systems, levels of education, and beliefs.

From conversations with several informants, it is known that the life of the community of twelve tribal children in Tana' Luwu in resolving conflicts nuanced customs/cultures then with a cultural approach or existing order prevails. For example, suppose there is a family dispute (husband and wife) who have been separated from home for some time because the husband acts inhumanely towards the wife, causing permanent disability because the marriage is carried out following custom. In that case, the settlement is also based on applicable customary law.

In society, we usually find channels of conflict to minimize the possibility of disputes that damage the social system. In sociology, this tool is called a safety valve (rescue valve), a unique mechanism to defend groups from possible social conflicts. Rescue valves provide specific means by which warring groups can divert hostile groups to channel hostilities in another direction without destroying the entire structure.

3.3. Efforts to Increase Social Integration

Build a Culture of Tolerance Towards Integration

Tolerance is an attitude of restraint, accepting the situation, and not attacking other groups. This can produce harmony, but it is superficial and "minimalist." Cultural animosity or hidden conflict and reluctance to work together may still exist. The connection that occurs develops to be more robust (vulnerable). It is undeniable that there are dominant and minority groups in the twelve tribes in Tana' Luwu in terms of quantity, but in the process of social interaction that occurs between sub-ethnic groups, mutual understanding and mutual respect between individuals and diverse groups

develop, namely through intensive and dialogical communication between individuals and existing ethnic groups. Two models have been developed in building tolerance in twelve tribal children in Tana' Luwu, namely: (1) Tolerance is built by social interaction through intensive conversation and association and efforts to build trust among people without distinguishing ethnicity, religion, race, social status, and other differences; (2) the existence of trust between ethnic groups and sects. The second is the most important thing to instill in every society/group. Mutual trust and respect are the main steps to building tolerance.

According to one of the residents of the Padoe tribe, emphasizing the improvement of social relations in the form of tolerance can be done with tradition: *Lelenggae*, which is a tradition of togetherness in an atmosphere of joy, where each family member is obliged to assist others in the form of money or other materials to those who perform the celebration—*Posintuwu*, which is attention given to those who experience grief. *Melu'u-lu'u* is a tradition of helping each other in agricultural work carried out in groups. *Padungku* is a tradition of thanking God after the harvest is over. (Interview Results of Jumar Masyarakat interviewed on November 27, 2022).

Tolerance referred to in this paper is mutual respect, mutual respect, and mutual acceptance amid the diversity of cultures, ethnicities, religions, and freedom of expression. With an attitude of tolerance, community residents can coexist peacefully, get along, and work together to overcome various problems in their environment.

Adherence to Social Norms

Obedience is defined by Chaplin as fulfillment, yielding willingly to submission, willing to give, give up, give in, And a desire for conformity to the expectations or desires of others [19]. According to Milgram (1963, 371:378), obedience is related to adherence to the authority of rules. From the results of his research, it was found that compliance arises not because of the desire of the executor of the order to adjust but instead because it is based on the need to be what the environment expects or the reaction that arises to respond to the demands of the existing social environment. Norms are social rules regarding appropriate behaviors in carrying out social interactions. Norms are rules, basic rules, measures, levels, or benchmarks that are entirely accepted by society to regulate daily life and behavior so that life feels safe and enjoyable. Thus, social norms are rules that apply in a society that have been agreed to regulate individual behaviors to achieve an orderly social interaction.

Social integration by strengthening solidarity.

The social life of the community that is expected to be harmonious again depends on the amount of desire and awareness of the members of the community as a whole to jointly adjust from the diversity of understandings about the goals of the community group. If the reaction of community members to a difference of experience is balanced, there will likely be a phase of solidarity in the community.

It is interesting to examine the concept of social solidarity used by Emil Durkheim, who states that social solidarity is created because of equal values, challenges, and opportunities based on hope and trust. The final definition is based on the ability to

work together in an identity that will produce social solidarity. Durkheim said that solidarity is a feeling of mutual trust between group or community members. This solidarity is an essential part of the relationship between the individual and society. According to Durkheim's 1964 book *The Division of Labour in Society*, growth in the division of labor increased a change in the structure of mechanical social solidarity to organic solidarity [20].

Mechanical solidarity leads to the problem of transition from traditional to modern. He characterized the "mechanical solidarity" of traditional society as solidarity that depends on the "uniformity" of its members, which is created for shared beliefs and values in everyday life. Organic solidarity is solidarity built and operates in a complex society that depends on the similarity of its parts. The differences that make up this new unity are certainly complementary and not contradictory because each specialized role depends on the activities of the person or group of organizations that are interconnected in an activity and whose actions are inseparable from each other.

3.4. Social Capital Strengthens Integration

Social capital contained in each ethnic group in the process of social interaction has the power to create social integration. As stated by Fukuyama, social capital is the relationships formed and the norms that shape the quality and quantity of social relations in a broad spectrum, namely as a social glue that maintains the unity of community members (nation) [21].

Social capital is transmitted through cultural mechanisms like religion, tradition, or historical customs. Each of the twelve tribal children in Tana' Luwu has a value system, customs, and norms that apply within their ethnic group to live internally (with fellow tribe members) and outside their group with harmonious, peaceful, and orderly situations and conditions.

4. Conclusion

In terms of integral living conditions of society, the people living in Tana' Luwu are plural because several tribal children inhabit them, so they are classified as conflict-prone areas. It is said so because the characteristics of the population have similarities with regions that have experienced conflict. But until now, inter-ethnic conflicts can be prevented and overcome, and people's lives can run peacefully and harmoniously in Tana' Luwu.

Regarding supporting and inhibiting aspects of social integration among twelve tribal children, the occurrence of social integration of twelve tribal children in Tana' Luwu is caused by supporting aspects, including (1) local cultural approaches, (2) kinship relations, (3) community obedience to the Government, while inhibiting aspects, including (1) competition, (2) infringement, (3) conflict/conflict. In addition, efforts to improve integration continue to be enhanced through (1) building a culture of tolerance, (2) adherence to social norms, and (3) strengthening solidarity.

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