



Marginalized Society in Joni Ariadinata's Short Stories

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Abstract. The portrait of lower-class and marginalized people is widely raised by Joni Ariadinata in his short stories. Joni Ariadinata as one of the productive short stories often raises the theme of the lower class, marginalized society, or a group of marginalized people in the larger society that oversees it. The purpose of this study is to describe the marginalized society that appears in Joni Ariadinata's short stories. The research methodology is as follows. The approach used is the sociology of literature approach. This study takes data source of short stories by Joni Ariadinata which are; 1) *Kali Mati*, 2) *Air Kaldera*, and 3) *Kastil Angin Menderu*. The data used in this study are selected data, namely phrases, clauses, sentences, paragraphs, dialogs, monologues, and fragments of novel texts contained in the texts of the two novels (as research data sources) relevant to the problem formulation. The data collection technique is conducted in a documentative way. The result is a description of the dominant marginalized society in the three short story collections of Joni Ariadinata. The marginalized communities in Joni Ariadinata's short stories are grouped due to economic factors, social strata factors, and access rights factors.

Keywords: marginalized society, sociology of literature, short story.

1 Introduction

Joni Ariadinata, an Indonesian prolific short story writer, was born on June 23, 1966. During his career as a writer, he made number of outstanding records. He proofed as a notable writer by winning several awards for his works. He is also one of the editors of the literary magazine *Horison*, serves as the editor-in-chief of *Jurnal Cerpen*, and is the initiator of the Indonesian Short Story Congress. In addition, Joni Ariadinata is the manager of Akar Indonesia, a cultural institution that publishes the Indonesian Short Story Journal.

Born in Majalengka district, West Java, Joni Ariadinata completed high school in Leuwimunding, Majalengka. He then moved to Yogyakarta to find his dream. In Yogyakarta, he studied at Ahmad Dahlan University Yogyakarta. Before becoming an author, he had been an odd jobber, ranging from construction workers, rickshaw pullers, to buskers in student boarding areas. The world of writing began because of his friendship with a writer (a local journalist) who then encouraged him to become a writer. He was self-taught and took the process seriously until 1993 when his short story was published in the afternoon newspaper Surabaya Post, published in Surabaya, after which his work was sent to various media in Indonesia. In mid-1994, surprisingly, he won an award as the Best Short Story by Kompas for his short story entitled *Lampor*. Later, his works began to receive recognition from various parties and were published in various mass media including *Horison* magazine, *Matra* magazine, *Basis* magazine, *Kalam* Cultural Journal, *Bahana* Literary Journal (published in Brunei Darussalam), *Kompas* newspaper, *Republika*, *Media Indonesia*, *Suara Pembaruan*, *The Jakarta Post*, *Pikiran Rakyat*, and *Jawa Pos*.

As a writer who is also a literary activist, Ariadinata was invited to some literary activities, including participating in the Writing Program at the Southeast Asian Literature Assembly (Mastera) in 1998, participating in the X Nusantara Literature Meeting, and then attending the I Malaysian Literature Meeting in Johor Bahru Malaysia in 1999. In January-April 2001, he visited Europe at the invitation of the Winternachten Festival in Deen Haag, the Netherlands. The initiator of the Indonesian Short Story Congress also manages Akar Indonesia (a cultural organization that publishes the Indonesian Short Story Journal).

This study departs from the interest in Joni Ariadinata's many works, especially his short stories. The theme of marginalized communities is Joni Ariadinata's concern, certainly not separated from his life background, especially when living in Yogyakarta. The research focused on three books of Ariadinata's short story collections, namely *Kali Mati* (published in 1999), *Kastil Angin Menderu* (published in 2000), *Air Kaldera* (published in 2000), with an emphasis on the theme of marginalized communities raised in the short stories.

To understand the meaning of marginalized society, it is necessary to understand the word "marginal" or "marginalization". Kamus Besar Bahasa Indonesia (KBBI), describes "marginal" or "marginalization" as an attempt to limit, limiting the role of certain groups or parties. Marginalization has the root word 'marginal' which means marginalized. Marginalization is the act of alienating, marginalizing, or weakening the power of minority groups over everything related to the interests of the state and

dominant groups. Thus, the marginalized group will be subject to the dominant group. Generally, marginalized groups are denied involvement in economic, political, cultural, social, and religious activities. In this case, marginalized people are less able to enjoy a productive, healthy, and creative life.

Marginalization is a process of disconnection between certain groups and key social institutions, such as economic structures, education, and other socio-economic institutions. It often involves the ability of dominant populations to exercise power over marginalized groups. Marginalization leaves people marginalized and without full control over their lives and the resources available to them, making marginalized groups unable to participate in community (and national) development.

Marginalization means placing or shifting to the periphery [1]. Marginalization is a process of ignoring the rights that should be obtained by marginalized parties. However, these rights are ignored for various reasons for a purpose. The process of marginalization is tantamount to the process of impoverishment. This is because marginalized parties are not allowed to develop themselves [2].

Marginalization is a social process that makes a certain group of people or society marginalized by natural or deliberately created circumstances. This is a phenomenon of imbalance in obtaining opportunities in several aspects of community life, such as economic, social, political, and education by society. The concept of marginalization is associated with the phenomenon of social exclusion due to the imbalance of elements in society.

Marginalization can occur due to a deliberate attitude to exclude certain people or groups of people from society. But it can also be unintentional if it is caused by a structure that only benefits certain parties. Several number that causes of marginalization are as follows: 1) discrimination and bias, meaning that social forces such as racism, sexism, or religious hatred, can cause policymakers in society to create structures that prevent certain groups from fully participating in society. A case in point is the existence of Apartheid, a system of racial, religious, and belief segregation. In this case, the majority group dominated the minority group; 2) poverty, meaning that poverty is a major cause of marginalization [3]. The poor often do not have the time or resources to advocate for their interests. An example is the many people burdened by homelessness who cannot access mental health services or other social benefits for their lives; and 3) structural disadvantage, meaning that there are societies that exclude certain groups by not providing the space or accommodation necessary to advocate for their needs and make their voices heard. An example of this is the lack of accessible housing for people with disabilities and the increasing poverty levels in that group [3].

The characteristics of a marginalized community or group of people include (1) suffering from discrimination and subordination. There are two possibilities of discrimination for marginalized people. First, it is the dominant group that commits acts of discrimination. Second, marginalized people who feel they have been discriminated against by the dominant group. Discrimination or oppression can occur due to rebellion; (2) having physical characteristics that are different and not approved by the dominant group. Marginalized people have characteristics that are different from the dominant group, leading to negative stereotypes. This results in the alienation of the marginalized and they even agree to isolate themselves; (3) marginalized communities share a sense of collective identity and common burden.

Marginalized people tend to have a sense of inner connection, both feeling that their rights are not being fulfilled. This is what eventually led the marginalized to carry out various rebellions together; (4) marginalized communities share social rules about who belongs and who does not. Marginalized people have their own rules, contrary to the rules of the dominant group and the rules of the country. This makes fellow marginalized people easily recognize their members. Sometimes, because of their rules, they are also at odds with the dominant group; (5) having low or no access to assets. On average, marginalized people find it difficult to gain access to politics, economics, and health. The gap between the dominant and marginalized groups shows that the dominant group controls all facilities. On the contrary, marginalized people or groups have low income and find it difficult to get a decent job; (6) are in remote locations and far from infrastructure facilities, although not all marginalized people live in remote locations. However, marginalized people are generally located in areas that lack facilities and infrastructure. Far from development that hampers their welfare; (7) marginalized people come from ethnic or religious minorities. Although not entirely, most marginalized people are minorities in their neighborhoods or countries. Ethnic or religious minorities have a harder time gaining a voice in politics than ethnic or religious majorities; (8) lack of access to information and knowledge. Limited access to information and knowledge for marginalized people is due to the deliberate restriction of their access because they are considered a danger to the dominant group. However, marginalized people also sometimes refuse to use the facilities and infrastructure provided by the dominant group due to feelings of injustice. In the end, they will tend to become a closed society.

Another perspective on how the characteristics of marginalized communities is that; (1) people do not have a clear livelihood and their lives depend on existing conditions. Another possibility is that they have a livelihood but with a low income; (2) the community has a pattern of life that is more emotional, sensitive, and sensitive to issues related to basic daily needs; (3) most marginalized communities do not have a clear permanent residence, so they can be referred to as homeless because their lives are always moving; (4) marginalized communities have a relatively low level of understanding, knowledge, attitudes, and perceptions about religion; and (5) marginalization as a process of economic inequality [4]. In this case, what is meant by inequality is the difference in wages between certain workers and others, for example, male workers get more wages than women.

In community life, there are approximately three important dimensions to understanding marginalized communities. Those are (1) the economic dimension, meaning that marginalization in this economic field can be seen when many workers have difficulty finding work due to certain discrimination. For example, black people from Africa, Asia, and Latin America have difficulty getting a job due to discrimination by employers in the local community; (2) political dimension, meaning that marginalization can occur in the political aspect, certain groups are more privileged than other groups. For example, some groups do not receive social assistance from the government; and (3) the dimension of physical convenience, meaning that marginalization is seen when there are groups that find it difficult to access communication facilities because they do not have supporting tools. For example, the poor will find it difficult to receive assistance and survive [5].

Based on the description of the concept of marginalized communities previously, the research will use the concept of marginalized communities that are influenced by economic factors, social strata, and access rights. The specific purpose of this research focuses on describing the marginalized communities in Joni Ariadinata's short stories mentioned above.

2 Methods

2.1 Research Approach

This research uses a literary sociology approach. The literary sociology approach is a development of the mimetic approach. This approach understands literary works in relation to reality and its social aspects. This approach is motivated by the fact that the existence of literary works cannot be separated from the social reality that occurs in a society [6].

The sociological approach to literature, throughout its history, especially in the Western world, has always occupied an important position. The philosophical basis of the sociological approach is that there is an essential relationship between literary works and society. The relationship is caused by (a) literary works being produced by authors, (b) authors being members of society, (c) authors utilizing the wealth that exists in society, and (d) the results of literary works being reused by society [7].

This sociological approach to literature, especially in Indonesia, will never run dry. Why is that? Because Indonesian literature often provides opportunities for the emergence of social (societal) aspects that never stop in terms of different periods and regions. Indonesia's diverse society is a reference for the emergence of diverse social aspects in literary works produced by Indonesian authors who also come from diverse social backgrounds.

2.2 Data Collection and Analysis

As stated above, this research takes the data source from three short story collections by Joni Ariadinata; 1) *Kali Mati*, 2) *Air Kaldera*, and 3) *Kastil Angin Menderu*. The research data used is selected data, namely marginalized communities in the form of text fragments found from the research data sources. The data collection technique is conducted documentative through literature study. The data analysis technique was carried out using three stages; (1) identifying literary texts (three collections of short stories as research data sources) related to the theme of marginalized communities, (2) marking data and then classifying research data related to marginalized communities contained in the research data sources, and (3) describing research data related to the results of the analysis.

2.3 State of the Arts

Research or studies on Indonesian literature are often conducted by researchers in the Indonesian Literature study program & Indonesian Language and Literature Education study program at FBS UNESA. Studies on death in the context of literature have been conducted by the following researchers. First, Stack & Lester examined

suicide that appears in literature. The results showed that authors and literary works cannot be separated from the theme of suicide as in human life in the real context [8]. Second, Ahmadi examined death in Indonesian literature. The focus was more on the context of death in general but did not focus on the context of suicide [9]. Third, Bennet discussed death about suicide in the works of James Joyce, Shakespeare, and David Foster [10]. Unfortunately, these three studies did not compare death in a cross-national context. In fact, this is very interesting in terms of psychology.

3 Results and Discussion

The marginalized communities analyzed in Ariadinata's short stories are grouped into three causes; economic factors, social strata, and access rights with the following details:

3.1 Economic Factor

Economic factors are one of the reasons for grouping in society. Poverty is one of the reasons a group of people become different and differentiated, eventually becoming marginalized. Consider the following excerpt.

Silence. Night lightning, I saw *Emak* sick and swollen. There was thunder like the sound of God yelling. At dawn, my father arrived with two bushels of corn powder mixed with chicken dung, - rancid. Feed for purebred chickens, he said clearly with a chuckle. Satisfied. Ahok was again the one who reported so, in the afternoon: shhh, I saw many mourners walking to the Chinese cemetery. Maybe you were slashed by your father. I got scared! [11, p. 2]

The quote above clearly describes the life of the poor. *Emak*, swelling pain, corn powder, chicken droppings, and chicken breeds are examples of diction that show the poor.

In the short story *God, Can We Kill Ourselves*, *Abah Marta*, who suffers from asthma, drinks pig poison, which is believed to be a medicine. Look at the excerpt below.

A glass of pig poison steamed on the table. Clove smoke wafted from the mouth to the lantern, forming a silent coil. *Abah Marta* pressed the towel against the cold around his neck with chattering teeth. Beneath a thick shirt jacket hiding a dry, flabby chest organizing sighs of breath. Shortness of breath due to asthma. The panting makes a sound similar to a mechanical water pump. He scowled. His wrinkled eyes squinted, staring at *Wardoyo*, his son-in-law, who was playing with smoke. She hesitated. Alternating with the focus of the challenging poison glass on the table. The sound of snoring pierces the curtains of the door behind her; the room where *Ambu Marsinah* sleeps. There is the rushing of the wind. There is the creak of bamboo scraping outside [12, p. 39]

The quote above shows the state of the poor who are sick. It is clear, because *Abah Marta* is not in the hospital, as most people, especially the rich. The choice of pig poison is confusion and doubt about finding a cure for *Abah Marta's* asthma, not

doctors and hospitals. This is a poor person's decision, even showing the limits of knowledge.

3.2 Social Strata Factor

People, in many places, will form groups because they have something in common. A person can feel comfortable and recognized if they are in an environment that tends to be homogeneous, not heterogeneous. In the city, especially on the crowded streets along the shops, public transportation drivers, thugs, security guards, parking attendants, and even pickpockets become a separate group of people. Consider the quote below.

Vanished. There are no eyewitnesses. More and more chatty creatures came and went to watch, lined up in a row. Alternating. Asking curious questions. Investigating. Then the same went away, having no business. Except for the face of a bushy-haired thug perhaps, who swiftly ran to the store to buy a whistle; very smart; and returned immediately to regulate traffic. The index finger is actively waving; signaling. Busy. Opened glass windows, sedans-jeep-rickshaws-bicycles-*bis-angkot*; looking around mouths talking stifled, asking questions gawking, screeching, none of which were ignored [13, p. 11]

The following quote still describes a driver, a lower-class stratum of society. A simple daily life, about coffee, and money that runs out on certain dates. Yes, although it has increased somewhat because of the private driver. See the quote below for more details.

Amelia was pale on the bed. Her shadow penetrated the window of Sarman's head. Complaining. Amelia's simplicity was everywhere. Her words were few, just a few. Brother, Lia is healthy. You have to go. You don't drink coffee, Lia... Amelia is sick. Asthma. Sarman shouldn't sue because Amelia doesn't have coffee. These dates are always like this, sick. Sunrise sunset. On the rickshaw, seven o'clock, always certain, sitting next to Roji. The polite driver is humble, understands that he is small ... [12, p. 140]

3.3 Factor of Rights Access

Everyone in a society (and country) is equal in many ways, including access rights. Still, the following quotation shows that there is a group of marginalized people whose access rights are limited and restricted. In the short story *Kita Mengadu Kepada Mayat* (We Complain to the Corpse), we find a feud between two communities, Kampung Hitut and Lembah Asmaketek, who are both deprived of access rights. It is not clear who is at fault. But these two communities seem to be isolated, and automatically their access rights to voice their interests are disrupted and even blocked. Consider the three (or even four) quotes below.

Oh my! What's wrong with Asmaketek Valley? A poor village in the north. Eating tiwul, cassava. The land is dry, when it rains, the water runs away. There is nothing left. Cassava roots are as big as a pinky. No one cares. Cursed? ... [12, p. 19]

Asmaketek people are wild. Stupid. Dangerous. His eyes glared like he was about to squeeze. For being poor. Because of evil. Because of spite. Of course, you have to be careful. Don't make nice with them. If you get entangled, you may let your guard down; - and they will kill! [12, p. 20]

...Because of the glory, and the feeling of being the most valuable. Chosen. Honored. Hitut's village must be fenced in high! That's it. A huge wall, topped with wire and thorns all around, and a grand gate with the clatter of four sturdy guards. Hired a *hansip*, a kind of soldier. [12, p. 20]

This quote is complemented by the following, which shows that their access rights are tightly closed.

Ki Sabrang Maruto, the elder of Asmaketek Valley, was angry. All the descendants of the beginning were good. The only chance, fate made bad, became bad. Evil. Is there something wrong? [12. p. 20]

In the short story *Perempuan Sumi*, a family chooses a vile path because circumstances force them to do so. By choosing this path, they have closed their access to play a role in society. The quote below is proof of this.

Why must I learn this, Mother?

Because life is cruel, Buyung. I used to pray, together with my father. A piece of land, a house. Not here, but there, pointing. Smiling and stroking. An electric train platform was built. A house, a patch of land, was pushed aside. It's okay: sacrificing for the country is commendable. Husni was born, four months old, when the DPR housing stakes were planted. Father rebelled and refused to move. The certificate was forged by someone - I don't know who. At night the bulldozers leveled everything. Why is being good so difficult, Buyung?

Because life is cruel, Mother [11, p. 15]

The access of a person or group of people to be part of society can be because they are deliberately chosen, but it can also be because of circumstances that do not require them to choose. The latter seems to have been chosen to be marginalized because of their environment.

4 Discussion

Joni Ariadinata, through her short stories, not only describes the reality of marginalized people's lives but also emphasizes noble messages about humanity and social justice to her readers. Ariadinata's expertise lies in his ability to present narratives that make readers feel the suffering and struggle of his characters. For example, in *Keluarga Maling*, Ariadinata shows that stealing is not a choice, but a compulsion caused by extreme poverty. This inspires readers to empathize and question the existing social system.

In *Avartara*, Ariadinata depicts the psychological and emotional impact of economic instability through the character Tambun Diego. With an in-depth narrative, Ariadinata invites readers to reflect on how economic injustice affects not only

material well-being but also the mental health of individuals. This message reinforces the importance of creating a more just and humane economic system.

Ariadinata's social criticism is also seen in the short story *Kita Mengadu Kepada Mayat*, where he describes the structural marginalization that isolates two groups of people. Through quotes like No one cares. Ariadinata conveys a message about systemic injustice and the indifference of the wider community towards marginalized groups. This encourages readers to realize the importance of inclusive and fair public policies.

In the *Perempuan Sumi*, Ariadinata illustrates how conditions of injustice can force individuals to make extreme decisions. The quote Why must I learn this, Mother? Illustrates how poverty and the pressures of life can force a person to commit heinous acts. Through this narrative, Ariadinata criticizes the system that allows injustice to continue and invites readers to question and challenge these conditions.

Overall, Joni Ariadinata's short stories are not only a portrait of the lives of marginalized communities but also a tool to convey important messages about social justice and humanity. Through deep and empathetic narratives, Ariadinata succeeds in arousing readers' awareness of the importance of social change and improving the conditions of those who are marginalized. Readers are invited not only to understand but also to act on the injustices around them, making Ariadinata's work a call for reflection and real action.

Through his works, Joni Ariadinata succeeds in inviting readers to contemplate and understand the complexities of life in marginalized communities. Her short stories not only depict harsh realities but also highlight the humanity that lies behind every suffering. In every narrative, Ariadinata emphasizes the importance of empathy, solidarity, and social justice. These messages are delivered in a subtle yet profound way, leaving readers not only entertained but also inspired to question and change the existing conditions of injustice.

Ariadinata uses relatable characters and realistic situations to highlight important issues such as poverty, discrimination, and structural injustice. In this way, he is able to bridge the gap between the reader's experience and the lives of marginalized communities. For example, in *Perempuan Sumi*, Ariadinata shows how injustice and poverty can force individuals to take the hard and risky path. This narrative opens the reader's eyes to the fact that difficult choices are often not choices at all, but rather compulsions.

Ariadinata's expertise in crafting critical narratives is also evident in her ability to criticize social structures through her stories. Not only describes suffering but he also points out the structural causes behind it. In *Kita Mengadu Kepada Mayat*, Ariadinata highlights how public policies and community attitudes can exacerbate marginalization. This critique is delivered in a way that makes readers aware of their collective responsibility in creating a more just and humane society.

Through a simple yet rich language style, Ariadinata manages to convey noble messages about the importance of justice, empathy, and solidarity. Her stories force readers to see reality from a different perspective and encourage them to act. These messages are not only relevant to Indonesian society but also have universal value that can inspire readers in various parts of the world.

As such, Ariadinata's works are not just entertainment but also powerful educational and advocacy tools. Through her short stories, Ariadinata invites us all to

reflect on our role in creating a more just and empathetic world, and to not only see but also understand and act on the injustices around us.

Joni Ariadinata's works, as seen in the anthology *Kali Mati*, show a remarkable ability to depict the lives of marginalized communities. Ariadinata's free and unconventional writing style highlights the chaos and uncertainty that is often part of the lives of marginalized communities. Through the use of wild and sometimes chaotic language, Ariadinata reflects a social reality that is unorganized and full of suffering.

Ariadinata's exploration of imagination allows her stories to traverse time and space, providing a complex and layered picture of her characters' lives. Her use of unusual language styles - breaking grammar, syntactical order, and standard vocabulary - not only demonstrates Ariadinata's creative ability but also depicts the haphazard lives of the homeless and insane people who are the main theme of her work.

This approach reminds readers that literature has the ability to explore reality in a way that is not bound by formal logic. In this context, Ariadinata's work is not just entertainment but also a powerful tool of social criticism, inviting readers to reflect on existing social injustices.

Short stories such as *Keluarga Maling*, *Avartara*, and *Perempuan Sumi* show how economic and social injustice affects the lives of individuals and communities. Through deep and sensitive narratives, Ariadinata succeeds in raising readers' awareness of the importance of empathy and social justice.

Despite some criticism about the consistency and relevance of some elements in her stories, Ariadinata still makes a significant contribution to Indonesian literature with her distinctive writing style and strong themes. The *Kali Mati* anthology is proof of Ariadinata's expertise in portraying the lives of marginalized communities and conveying important messages through her literary works.

5 Conclusion

Based on the results and discussion of the data, it can be concluded that Joni Ariadinata's short stories dominantly raise the lives of marginalized communities. The marginalized communities in Joni Ariadinata's short stories are caused or influenced by economic factors, social strata, and social access.

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