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Agriculture, Extension and Rural Tourism
Community Based Tourism
Agro forestry, Wildlife and Marine related to Tourism
Animal and Livestock Tourism
Travelling and Adventure
Environmental Issues in Tourism
Any other agriculture related issues in Tourism

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Agrotourism can contribute to regional development, a priority goal of each country in the region. Very similar to ecotourism, agrotourism emphasizes on cultural aspects of the rural areas that also help in improving the economy of the area, yet promoting agrobiodiversity. Rural tourism also encompasses ethnotourism, project tourism, health tourism, historical tourism, cultural tourism or adventure tourism. Therefore researches relating to rural tourism and agrotourism hope to bring awareness to the farmers, tourists and people concerned with the fate of both the people in and our mother planet. Furthermore, cultural and biological conservation in the rural areas can be harmonized.

The International Journal of Agricultural Travel and Tourism (AT&T) is a peer-reviewed journal published twice a year by the School of Tourism Development, Maejo University, Thailand. This journal is the sixth volume (number 2) that publishes original research papers, invited review articles, and short communications (scientific publications) include the following: 1) Community Participation in the Management of Eco-tourism Sources at Baan Maesa Mai, Pongyaeng Sub-district, Mae Rim District, Chiang Mai Province, Thailand, 2) Tourist’s Attitude Toward Destination’s Facility: A Case in Bann MuangKued, Mae Taeng District, Chiang Mai Province, 3) Factors Affecting Long Stay Tourism, 4) Ethno Ecotourism in the Bukit Barisan Selatan, Bengkulu, Indonesia, 5) Development of Strategic Plan for Sustainable Ecotourism Development of Maefaek Sub-District, San Sai District, Chiang Mai, Thailand, 6) A Tourism System An Approach for Sustainable Community Tourism Development, 7) The acquisition of essential skills for ASEAN Economic Community on Curriculum and Instruction for Students in Hospitality and Tourism Management Programme, 8) Potential Development of the Chiang Khong Tourism Bordertown for supporting the ASEAN Economic Community: Case Study Wiang Municipality, Chiang Khong District, Chiang Rai Province, Thailand, 9) College students’ decision to enter a graduate program in hospitality and tourism, and 10) An Interface Linking Theories and Industry Practices in Hotel and Restaurant Management: Curtailing the Gap.

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ETHNO ECOTOURISM IN THE BUKIT BARISAN SELATAN, BENGKULU, INDONESIA

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ABSTRACT

The development of natural resources in the southern part of Bukit Barisan Selatan, Bengkulu Province has not been done optimally by the local government which is an effort that can be done with the involvement of indigenous communities in the region. The revitalization of local resources can be started from having enough knowledge of the values in the local culture especially the values of the ethnic group Basemah. The indigenous knowledge of Basemah people in Bukit Barisan Selatan is used to implement rules for forest management. The way of managing the forest by using the ancestors’ message is called ndang nube ulu mandian, and jage tanah bebat gunung. They use this message as a guide in the Hutan Larangan Adat Bukit Kumbang and with preserving the environment. The transformation of the local values has indirectly been applied in the development of a limited nature. This is done in the arrangement of the Hutan Larangan Adat Bukit Kumbang by giving an overview of the history and application of the values used in the forest to the people who come. Structuring is done by mountain belt system, Jage Tanah Bebat Gunung, which is conducted by the public to reduce the impact of landslides, forest fires and other causes of forest destruction. This paper aims to describe the utilization of the indigenous forest in Bukit Kumbang which are practiced by the Basemah people to promote the development of ecotourism in Bukit Barisan Selatan. This study used qualitative research methods. The approach of this research is done with ethnographic approach which tries to find the values of a culture that is understood by the indigenous people of the Bukit Barisan Selatan. Furthermore, there is a research about the set of cultural values that are used by the community in the development of their environment. The location of this research is in the protected area of Bukit Kumbang, Bukit Barisan Selatan, and Kaur district of Bengkulu Province. The results showed that people in Bukit Barisan Selatan used cultural values and indigenous knowledge to preserve the environment, especially in the prevention of landslides and forest fires with the indigenous knowledge that they have. They have created the potential for the development of environmental utilization, especially for the development of ethno ecotourism. If managed properly, it would certainly give a positive impact on society.

Keywords: bukit barisan selatan, community development, Ethno Ecotourism, indigenous people.
INTRODUCTION

Bengkulu province in the north is directly adjacent to the province of West Sumatra, to the south by the Indonesian Ocean and Lampung province, to the west by the Indonesian Ocean and to the east by the province of Jambi and South Sumatra Province, the administrative area of Bengkulu at its western part is hilly with fertile plateaus, having natural resources very abundant. The dominance of the hills and mountains which reached 1,270,935 hectares, or about 64% of Bengkulu province makes this area very suitable for the development of the activities of natural resource management and environmental conservation. Based on the research that has been done, Bengkulu Province has a total forest area of 1.9 million hectares. The forest area of 900 thousand hectares, consists of national parks, protected forests, nature reserves, hunting parks, theme parks, forest production. The acreage allotment of another 1 million hectares, which is an area of the economy and the settlements, mining rights 200 thousand hectares, the right to cultivate large-scale plantations of palm, rubber, cocoa 450 thousand hectares, offices, roads, housing, public facilities, and other 100 thousand hectares, with the rest of the management rights of the people amounted to 350 thousand hectares (Walhi Bengkulu, 2010).

Based on the observations made, there is a potential in the development of ethno ecotourism that can be transformed into policy implementation by local government. The concept of ethno ecotourism is similar to the concept of ecotourism with more emphasis on cultural heritage, without diminishing the importance of ecology (Gunawan, Ortis, 2012). The local government of 2012 in the operationalization of regional regulations in Kaur District No. 04, planned on having a spatial pattern in Kaur district consisting of protected and cultivation areas. Protected areas consist of protected forest areas which provide protection against the underneath spaces, local protected areas, nature reserves, conservation of natural and cultural heritage, natural disaster-prone areas, protected areas of geology, and other protected areas. If viewed from the vision of sustainable tourism development in Indonesia, the government through the ministry of tourism and various social partners of the communities still face the problem of consolidating the same policy in the development of sustainable tourism (Gunawan, Ortis, 2012).

This research was conducted in the protected area of Bukit Kumbang, Dusun Napal Hijau, Muara Sahnung, Kaur District, Bengkulu, a province in Indonesia. These areas produce patterns based on geographical aspects, administrative, and cultural aspects of the research sites. These patterns are expected to bridge the aspirations of the people in the development of ethno ecotourism models in accordance with the government’s vision. The geographical aspects in the object of this research, consider what lies between protected areas like the protected forests in Raja Mandara, a cultivation area in Kaur Tengah and its natural spaces, the preservation of natural and cultural heritage of national park in Bukit Barisan Selatan (TNBBS). This area has a beautiful landscape and is also rich in natural resources such as gold, oil and other mineral resources, making it as a target of investment of foreign and local entrepreneurs which results to potential damage to the forest area of this region. The second subject, Napal Hijau, is a division Ulak Bandung village, Muara Sahnung, with a population of about 250 inhabitants (with 54 families). Muara Sahnung is designated as an area of strategic development of the economy and the environment through an integrated city stand-alone system (ICS) and an area for the development of environmental protection forests in Raja Mandara and Bukit Barisan Selatan National Park.

Based on research data obtained, the potential damage to forests is high so the cultural aspects became the focus of research locations. It is based on the potential of indigenous knowledge in this area as a guideline of life in
carrying out the activities in forest management. In addition, provincial tourism strategies must be consistent with those at national level in order for tourism development to move in the same direction. The strategic focus is important in provinces with many tourist attractions, especially those with an abundant cultural heritage (Thanvisithpon, N., 2015). This article aims to explain the cultural values of the community in the management of forest areas around the Bukit Kumbang that can be transformed into development policies of local governments in the development of ethno ecotourism.

LITERATURE REVIEW

In discussing this phenomenon, the theory of exchange is used. This theory explains that the pattern of exchange in the sphere of microtransactions can be applied within the scope of a larger scale, which is a complex social structure. The Blau theory was raised in the process of exchange through face to face interaction between individuals to understand the social structures that develop and strength of social forces which marked the development of such structures. The center of attention in this theory is the exchange process in human behavior and relationships between individuals and groups (Ritzer, 2012). Interpersonal exchange process that leads to social change to the social structure, can be divided into four phases: 1) the transaction between private exchanges will result in a reward or dissatisfaction. If he gets the reward, then the social relationships that happen to be stronger, but if one gets is dissatisfaction, then the association will weaken; 2) the differentiation between status and power is produced in the first step. That is, the exchange transaction which generates two possibilities above, will lead to the differentiation status and power between individuals. Considering the example, if the new residents do not get a reward, there are still other alternatives that could be done like forcing others to help them or citizens are finding other sources to get what they want; 3) they seek their own without the things they want from others and finally, they put the position under others. In other words, they positioned themselves as persons who help others get their wish, so that they will be guided in the future to reciprocate the act. Something that is generated by the exchange transaction raises a series of such four alternatives that occur in allowing differentiation between status and power. This will automatically position the individual who received the reward and the reward in the differences in status and power. Usually within the scope of the group, a person who earns a reward has lower power than he who gives the reward. The third step, in this theory is the legitimacy of the organization as a result of the previous step and will encourage the next step.

Status and power which are automatically formed, indicate the legitimacy and formality of the organization. The consequences of differences in status and power will reveal the existence and legitimacy of the organization, where the position of the individuals involved would have to admit the existence of a leader in a group which is a part and a central feature of the organization. The final step is the resistance and change. At this level, Blau stepped up to the level of society and shared two types of social organization. The first type of social organization is formed through the process of exchange and competition. The second type, a social organization is gradually and explicitly built to achieve the objectives it had set. In this study, the authors only limit on the second type of the Blau theory. This paper only sees social organization that is built gradually. These objectives of the community are indirect and in various forms. The change or transformation concerns the individual, the community or the organization. Macur and Sheinberg (2005) in Moedzakir (2010) stated that the transformation stems from a deep understanding towards a certain knowledge. This understanding then makes an individual give a new meaning to life,
events, and interaction with others. Transformation can occur in various levels of development in the community such as economic, social, cultural, and defense and security development. In line with this, the authors noticed that the people around the area of the Bukit Barisan Selatan, Kaur District, Bengkulu Province has directly performed transformations in forest management activities, development of ethno ecotourism in the hutan larangan adat, and in the practice of good governance to sustainable development.

**METHODOLOGY**

The research approach used in qualitative research methods is an ethnographic approach. Ethnographic research is often referred to as a naturalistic study. Therefore, the flow of research used to follow the rules that apply in qualitative research, particularly ethnographic. This research focused on finding out how various societies organize their culture in their minds, and how they use the culture of life (Spradley, 2007). The social and cultural forms constructed and described through analysis and reasoning of the investigator (Spradley, 2007). This study consists of observation, and depth interview. The objective of this research is to know the viewpoint of development communication in a local approach to culture in Bengkulu province, Indonesia. The author tried to frame the cultural values, especially the research sites that have been set previously. The determination of the location of the study is limited in Ulak Bandung village, Muara sahung, Kaur District, Bengkulu Province. The study area is based on cultural diversity and wealth owned natural potential. The researchers looked at the phenomenon of the application of cultural values in the prevention of forest fires that is area of Bukit Barisan, Kebupaten Kaur, Bengkulu Province.

They also conducted in-depth interviews. The interview material is based on the observations before. The in-depth interviews were done with informants who live in the study area. The informants in this study include traditional leaders (4 Jurai) the secretary of the Indigenous Peoples, called Badan Musyawarah Adat (BMA) and head of village. In addition, researchers also interviewed informants who are outside the study area such as, traditional institution of the jagad basemah libagh in Pagaralam, South Sumatra Province, activists, and some legal experts customary knowing cultural values which are applied by each of the ethnic groups living in the areas of research.

**RESULT AND ANALYSIS POTENTIAL DEVELOPMENT OF ETHNO ECOTOURISM**

The pattern of application of the local values of the environment, especially in the forests area of Napal Hijau, Kaur District, Bengkulu Province occur in various situations and levels of understanding. People make themselves as objects in social processes and put themselves in the position of others, acting as others can see it. Cultural knowledge is related to the ancestral world, and the balance in the material world serves as the process of keeping their survival, the world is a result of the establishment of cultural forms. The cultural knowledge of community towards values which are inherited from generation to generation has many contributions in development activities. Mental development and physical development such as the formation of infrastructures can support economic activity of society.

The transformation of local values can be done intentionally and is wanted by the community. Transformation can occur in various levels of development in the community such as economic development, social, cultural, and defense and security. This transformation is with regard to both the individual and the community or organization. Macur and Sheinberg (2005) in Moedzakir (2010) stated that the transformation stems from a deep understanding towards a certain knowledge. This understanding then
makes an individual give a new meaning to life, events, and interactions with others. Once one understood an in-depth knowledge, he immediately apply the concepts, principles or procedures using such knowledge at every interaction with others. In line with this, the authors see that people around the protected areas of the Bukit Kumbang, Muara Sahung, Bengkulu province had engaged in the transformation of forest management customary prohibition through cultural values as they understand.

Cultural values are understood by the communities in forest management like ndang nube ulu mandia and jage tanah bebat gunung which are potentials in the development of this ethno ecotourism concept. The concept of the development of natural and cultural attractions has been applied in the forests (hutan larangan adat). Hutan larangan adat is an indigenous forests, where a variety of historical relics of ancestors, tombs, and a past civilization are preserved. These forests are owned by the community in Napal Hijau, a region situated in the protected area of Bukit Kumbang. The transformation of cultural values is done by people with an arrangement of zonas system, the customary prohibition in Bukit Kumbang. The forests’ customary prohibition is derived from the researches in archeological sites in the days Sriwijaya empire in the local community. The search of the remnants ended with the discovery of the location of the tomb of Maharaja Sri Indrawarma, the king of Sriwijaya kingdom. The location of the tomb lies between two watersheds in the area of Bukit Barisan Selatan located in a protected area of Bukit Kumbang, hamlet of Napal Hijau, Muara Sahung. It has a slope angle ranging between 40-50 degrees with the structure of the rocky ground on several sides and base of the slopes. The land is soft and rocky with the current flow of the river, making it as a spiritual tourism for the local population and tourists from outside. Based on the results of field observations, people still use traditional knowledge when determining the point of the tomb.

This activity began when one of the local traditional leaders had the dream of visiting the region. The community made the process of determining the truth about the tomb. The procession is done by using a piece of wood called memaye that is marked with red paint at both ends. One of the traditional leaders (Jurai tuve) did the Uluk salam (greetings) and asked the God, if in that ground is where the tomb of Maharaja Sri Indrawarman lies. If the answer is yes, he wishes to prolong the life of the memaye. Apparently, the wood which was held 13 people was elongated. The timber prolongation beyond the bounds of paint can be observed to both ends of the wood. The procession was carried out for three times and the wood also continues to elongate. The form of local knowledge society in determining the tomb in special purpose has been demonstrated by communities around the Bukit Kumbang, Bukit Barisan Selatan. In 2012, made the site as a spiritual and cultural tourist attraction.

The indigenous cultural knowledge that people of Basemah has been specifically applied in the development of nature tourism in the Hutan Larangan Adat. They are very detailed in defining the boundaries of land to be used. If it turns out that the land is bordering the Causeway End (Pematang Putus) which in this case is the forbidden forest (Hutan Larangan Adat), then the land is forbidden to be processed into plantations and for setting up cottage. Pematang Putus and Jarat Pintu are two mountains which are not fused in the valley. Usually the location of the dike (Pematang Putus) is always limited by the flow of the river as the region is very guarded in activities because it has a massive diversity of resources in it. Another limit is described as the land bordering the Hulu Tidung Sungai or the meeting of two creeks, although for some reason it has to be done. The processing of the land must be shifted and must install anticipation peace terms. In this section, land managers are advised not to occupy the territory as farming land and make cottages. Physically, it can be described in Figure 1.
The Zonasi system of forest management is preserved by the local people using the cultural values of *jage tanah bebat gunung* and *ndang nube ulu mandian* which they inherited from the older generation. The areas which have a variety of unique and distinctive characteristics within each zone are defined by community. For example, the *rimbe ketapang* is covered by cash crops such as durian and rubber while the *rimbunan sahong* has overgrown coffee plants, African wood, nut, chocolate, rambutan, guava, rose apple, clove, manau (rattan), bamboo and palm. The richness of fauna such as bears, tigers, white long-tailed macaques, elephants and rare bird species such as the mountain eagle, highlights the diversity of forest resources and makes the tomb location one of the lovely attractions. Large trees such as durian and African wood growing serves as an umbrella for other plants like coffee and cocoa crops because they have a relatively high shade. Moreover, in some places which are quite steep, there are palm trees, manau (rattan), and bamboo that grows in the moist soil. They add to the attractiveness and uniqueness of the plants on the slope.

Although specific forms of determining the tomb is not yet recognized by the government, the local people still believe about the existence of past civilizations in the region. The spiritual tourism potential in the communities around the protected area of Bukit Kumbang begin to get an appreciation of people from outside the region because they provide an overview of history and function of the values in the forest to the people who come. It means that tourism is an activity that depends on the quality of human resources and the natural environment and culture which can’t be separated from other economic developments (Yomkerd, J, 2015). It can be seen from the number of tourists who deliberately wanted to experience pilgrimage in the region. Based on data collected from the year 2008-2015, the number of visitors who come to this area is as many as the number of people in 2015. This can be specifically described in Table 1.
Table 1. Number of visitors to protected areas of the Bukit Kumbang, Napal Hijau, Muara Sahung, Kaur District, Bengkulu Province, Indonesia

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<th>Years</th>
<th>Visitors</th>
<th>Goal</th>
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<tr>
<td>2008-2010</td>
<td>522 people</td>
<td>Pilgrimage, archaeological surveys, historical and cultural reconstruction</td>
</tr>
<tr>
<td>2011-2014</td>
<td>1,193 people</td>
<td>Pilgrimage, archaeological surveys, historical and cultural reconstruction</td>
</tr>
<tr>
<td>2015-Mei</td>
<td>300 people</td>
<td>Pilgrimage, archaeological surveys, historical and cultural reconstruction, and mapping the location of the cave.</td>
</tr>
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</table>

The high level of tourist visit in the ethno ecotourism of this region over the years made the people around the area started to be aware of the potential customs and culture they have. Although the distance from the capital city region of Bengkulu province is so far with about a 6-hour drive and the ground transportation is not adequate, the visitors still tend to choose this location as a place to learn and understand more about the nature and the culture of the land of Sumatra.

POLICY DEVELOPMENT OF ETHNO ECOTOURISM

The local government in Indonesia through the Medium Term Development Plan Year 2009-2014 of Kaur District, wants to realize the people’s economy based on local resources and sustainable development. In order to realize the people’s economy based on local resources it requires an effort to transform these values into various forms, one of which is the development of ethno ecotourism. In the past, tourism was a simple business and concerned personnel were not well-developed in terms of quality (W. Lalew, W et al., 2015). The tourism and the cultural diversity of these communities must be managed properly for the privilege of improving the quality of life, especially for areas that do not have industrial estates or large farms. There is a need to support adequate human resources, adequate funding, synergy and commitment among the relevant stakeholders, as well as administrative accountability mechanisms in accordance with applicable regulations (Sukarman, K., 2014). It certainly if managed properly, will have a positive impact for the local community, tourists, and the government will get to bring the local cultural identity which impacts on the development potential of nature tourism which is limited and is largely determined by the viability of existing resources in the region. The development potential of the ethno ecotourism of this course will support and is in line with the development plans of local governments. Thus, it will support the sustainable development which carries three dimensions: economic, social, and environmental (Fauzi, Octavian, 2014).

The implementation of forestry management is based on the values of the local culture. The implementation of the cultural values by society makes the local people become the rulers active in forest areas. Some of the results of research conducted by scientists briefly stated that cultural values provide a major contribution in improving the well-being, environmental sustainability, and the development of the area. Traditional values which are applied by local communities as an effort to regulate the designation of a better utilization of forest, is an appropriate strategy in development (Salosa et al., 2014). The forest management of rural communities in Ulak Bandung based on the results of research that has been described above, was built on the values of the culture of the local community. These
values also were able to be transformed into various forms of application. The transformation of cultural values is carried by Napal Hijau people in Ulak Bandung village through creating a form of nature-friendly management, conservation of river areas, and the use of forest products. When linked with the joint regulation of the Ministry of Interior, Ministry of Forestry, Minister of Public Works, and the Head of Land Agency of the Republic of Indonesia on the procedures for the settlement of land tenure located in forest areas, the local government is supposed to become the commander for excavation and the development potential in the region. The agreement between the district government and community representatives in Kaur is specifically set forth in 17 Local Legislation Program (Prolegda) which was legalized on 2 May 2015. The draft local regulations that carry the spirit of sustainable tourism development is contained in the draft regulations of the village, custom of Kaur, legislation and spatial planning (RTRW), and draft legislation of rural development.

The draft regulations have been assigned by this area directly which is a form of government support to the public so that the public can give its contribution to regional development. Although draft regulations in this area are still under construction, they are expected to accommodate the indigenous knowledge of communities in managing the environment. Chuaybamrung (2008) in Saksirisopon, P and Malawong-Ariya, S (2015) indicated that tourism development would fail if there were no strong dynamic mechanism, networking, data concerning with tourism development, and effective tourism development strategy. It means that contribution is needed from all communities and stakeholders, so that the potential development of ethno ecotourism being piloted this can contribute to the community and the country.

CONCLUSION
Transformation occurs as a result of the interaction process between the government and public communication. The responsibility of communities in forest management in protected areas of Bukit Kumbang in particular has contributed significantly in environmental sustainability. The cultural knowledge in societies in developing the ethno ecotourism is a great contribution in the development of an environment-friendly area. This knowledge has directly created the domination of communities around the Bukit Barisan Selatan, Bukit Kumbang in maintaining, managing, and exploiting their natural and cultural resources.

REFERENCES


(Appendix)
Guide to Authors

1. Submission of Manuscripts
Three (3) hard copies of manuscripts should be sent to the Editor-in-Chief. A soft copy of the article in RTF or MS Word compatible format should also be submitted with final revised version of manuscript.

2. Preparation of Manuscripts
The following instructions should be observed in preparing manuscripts. Articles that do not conform to these instructions may be returned to their authors for appropriate revision or may be delayed in the review process.

2.1 Readability
Manuscripts should be written in clear, concise and grammatically correct English (British or American English throughout). The editors can not undertake wholesale revisions of poorly written papers. Every paper must be free of unnecessary jargons and must be clearly readable by any specialist in Tourism management related disciplines. The abstract should be written in an explanatory style that will also be comprehensible to readers who are not experts in the subject matter.

2.2 General Format
Articles should be typed double-spaced on one side of A4 paper using Times New Roman font. Margins of 3cm should be allowed on each side.
The order of the manuscript should be as follows: Title, Author(s), Abstract, Keywords, Main text (Introduction, Review of Literature, Definitions (if any), Materials and Methods, Results, Discussion), Acknowledgements (if any), References, Appendix (if any). This structure of the main text is not obligatory, but the paper must be logically presented. Footnotes should be avoided. The main text must be written with font size 12, justify, first indent 0.5 cm. Within each main section, two levels of subheadings are allowed and the titles must be with bold, bold and italic, italic respectively.
The manuscript should contain the following information:

a. Title
Title should be brief and informative. The title should reflect the most important aspects of the article, in a preferably concise form of not more than 100 characters and spaces. Font size 14, capital letters, center alignment.

b. By-line
Names (size 11), e-mail and addresses of the authors. Phone and fax number should be also given (size 11, italic). No inclusion of scientific titles is necessary. In case of more than two authors, the corresponding author should be indicated with * in superscript. Authors from different institutions must be labeled with numbers in superscript after their names.

c. Abstract
A summary of the problem, the principal results and conclusions should be provided in the abstract. The abstract must be self-explanatory, preferably typed in one paragraph and limited to maximum of 250 words. It should not contain formulas, references or abbreviations.

d. Keywords
Keywords should not exceed five, not including items appearing in the title. The keywords should be supplied indicating the scope of the paper. Size 10, italic, justify. Authors should include Abbreviations and Nomenclature listings when necessary.
e. Introduction
   The introduction must clearly state the problem, the reason for doing the work, the
   hypotheses or theoretical predictions under consideration and the essential background.
   It should not contain equations or mathematical notation. The Introduction should also
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   The Materials and Methods should provide sufficient details to permit repetition of the
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