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Foreword

RESEARCH HORIZON

Teaching and Research are found to be inseparable and mutually supportive to each other. Research makes learners achievement oriented. Every professor is to act like a scientist, in search of new knowledge. They should be encouraged to build a research team consisting of UG and PG students along with lab assistants. Institutions must change their culture in favour of research. Research brings more money, more endowments, name and fame for institution.

Research and Education are like two ends of a bow. The arrow does not move forward unless the two ends of the bow are tightly tied together by a string. Neither end has a force without the support of other. An institution needs to bind the two ends together, namely education and research to provide quality education. There is a saying that Research and Innovation plays important role in improving the quality of teacher educators. Though research is not limited to scholars or academicians, it is scholarly activity and not so simple. Researchers require certain skills, capacities, competencies which will be built in teacher educators. Research can be used as a tool for personality development. Marityn Chochran from U.K. in 2007 identified four metaphors for research in the context of teacher education such as Research as a weapon, Research as warranty, Research as Foundation and Research as a Stance. Thus research capacity building creates a culture to enhance professional practice in teacher educators which contributes to enhance professionalism of teacher.

It is necessary to develop a research attitude among the teachers. There are various ways for developing research attitude e.g. through research degrees, publishing research papers, research articles, organizing various seminars, conferences, refresher course, workshops etc. One is to write research papers and articles to publish these in various national and international research journals.

From a study conducted in the U.K., Swan and Brown (1999) found that authors tended to consider firstly the reputation of the journal by using the impact factor, followed by international reach and coverage by abstracting and indexing services. They also found that scientists are much more concerned about the availability of an electronic version of the journal than are workers in the arts.

It is extremely important to create opportunities for mentoring of researchers by senior scholars from India and abroad through discussions / participation in conferences in India and abroad. To discuss new ideas and discover fresh perspectives in existing and past issues, it is essential that research institutes and higher education institutions, in collaboration with certain policy think tank organize discussion forums and conferences. Such events always foster knowledge exchange and allow research culture to be fostered, since research papers and empirical analyses are share and disseminated. It also allows free-flow of questioning and critique of concepts which enhance research quality of potential researchers. Keeping these points in mind, some of the research papers presented in our college during the International Conference on 'Tourism' and 2nd International Conference on Humanities and Sciences on 'Emerging Trends in Multiculturalism' at Bali-Indonesia have been included in this journal.

We extend our gratitude towards the research paper contributors, our panel of Experts, Senior Editor, Editorial and Advisory Board and Managing Editorial Team. We congratulate the contributors of papers / articles for passing through the test of editorial review board.

We are thankful to Shri. Chandrasen Merchant for generously supporting us financially for last fourteen years. Without this moral support and active encouragement, it would not be possible for our team to bring out such an intellectually enriching publication. We specially thank our Managing Trustees and other members for being constant source of motivation for us.

With warm regards
Yours truly,

Dr. Harshada Rathod (Principal)
Chief Editor *(Research Horizons)*

From Senior Editor's Desk

Dear Reader,

Tremendous response to Research Horizon in terms of readership, contributors of articles, impact factor gives us great sense of fulfillment. As Editorial Team we feel rewarded for our hard work to maintain variety of thematic areas and academic quality of submitted articles. We are thankful to our experts for giving helpful suggestions to authors after meticulous study of their articles.

This issue of Research Horizon covers frontline issues in finance and commerce, public economics with respect to smart versus safe cities, budgetary allocations and social infrastructure.

Articles in English, Gujarati and Hindi literature discuss the legendary and contemporary films and literary creations that encompass wide range of issues, from multiculturalism and globalization, ecofeminism and tourism academic literature.

Two articles in Food and Nutrition discuss Fruit Intake and its effect on BMI of working women

And Culinary Culture Creations in Bali: Making the Recognition Concept Work Rather Than Merely Debating the Benefit Sharing Concept.

Articles on legal aspect critically reflect on the influence of multiculturalism in the tradition of contract from the private law perspective and incorporating the concept of sustainable tourism into legislations and regulations In Indonesia.

Articles by psychologists deal with effect of spirituality on sexual attitudes & sexual guilt, the impact of gender, age and work tenure on psychological capital and a review of the psychological, social and spiritual benefits of tourism.

Rich repository of contemporary debates is captured by articles by sociologists who bring to the fore women's political voice- feminist interventions in political science research methods, medical tourism: with special reference to fertility tourism and surrogacy, women's labour a highlight of poverty tourism, factors contributing to the harmonious crossed-marriage between the Balinese and the Chinese in Bali, oral tradition as a method of transmission Sumba traditional weaving knowledge and the social practice of halal tourism-based religiosity value of Panchasila in the community.

We request our readers to introduce Research Horizon (its soft copy can be accessed on the website http://www.mnwc-sndt.com) to their academic circles, and encourage them to contribute original and research based articles for publication in Research Horizon.

Yours faithfully,
Prof. Vibhuti Patel
Senior Editor (*Research Horizons*)

The Editorial Board

Chief Editor

Harshada Rathod, Principal and Head, Dept. of Economics, Maniben Nanavati Women's College, Mumbai. She is the recipient of the Best Teacher Award from the State of Maharashtra in the year 2003-04. She has completed a Minor and a Major Research Project funded by the University Grants Commission (UGC). She has presented more than 80 papers at the national level and about 10 papers at the international level. She has authored more than 90 research articles in various journals and 21 research publications in the edited books. She has presented research papers at Australia,Srilanka, Mauritius and Indonesia. She is a research guide for the Ph. D students in the subject of Economics. She is the Member of the Senate, Member of Board of Students Welfare, Board of Cont. Ed., Adult Edu. & Ext. Work, Member of FAQ at SNDT Women's University, Member of Sexual Herassment Cell and Ethic Committee at Balabhai Nanavati Hospital

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Dr. Jaya Earnest (Australia) is Associate Professor of International Health and the Director of Graduate Studies in the Faculty of Health Sciences at Curtin University in Western Australia. A Social Scientist, Medical Sociologist and Educator, Jaya holds a MA from SNDT Women's University, India, an Advanced Certificate in Education from the University of Bath, UK and a PhD from Curtin University in Western Australia. She has worked as an multi-disciplinary educator and researcher for 26 years in India, Kenya, Uganda, Rwanda, East Timor and Australia. In 2010, she was awarded a National Award for University Teaching by the Australian Learning and Teaching Council. In 2013, she awarded a Fellowship of the Public Health Association of Australia. Dr Earnest is on the National Board of the Public Health Association of Australia, and is also a Board Member of ISHAR – a multicultural women's health organisation in Western Australia. Her central research interests focus on health inequalities, the social determinants of health, post-conflict adversity on women and youth; refugee and migrant populations, HIV and participatory research.

Editorial Advisory Board

Dr. Rupalee Burke is Associate Professor and Head of the English Department at Shree Sahajanand Vanijya Mahavidyalaya, Ahmedabad, since 1991. She is a research guide at the Gujarat University, Ahmedabad. She has many published research articles to her credit. She has been contributing to several journals (print and online), magazines, anthologies and organisations as writer, critic, editor, translator and transliterator. She writes and translates in English, Gujarati and Hindi. Numerous of her English translations of the literature of Gujarat have been published over the last 15 years. Among her latest publications in the field of translation are English translations of poems in Gujarati as well as languages of Gujarat such as Chaudhari Bhili, Rathwi, Vasavi, Dehwali published in Indian Literature, Yapan Chitra and Hindi translations of poems in Mishing language of Assam in Vahi. She is on the Editorial Board of Adilok, a Gujarati journal of Adivasi life-ways and on the Advisory Board of Shabdasar, a Gujarati journal of literature and art.

Prof. S. John Michael Raj, is retired professor of Psychology from the Deaprtment of Psychology, Bharathiar University, Coimbatore. He guides doctoral students in the field of Motivational Dynamics, Personality Orientation, Well-Being, Cyber Psychology, Counseling Psychology and the Psychology of Marriage. He has served as Sectional President, Anthropological and Behavioral Sciences of the Indian Science Congress Association. He has also offered his expertise in the area of Pre-Marital Discourse at the Diocese of Coimbatore.

Prof. Kaushalnath Upadhyay is Professor, Dept. of Hindi, Jayanarayan Vyas University, Jodhpur and Editor of "Srujan Bharti" a quarterly magazine. He has been awarded with Sahastrabdi Hindi Samman, Sahitya Srujan Shiromani Samman and others. His areas of publications include poetry, criticism and research articles in Hindi.

Prof. Prasad Brahmbhatt is Professor and Director, Academic Staff College, Gujarat University, Ahmedabad. He is the recipient of many awards and prizes. He received First Prize for Biography 'Sardar Prasang Parag' (2000) from Guj. Sahitya Akademi. He has 99 books of publications in his repertoire and more than 250 articles in leading journals and magazines. 8 Ph.D students and 38 M. Phil students have completed their research studies under his able guidance.

Dr. Chandrika Raval is Professor, Post Graduate Department of Sociology, Gujarat University. Her areas of specialisation are Women's Studies, Industrial Sociology and Education. She has edited three books and authored more than 10 books in her areas of expertise.

Editorial Review Board

CONTENTS

COMMERCE

THE RELATIONSHIP BETWEEN LIQUIDITY AND PROFITABILITY: AN EXPLORATORY STUDY OF PHARMACEUTICAL COMPANIES IN INDIA

***Dr Arvind A Dhond**

ABSTRACT

A firm is required to maintain a balance between liquidity and profitability while conducting its day-to-day operations. This paper analyzes the relationship between liquidity and profitability in a group of companies comprising the major pharmaceutical companies in India between 2011 and 2015. The aim of this work is to verify the relationship between these two indicators over the short term, and also to observe their relationship. Using the financial data published by the companies, the relationship was studied with the help of statistical procedures. Surprisingly the results indicated a significant positive correlation between liquidity and profitability on the short run, contradicting the main literature in financial management

Keywords : *Liquidity, Profitability, Funds, Ratio, Dilemma, Short Term. nt.*

Prologue

Modern days finance manager has to manage financial resources judiciously. The liquidity and profitability goals conflict in most decisions which the finance manager makes. Often a challenge usually arises in deciding whether to favor liquidity or profitability. It is not possible to favour both in one single decision. The more liquidity a firm maintains, the lesser profitability will be achieved. Likewise, the lesser liquidity the firm decide to maintain, the more financial resources it is able to channelise towards its fixed capital investments which eventually leads to more profitability. Thus a financial manager has to ensure on one hand that the firm has adequate cash to pay for its creditors, has sufficient cash to make unexpected large purchases and cash reserve to meet emergencies, while on the other hand, he has to ensure that the funds of the firm are used so as to yield the highest return. This poses a dilemma of maintaining liquidity or profitability. A proper management of liquidity could result in the desired impact on profitability and vice-versa.

Parameters of the Study

(a) Liquidity is a precondition to ensure that firms are able to meet its short-term obligations. The 'liquidity position' in a company is measured based on the 'current ratio' and the 'quick ratio'.

(b) Profitability is a measure of the amount by which a company's revenues exceeds its relevant expenses. The 'profitability position' of a company is measured using the 'gross profit margin' and the 'net profit margin'.

Review of Literature

(a) Hyun-Han Shin and Luc Soenen (1998) have focused their study on efficiency in working capital management and corporate profitability of 58,985 firms covering a period from 1975-1994. The study found that there exist a **strong and positive** relationship between liquidity and profitability.

(b) Marques and Braga (1995) confirmed the **inverse** relationship between liquidity and profitability for a sample of food companies.

(c) Blatt (2001), found a **negative** relationship between liquidity and profitability, measured by Dynamic Model and profitability.

(d) Eljelly (2004) elucidated that efficient liquidity management involves planning and controlling current assets and current liabilities in such a manner that eliminates the risk of inability to meet due short-term obligations and avoids excessive investment in current asset.

Rationale of the Study

The work is justified because all the researched concepts are widely known and accepted, i.e. there is a wide literature inside the financial management area regarding the concepts of liquidity and profitability. There is a need felt for the present study to study the relationship between liquidity and profitability because of differences in the inferences of results obtained as indicated in the review of literature so as to reconcile their findings with logical conclusion, however for a different group of companies from a different business segment and into a different period.

For this purpose the liquidity and profitability ratios of five pharmaceutical companies over a five year period were computed and analysed in order to understand the relationship between liquidity and profitability.

Objectives of the Study

(a) To study the inter-relationship of liquidity and profitability in the pharmaceutical sector.

(b) To compute the profitability, liquidity and solvency ratios of the select sample firms.

(c) To analyse liquidity and profitability ratios of five pharmaceutical companies over a five year period and draw inferences therefrom.

Hypothesis

Hypothesis: On the short term the relationship between liquidity and profitability is negative.

The research paper aims at testing the research question - Is there a negative relationship between liquidity and profitability on the short run?

Research Methodology

This study is an analytical research. The sample size of the study is five years from 2011 to 2015 wherein five companies from the pharmaceutical sector which are listed on BSE are selected based on 'Top Global Pharma Companies' industry ranking. The secondary data is collected from the records of the select units from the published financial statements in the company's annual reports which included the Balance Sheet and Profit and Loss Account of the company. Further analysis of the data is made using certain financial tools and techniques as ratio analysis as well as assessment of the statistical significance of such data is undertaken using the Pearson's Correlation coefficient.

Data Analysis and Findings

Table-1: Analysis of Financial Data of Select Pharmaceutical Companies

Name of Company	Financial Ratios as on 31st March					Pearson's Correlation Coefficient between			
	2011	2012	2013	2014	2015	Gross Profit Ratio & Current Ratio	Gross Profit & Quick Ratio	Net Profit Ratio & Current Ratio	Net Profit Ratio & Quick Ratio
Cipla						Positive Correlation			
Gross Profit Margin (%)	17.32	19.18	22.55	17.42	14.6				
Net Profit Margin (%)	15.64	16.29	18.65	13.74	10.4				
Current Ratio	2.42	2.61	1.94	1.91	1.73				
Quick Ratio	1.96	1.56	1.64	1.38	1.27	+ 0.23	+ 0.38	+ 0.48	+ 0.64
Divis Laboratories						Positive Correlation		Negative Correlation	
Gross Profit Margin (%)	33.93	33.7	34.41	36.42	33.04				
Net Profit Margin (%)	32.6	28.6	28.06	30.54	27.33				
Current Ratio	2.17	2.02	2.28	2.42	2.3				
Quick Ratio	1.05	1.19	1.13	1.25	1.11	+ 0.61	+ 0.69	-0.02	-0.20
Sun Pharmaceutical Industries						Positive Correlation			
Gross Profit Margin (%)	30.69	36.32	40.35	40.98	24.32				
Net Profit Margin (%)	31.7	33.12	26.39	19.53	16.54				
Current Ratio	3.27	3.32	2.91	2.12	1.62				
Quick Ratio	2.71	2.56	2.16	2.27	1.86	+ 0.35	+ 0.25	+ 0.99	+ 0.87
Dr. Reddy's Laboratories						Positive Correlation			
Gross Profit Margin (%)	15.4	19.49	18.23	19.48	18.19				
Net Profit Margin (%)	13.32	13.25	12.83	14.69	15.55				
Current Ratio	1.14	1.49	1.48	1.59	1.43				
Quick Ratio	1.28	1.58	1.6	1.76	1.49	+ 0.96	+ 0.91	+ 0.26	+ 0.19
Cadila Healthcare						Positive Correlation	Negative Correlation	Positive Correlation	Negative Correlation
Gross Profit Margin (%)	19.43	17.8	14.79	13.82	16.97				
Net Profit Margin (%)	15.35	12.36	10.27	11.12	13.29				
Current Ratio	1.34	1.15	1.03	1.2	1.25				
Quick Ratio	1.12	1.14	1.4	1.18	1.4	+ 0.63	- 0.41	+ 0.90	-0.43

(Source: Data Computed by Researcher)

INFERENCES AND DISCUSSION OF THE RESULTS OF HYPOTHESIS TESTING

The results of correlation between liquidity and profitability testing of the above five pharmaceutical companies shows in sixteen out of twenty cases there exists a positive correlation and in only four cases there is a negative relationship. Except in four instances, there is a positive correlation between the movement in the profitability ratios and the liquidity ratios.

On testing the hypothesis in order to determine whether the short term relationship between liquidity and profitability is negative. This hypothesis was rejected for 80 percent (16 out of 20 instances) of the cases for the studied group; as the correlation between the two variables was significantly positive. Hence it can be concluded that there exists a strong and positive relationship between liquidity and profitability in the short term.

The results indicated that for the studied companies, on the short term the higher the liquidity level of the company, the higher is its profitability. The correlation between liquidity and profitability ratios indicate that liquidity and profitability could goes hand-in-hand. It contradicts the usual findings from the literature, indicating that for this sample of pharmaceutical companies the dilemma between liquidity and profitability on the short term does not exist.

The reason for this different result is that the pharmaceutical sector may differ from the segments analyzed in other studies. The operation of the pharmaceutical sector demands a high amount of current expenses thus a higher level of working capital may be directly related to the capability of reducing the costs, and thus being able to obtain higher profits.

UTILITY OF THE STUDY

Despite the limited scope of this study, the observations would suggest that a company while planning working capital need not maintain a trade-off between the two as is usually felt. In the light of the above, financial managers would need to reflect on the implications of each decision that usually involves a trade-off between liquidity and profitability. It would also be useful to assess the effect of one decision involving this trade-off vis-à-vis another, so that an overall view can be taken.

LIMITATIONS OF THE STUDY

(a) The study is for a short term period of five accounting years from 2011 to 2015.

(b) The main constraint of this study is considered as the data used is secondary.

(c) The data was collected based on the company annual report. Hence its accuracy depends on honesty in reporting of accounting information.

EPILOGUE

According to Chandra (2001, p.72), normally a high liquidity is considered to be a sign of financial strength, however a high liquidity can be as undesirable as a situation of low liquidity. This would be a consequence of the fact that current assets are usually the less profitable than the fixed assets. It means that the money invested in current assets generates lesser returns then fixed assets, representing thus an opportunity cost. Besides that, the amount employed in current asset generates additional costs for maintenance, thus thereby reducing the profitability of the company. It is therefore an important task for the financial manager to achieve the appropriate balance between adequate liquidity and a reasonable return for the company. The financial health of the company can be improved if stringent control is exercised on raw materials, stores and spares, finished goods, collection of receivables and also by reducing the unprofitable investment blocked in current assets as well as reducing the unwarranted overdraft and short term bank borrowings. Management of working capital has indeed achieved a higher importance in the management of corporate finance due to its impact on profitability.

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Annual reports of select companies.

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ECONOMICS

GLOBALIZATION & CULTURE: ISSUES AND PERSPECTIVES IN INDIA

***Harshada Rathod**

ABSTRACT

There exists a long tradition of research and analysis in India on the conceptual and substantive dimensions of culture at various levels of its existence: the local, the regional and the national. The anxieties about the impact of globalization and marketization of economy, media and information systems, the leisure and style of life etc., which have direct impact upon the symbolic contents and the foundations of the tradition, have today generated anxious debate among the scholars, the people and the political parties on the policy responses of the state.

The new institutional innovations that globalization may bring about in society are: market, trade and finance, communication and media, technology and science, migration and inter-cultural transactions. There are related issues of tourism, mobility of professionals and the emergence of diasporic sub-cultures.

It has been experienced that every step of movement towards economic, political and cultural modernization, taken by the state in India, is responded to by the people with an enhanced sense of self-consciousness and awareness of identity. Cultural modernization, sponsored by the forces of globalization, is resented if it encroaches upon or does not promote the core cultural values of society, its language, social practices and styles of life.

Keywords : *Globalization, Local Culture, Global Market & Trade, Inter-Cultural Transactions, Social and Political Institutions.*

Introduction:

There exists a long tradition of research and analysis in India on the conceptual and substantive dimensions of culture at various levels of its existence: the local, the regional and the national. The anxieties about the impact of globalization and marketization of economy, media and information systems, the leisure and style of life etc., which have direct impact upon the symbolic contents and the foundations of the tradition, have today generated anxious debate among the scholars, the people and the political parties on the policy responses of the state. Such policy has long been in the making, but today the process of globalization and its impact on culture, both local and national, give it a new urgency (Singh, 1994). In most studies of cultural change in India the significance of locality and local culture and its relationship with the nation-state and the national culture has been widely recognized.

Globalization, as a process, has far-reaching cultural potential. India, which still remains largely a nation of peasants and working classes totaling about 70 per cent of population, renders the influence of the institutional structures of globalization to some extent self limiting. The process is further constrained due to illiteracy about 30 per cent of population. Nevertheless, a very high rate of growth of the middle classes now ranging between 150 and 200 million. There are strong social, political and cultural movements that are extremely suspicious of new institutions and linkages which globalization brings into wake in society.

The global culture and its impact on Indian society has been widely discussed (Kothari, 1995, 1995b; Singh, 1994; Krishna Kumar, 1996; Peggy Mohan, 1995) in the recent social science publications. The new institutional innovations that globalization may bring about in society are: market, trade and finance, communication and media, technology and science, migration and inter-cultural transactions. There are related issues of tourism, mobility of professionals and the emergence of diasporic sub-cultures. In social structural terms, globalization is a historical process of transition from the agrarian-industrial post-industrial and finally the stage of the information society (Dissanayake, 1988).

Objectives:

1. To evaluate the implications of globalization on market, trade and finance.
2. To examine implications of globalization on communication and media, technology and science, migration and inter-cultural transactions.
3. To find out implications of globalization on local cultures and social and political institutions.

Cultural Impact of Global Trade and Market

The scope of trade and market which are accelerated by the process of globalization poses formidable cultural problems in both the developed and the developing societies. In India, which traditionally had quite a developed pre-industrial base of trade and market, the impact of the changing role of these institutions has been gradual. The market and trade relations continue to be located in local cultures even today. (Ostor, 1980). Also, the economic policy of India upto the 1980s has been that of import-substitution and protectionism in trade and market. The full momentum of the globalization of economy started from 1990s onwards, but many checks and balances continue to persist. The new changes have been noticed in the lifestyle, consumption pattern, production of cultural objects and their circulation (marketing) and usages, in the cultural ecology and habitat and the religious practices etc. These changes have altered the traditional modes of cultural expressions, usages of language and communication media at the local, regional and national levels.

The forces of industrialization and developments in agriculture had a major impact upon the consumption style of people. The Green Revolution in agriculture during the 1970s gave spurt the changes in the consumption style of villagers which will then was largely a preserve of the residents in cities and metropolises. Various rounds of the surveys conducted by the National Sample Survey (NSS) and Anthropological survey amply testify to the changing patterns of consumption and lifestyle, both in the urban centres and the countryside. The NSS data show noticeable decline in the consumption of cereals both by the rich and the poor in India. The shift is towards consumption of milk, poultry and meat products. It is a phenomenon universal to the process of economic development.

This decline is a part of a secular change in the composition of the Indian diet; consumers, both rich and poor, are spending relatively more on the non-cereal food such as milk and meat than on the cereals. Some authors have argued that such shifts in expenditure shares are not merely a reflection of increased prosperity; rather food preferences have been changing over time (Meenakshi, 1996; Radhakrishnan and Ravi, 1992).

The electrification in villages has changed the energy-use pattern, particularly in the suburban villages; in remote villages, the use of firewood and cowdung is still common, although "the tribals are less dependent on cowdung than other communities. Sawdust is a new source of energy. The use of kerosene oil is widespread. Gobar gas plants have yet to make a major impact, and the use of Gobar gas plants have yet to make a major impact, and the use of solar energy has only made a beginning" (Singh, 1992:93). The expansion of road networks and means of communication has brought about some homogenization in tastes and consumption patterns, such as increased popularity of tea, coffee, egg, meat and fish. Following the Green Revolution, the country is now going through a White Revolution being the largest gross producer of milk in the world.

The use of synthetic materials for utensils, jars and cans is now common. Yet, most such artifacts still maintain ethnic tastes and designs and the traditional forms. A remarkable change in the style and pattern of women's wear has taken place. It is marked by a shift from saris to salwar kameez.

The middle classes are increasingly taking to use of designer dressed marketed by the multinationals. The uses of cosmetics, soaps and detergents have reached all sections of the people in India. The vocation of beauticians, and the number of beauty parlors and health clubs, etc., have grown very rapidly. The changes are more remarkable in the lifestyles of youth and the adolescents, but the elderly are not totally apathic or untouched by these changes.

Culturally, therefore, the new changes may not have deeply subversive effect upon the core traditional values or the worldview of the people. Yet, one witnesses periodic incidence of consumer resistance against multinationals promoting new consumer goods or agro-products; e.g., sporadic movements against products like McDonald's hamburger and Kentucky fried chicken; farmers are resisting the penetration of agro-multinationals in the production of seeds, herbs, new cereals, etc.

The changes in consumption and lifestyle have been accelerated by the market forces and their changing structure. India has had a developed private markets are not only extensive in their network, they also perform qualitatively new functions. With such an extensive network of markets and with changing style of living, the challenges of globalization to local culture in India assume deeper significance. A part of the change is related to the shift in occupation which has occurred in a very substantial measure. There no longer exists a link between caste or community and the hereditary occupation.

Economists have also observed substantial rise is non-agricultural occupations in the country side due mainly to the changes in the style of life consequent upon increased uses of consumer durables such as bicycles, motor-cycles, jeeps and electronic devices like radio, television and audio/ video systems. Links with roads, railways and proliferation of developmental institutions have further augmented this process.

Markets are the vital mechanisms through which globalization extends its reach. There are significant areas where it has a disruptive influence upon the local cultures. For example, globalization of markets has led to conservation of traditional objects of art and aesthetics having mostly ritual uses in the local communities into marketable commodities. This has not only rapidly disrupted the autonomy of folk cultures, but also destabilized the life of the artisans by creating new networks of competition and price war and a new class of exploitative middle men.

It has disrupted the balance in the cultural, social and economic life of many communities including tribes, artisans, traditional cultural performers, etc. Being in minority and economically vulnerable, these communities suffer loss of their cultural identity the most in the process of globalization.

Globalization of Communication, Media and Local Cultures

Most revolutionary aspect of cultural, social and economic globalization is reflected in the advances in technology of communication. The electronic media of communication such as radio, television, computer networks via satellites, paging services, telephony, electronic mail and Internet web, etc., are modes of communication which are revolutionizing the banking, trade and management practices, uses of culture and leisure, and most other modes of inter-cultural and inter-group communicative actions. It is possible to have individual to individual, group to individual and group to group communication contacts globally. Most of these media transcend the territorial national cultural boundaries.

The notions of time, space and symbolism of culture undergo new transformation of meanings under the impact of these new telecommunication technologies. Its impact on cultures – local, regional and national – is multifaceted and can be integrative as well as disruptive. Moreover, these changes play a strategic role in the process of social, economic and technological development of society.

For centuries India remained largely an 'oral society'. The oral mode of communication played a major role in its freedom movement, the incidence of illiteracy being very high. The print media soon added a new dimension to communication process. After independence, the Indian Constitution guaranteed its citizens "the right to freedom of speech and expression", and the new policies about the press were evolved by a series of Press Commissions.

The Press Commission recommended to promote development of Indian languages news agencies, and to oversee their financial health; to provide development assistance to the press, especially to the small and medium newspapers; and to assist the emergence and growth of daily newspapers in remote and interior areas. Thus, the policy has been oriented to the protection and development of local and regional linguistic and cultural aspirations and interests. In addition, there are several other agencies and services provided by the government to promote newspapers in India.

Besides the major telecommunication means, viz., radio, television and films, the role of telephones, mobilephones, email, fax, Internet, etc., is also expanding. The radio, even today, continues to be the most accessible mass-based medium. It broadcasts educational, developmental, informative and entertainment oriented programmes in almost all regional languages in India. In addition, it also broadcasts programmes of national interest including regular news. There are local, regional and national channels, besides an external services division, which cater to various types of entertainment, information and developmental needs for expatriates. Specific programmes for children, women, farmers and on matters related to health, sports, etc., have a priority in radio broadcasts.

Films have played a very important role in India, and even today remain the most popular form of entertainment and recreation. They have also played a crucial part from time to time in promoting educational and reformative values. They have proved to be a major source of linguistic and cultural integration.

Films have also been produced in languages of the smaller communities reflecting local or regional cultures such as Manipuri, Konkani, Urdu, Garhwali, Rajasthani, etc.

India launched eight INSAT- series satellites which have contributed to a massive expansion of the Doordarshan. Doordarshan now showcases educational programmes, entertainment channel, infotainment channel with programmes on culture and current affairs. Movie Club and offering 24 hours current affairs programmes.

With new impetus towards globalization of telecommunication, the Videsh Sanchar Nigam Ltd. (VSNL) has been established which administers policies approved by the government in the domain of global communication. It offers service of cellular telephone with roaming facilities – regionally, nationally and internationally. India, with its new policy of liberalization and privatization of telecommunication, is now moving fast towards global linkages – economic, cultural and social.

There is clear evidence that electronic mass communication has revolutionized economic growth, trade and banking practices and exchange of information in health, management, profession, etc., leading to new growth possibilities. These are making growth-related outputs with global linkages. The new means of communication also augment and empower the local communities, local cultures and minority sects by extending the reach of their interactions. The cultural and emotional bonds are strengthened due to their global reach through new telecommunication linkages, e.g., video-meetings, tele-discussions, etc. The new media also creates 'virtual' communities and cultural enclaves by offering the possibility of sustained communicative interaction among members scattered in far off places.

Apart from such empowering impact, the local communities and cultures are also inspired by the new telecommunication media to reassert their cultural identity and reinforce their resilience. This is particularly true in India where in course of three decades of exposure to mass culture of films, radio, television, video, etc., the self-consciousness of the local cultures and communities has not diminished. It has become more articulate about its identity and interests. Globalization, therefore, not only makes people's sense of cultural identity and cultural values more caring of a shared existence within diversity, but it also makes them highly critical and conscious about the 'hidden packages' of self-serving ideologies in communication.

Globalization of Local Cultures, Social and Political Institution:

The process of globalization has triggered off forces of change which have set people rethinking about the political institutions such as the state, the democracy and the civil society. New thinking is taking place about the changing role of nation-state, its sovereignty and the role of political party, etc., under the growing forces of globalization. The changing relationship between the state and the civil society, following globalization of economy and pluralization of cultures, now poses a major problem in most societies, both developed and the developing.

The policy of positive discrimination favoring the weakest communities amongst the caste groups, the tribes and the backward classes. Reservations are provided for these communities in educational institutions, political offices and government services. The tribal policy of the government has consistently aimed at encouraging their autonomous growth with protection to their local culture. There is an innerline protection policy pursued by the government which protects tribals from intrusion by outsiders from other states or the foreigners.

During the past few decades, these forces have progressively gained more and more strength giving impetus to movements towards strengthening the institutions of the civil society. The role of the non-governmental agencies has been pivotal in this process.

Women have been accorded 33 per cent reservation in the council of the village panchayats, this for the first time empowering them to have a more decisive role in formulation and implementation of policies.

Globalization, market economy and powers of the media or information technologies are bound to put pressures on the local cultures. Some degree of acceleration towards homogenization of cultural forms and activities can also be envisaged. Its consequences to the local communities may be progressive or developmental if the disintegrative tendencies which these forces generate are minimized.

Other Process of Globalization

Globalization, both of economy and information systems, accelerates the process of migration, tourism and travel. Cultural tourism, both as an organized industry and as a source of leisure or recreation, gains momentum as communication and travel facilities are modernized. Yet, tourism does pose the problems of cultural intrusion on the local cultures in selected high – intensity tourist sports, e.g., in Rajasthan, Goa, Uttar Pradesh and Karnataka. In most of these, states the cultural impact of the foreign tourists is viewed with suscpicion; there is need for an integrated planning.

This has strengthened the festive and celebrative activities of various religious groups and communities and its diffusion effect has been strong. Each religious group, including the minorities, now in increasingly celebrates their cults and festivals on a much larger scale than ever before by taking the advantages of the new means of communication.

Studies of folk culture and its patterns of distribution in various regions have demonstrated strong similarities in thematic, stylistic and ritualistic expressions in the form of songs, ceremonies, rituals and conventions. Its findings substantiate the fact that culture traits are not only shared in common between regions but also among diverse communities and religious groups in India.

The basis of a common cultural identity or contributed to collective efforts in the celebration of traditional fairs, festivals and major cultural events etc., has now become rare. Many such fairs and festivals are increasingly being commercialized and market impulses are fast encroaching upon the cultural landscape of Indian villages. Many cultural features which were once attributed to the urban cultural styles are now frequently observed to have a place in the local culture of a rural community. Cultural activities in rural areas which earlier were based on the participation of the entire village or local community have now increasingly become associative and entrepreneurial. This has been happening to local cultures in most parts of the country even before the globalization process gained policy support are brought in possibilities of new dimensions of inter-cultural contacts through new modes of communication and market openings.

On the one hand, globalization extends the scope of commercialization of culture, and on the other, it also threatens the identity of local cultures of appropriating culture from people's rhythm of life to the market situation. It had its origin before the globalization process began, but its pace now is much more intense and its reach through global market very extensive indeed. Particularly affected in this process are the castes or communities engaged in productions of arts and crafts, a large part of the household ritual activities in which women engage themselves, their sacred paintings and graphics or other sacred objects of artistic value.

Globalization of market for such ritual-artistic objects also provides much needed support to the local artisans – both men and women- engaged in the production of ritual objects of artistic value for which the demands in the local community had already suffered as a result of deadline in patronage due to the disintegration of the traditional community ethos resulting from the impact of industrialization, urbanization and migration outside the local or regional habitat.

It is to be noted that the social structural basis of the local culture though anchored into the boundaries of territory, caste, tribe and ethnicity extends also to the social and cultural structure of a region. Even though language may constitute a distinctive demarcation by which regional identities may be easily denoted or constructed, it does not exhaust all the social and cultural features which may go into making of a region.

The process of globalization which involves tremendous exposure of local, sub-regional and regional social entities to the forces of market and finance on the one hand, and on the other access to revolutionary means of communication and media, not only influence but also energize latent aspiration of these groups to re-invigorate and re-fashion their cultural identities.

The process of globalization does usher in many technological, economic, ecological and social changes in society which affect the traditional cultural styles, forms and ideologies. The extent to which it may constitute a threat to local and regional cultural identities in India depends largely on the manner in which globalization is perceived by the people concerned. Where it hurts the vital economic interests of the farmers, traders, industrial and agricultural workers, etc., its threat perception remains rather strong. There is even social mobilization to withhold rather than withstand the encounter with globalization. In the realm of culture, the threat that local and regional cultures perceive from globalization is strongly qualified. Several factors seem to influence and qualify its impact. In the first instance, globalization is only in its nascent phase, and India still has about 70 per cent of population dependent of agriculture. The traditional community ethos of the village has been eroded by politicization of people but the ties of caste, family, religion and rituals remain strong. The plurality of these structures endows local and regional cultures, which are anchored to them, a strong sense of resilience. It substantially subdues the threat perception. Globalization, in fact, is perceived as a friendly process by traditional local artisans, craftsmen and artists, etc., because they find in it a scope for economic empowerment and social mobility. Globalization also encourages them, linked as it is to the international market and capital, to innovate upon their ethnic style, forms and materials in the cultural products. It adds new dimensions to their sense of cultural identity instead of leading to its erosion.

In the realm of the non-material culture, values, beliefs, rituals and religious practices, it is observed that globalization only enhances the consciousness of cultural identity. This process is aided by increase in cultural self-consciousness in the local, regional, ethnic and migrant communities as they come into contact with other cultures. Communication media are made use of to extend the scope of coverage of the cultural celebrations and rituals across local, regional or even national boundaries. The ethnic Diaspora only reinforces this urge for celebration of one's cultural identity. It is also strengthened by the rising section of the new middle classes and the series of cultural and social movements which today they lead in the country with a focus upon local and regional cultural identities as a part of their political, economic and cultural agenda.

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SAFE CITIES AND GENDER BUDGETING

***Vibhuti Patel**

ABSTRACT

In market driven economy, the construction lobby, land mafia, contractors and the corporate houses have taken centre-stage in the urbanization proce s and recent discourse on SMART CITY. The studies on urban development have revealed that physical development divides cities socially and spatially. The focus of the urban planners in terms of SMART CITY remains on attracting business and creating infrastructure to facilitate business activities such as starred hotels, conference centres, multiplexes, theaters, car parking, flyovers, etc. Pedestrians don't get footpath as they are sacrificed for road widening for smooth flow of vehicles. Hawkers, street vendors are thrown out of the streets and lonely roads with continuous flow of vehicles make the streets fertile ground for anti social elements and predators. As the city-line gets dotted with these beautiful structures, the poor residents or those living in slums continue to struggle to get even minimum facilities of sanitation, drainage or potable water. As the central locations are highjacked by the rich, the others are doomed to live homeless, without a roof over their heads perhaps forever as they fall victim to the false promises of affordable housing in near future. Urbanisation often goes hand in hand with a rise in urban violence and crime that manifests in terms of street harassment of women and girls, stalking, sexual violence, blackmailing and extortion rackets. Children and women are seen as soft spots who can be victimized by predators. It is very important for the urban planner to focus on safety issues from gender lens and ensure gender responsive budgeting to make our cities gender friendly.

Keywords : *Smart City, Safe city, Gender budget, urban planning, violence against women, elected women representatives, economic- welfare- social services*

Introduction

In market driven economy, the construction lobby, land mafia, contractors and the corporate houses have taken centrestage in the urbanization process and recent discourse on SMART CITY. The studies on urban development have revealed that physical development divides cities socially and spatially. The focus of the urban planners in terms of SMART CITY remains on attracting business and creating infrastructure to facilitate business activities such as starred hotels, conference centres, multiplexes, theaters, car parking, flyovers, etc. Pedestrians don't get footpath as they are sacrificed for road widening for smooth flow of vehicles. Hawkers, street vendors are thrown out of the streets and lonely roads with continuous flow of vehicles make the streets fertile ground for anti social elements and predators. As the city-line gets dotted with these beautiful structures, the poor residents or those living in slums continue to struggle to get even minimum facilities of sanitation, drainage or potable water. As the central locations are highjacked by the rich, the others are doomed to live homeless, without a roof over their heads perhaps forever as they fall victim to the false promises of affordable housing in near future (Ojha, 2015).

Urbanisation often goes hand in hand with a rise in urban violence and crime that manifests in terms of street harassment of women and girls, stalking, sexual violence, blackmailing and extortion rackets. Children and women are seen as soft spots who can be victimized by predators (Website:1, 2, 3, 4). One such incident in the city is enough and the feeling of insecurity is spread like wild fire. It not only frightens girls and women, it controls every act they consider doing then onwards. Now, let us shift our attention to SAFE CITY.

Smart cities have to be safe cities:

Town planners, policy makers and budget experts need to do gender budgeting incorporating facets such as women-friendly civic infrastructure- water, sanitation, health care, safe transport, public toilets, helplines, skill development for crisis management and, safety at work place (Virmani, 1999). While making budgets for social defense services, consideration must be given to safety of girls and women in schools and colleges in terms of prevention of child sexual abuse through public education and counselling facilities, separate toilets for girls and boys in schools, legal literacy on POCSO Act, 2012 and Prevention of Sexual Harassment Workplace Act, 2013, special cells in the police department to take action against display of pornographic images, SMS messages, cybercrimes that victimize young girls at public places, in public transport- buses, local trains, rickshaws and taxis. Installation of panic buttons for customers in rickshaws and taxis need to be made mandatory in all cities. Women vendors and child workers, women employees working in the night shifts are highly exposed to unwanted sexual advances and petty harassment. Hence, budgetary allocation for referral centres /information desks should be provided in markets and public places. This will also reduce trafficking of children and women separated from their family members and sleeping at night at railway stations, bus stations and footpaths (UN Women. 2015).

Law and Order Situation and Street Harassment

Conflicts in the city make women unsafe. Hostility between rival groups is played on bodies of women and girls in the form of rape, sexual harassment, provocation for physical assaults. Insular existence harms community spirit. Fear psychosis about safety of girls also increases incidences of child marriages. More budget allocation is needed for efficient running of Police Helplines -103, 1091 with the help of professional counsellors. To run One-stop crisis centres with in public hospitals for women survivors of violence, there needs to make financial provision for salaries for doctors, counselling, emergency shelter and legal aid. Along with financial allocation, transparent guidelines for post trauma care, counseling, rehabilitation, compensation need to be provided so that funds can be used judiciously.

Urban Infrastructure and Safety of Women

From the point of view of macroeconomic policy, gender friendly infrastructure plays pivotal role in creating gender friendly cities. City planners need to make budgetary provision for safe housing and night shelter for homeless women, half way homes for elderly women, information desk for women and children at railway stations/buses.

Road widening for 4 wheelers and heavy vehicles have taken toll of pavements. Mass of women who have to walk on the streets get harassed by men in moving two-wheelers, three wheelers, four wheelers and trucks. Proper foot paths for pedestrians, vendors, hawkers whose presence ensures safety must be given as much importance as construction of bridges and flyovers. Budgetary allocation for installation of CCTV cameras must be made at all public places, highways and streets in the business hubs. Proper street lighting in the peripheral areas of the city is vital for safety of citizens, especially women, children and senior citizens. Regular safety audit by citizen's forum is important to identify unsafe areas. Safe, clean and free toilets for women at railway stations, bus stops, markets, public places are urgently required in the cities. Budgetary allocation for gender sensitization workshops for police personnel is important to change the mindset of 'victim-blaming' among them.

Advantages of safety for women

Feeling safe is to feel protected. It is a feeling of well-being which can envelop a family, a community, a neighbourhood and a city. Its composition is hard to decipher, but it is an all -encompassing feeling of calm which is often as invisible as clean unpolluted air and, inversely, when fear and anxiety take its place, that feeling is as palpable as though it was a physical reality. Safe cities ensure more freedom, less confinement & control and enhance women's opportunities to travel, to attain education-job-career.

Gender Budgeting in Urban Local Self-Government Bodies (ULBs)

With this perspective in mind, Urban Local Self Government Bodies have to work for gender budgeting. Striving for 'Gender friendly' cities have become a strategic objective of the urban planners, policy makers and practitioners. Citizens' fora, community based organizers and NGOs are publicly debating the issues concerning revenue generation and public expenditure of the urban bodies with gender lens. Right to information has proved to be an important tool in the hands of civil society for transparency in public expenditure (UNDP. 2001).

Municipal Budgets

In municipality, the Accounts Superintendent tables statement for income and expenditure in December. Also he/she gives estimates of income and expenditure for the financial year end and seeks rresponses from Municipal commissioner, president of Municipality, and standing committee. Portion for committed fund can't be changed by councillors at the time of final approval. Revision of property tax takes place once in 4 years. We need to integrate safety of women as a major concern in flagship centrally sponsored schemes such as JNNURM, PMSSY, NUHM are supposed to have 30% of funds as Women's Component.

There are three Sources of Income for Municipal councils/corporations:

1. State & Central government's Allocation, State and Centrally sponsored schemes
2. Revenues obtained through' local taxes-water, electricity, road, etc.
3. Funds obtained from the Finance Commissions

Gender Concerns

For past 15 years, gender economists and women's groups are making efforts to answer the following questions:

- How to enable women to direct economy through designing and constructing fiscal policy?
- How to link economic governance to political governance?
- How to enable elected women representatives (EWRs) to participate in the budget-making efforts?

They have used methods of Participatory Appraisal (PA) and Focus Group discussion (FGD) to identify gender concerns.

Macro-economic Policies and Gender Audit of Municipal Budgets

Trend analysis of allocation to social sector in the pre (before 1991) and post (after 1991) structural Adjustment Programme (SAP) phase has revealed that poor women have suffered the most due to drastic budgetary cuts in PDS and public health, safe public transport & child care facilities, food security, drinking water and sanitation. There is no gender mainstreaming with respect to safety of women in the budgets of ULBs.

Gender sensitive budget

demands re-prioratisation of financial allocations by municipal bodies in favour of

- Working women's hostels, crèches, cheap eating facilities, public toilets
- Women friendly and SAFE public transport- local trains, Metro, buses
- Housing- subsidized for single/ deserted/ divorced/ widowed women
- Nutrition- strengthening PDS, mid-day meals
- Health- Abolition of user fees for BPL population, one stop crisis centre in public hospital for women/girls survivors of violence linked with shelter homes
- Skill training centres for women and tailor made courses
- Safe, efficient and cheap public Transport-bus, train, metro
- Water- Safe drinking water in the community centres
- Waste Management- Technological upgradation- Occupational health & safety of recycling workers/rag pickers
- Proper electrification in the communities
- Multipurpose Community centres, half way homes for elderly and mentally disturbed women

Method of Revenue Generation

Sevaral state governments have sent GR regarding allocation of 5% of total revenues for women and children. This should be increased to 10%. Kerala has done this. Moreover, urban local self-government (LSGs) bodies can raise revenues by heavy taxes on Tobacco, alcohol, private vehicles and entertainment industry. Portion of fine collected for causing damage to environment (introduction of Green Tax), high speed driving, wrong parking and breaking rules can be used for welfare of women and children.

Surcharge, earmarked charge for specific purpose such as Education Cess-2 % of salary, income tax for disaster management has raised revenues for urban LSG. In Maharashtra, transport cess at the time of Bangladesh war in 1971, later on was diverted to EGS kitty.

Meetings with the stake holders

Urban LSGs should organize discussion on needs identified by EWRs with GOs, NGOs and SHGs. They should be made aware of Socio-economic Profile of the Municipality. The ward officers should ensure scrutiny of needs and perceived problems by impartial experts who can also suggest methods to fulfil needs (Labour, land, services). Financial aspects of programmes and projects should be discussed in a transparent manner.

Tasks of Citizens Association

Civil society groups must be allowed to give their opinions on suitable budgetary allocations and generation of revenues from local sources. They can verify/cross check collected data and results of the surveys/interactive workshops and prepare a vision document. Sub-committees can work out details of different budget heads and it must have all stake groups of the ward. Presentation of reports of these sub-committees should be made through' EWRs to the municipal authorities. Currently women's groups are lobbying for reprioritization of allocation to reflect women's interests. E.g. Financial allocation for implementation of DV act, PCPNDT Act, utilisation of funds earmarked for Swadhar scheme for women in difficult circumstances and working women's hostels in urban centres.

Activity Mapping

Women's groups are discussing of micro economics involved in dealing with problems faced by women at ward levels such as drinking water, health centers, garbage-disposal and are moving beyond grievance redressal. Women's groups such as Anandi (Ahmedabad), Alochana (Pune), Stree Mukti Sangathana (Mumbai), National alliance of women's Organisations (Bhubaneshwar), Sagamma Srinivas Foundation (Bangalore), Action India (Delhi) are organizing workshops for awareness about technicalities of budget, building knowledge about programmes, schemes, projects under different departments, gathering procedural information about critical issues/felt needs, skills of proposal writing. Stack groups in support of EWRs are Self Help Groups, gender sensitive administrators, corporators /councilors, individuals within political parties, NGOs and Women in the communities. They make efforts to seek allocation under appropriate budget heads to identify streams of revenue, available revenue and the required expenditure.

Some unresolved Issues

Decision-makers in the urban LSG bodies need to address the following issues demanding urgent attention:

- How to bridge the gap between notional allocation and actual allocation?
- Accounting, auditing and record keeping of gender disaggregated data & allocation
- How to achieve physical and performance/ achievement targets?
- Implementation of maternity benefits, Tribal Sub Plan, Scheduled Caste Plan for the urban poor
- Major departments claiming indivisibilities of allocation of resources
- Notional allocation projected as real allocation
- Absence of uniform guidelines & procedures

Challenges before Gender budgeting in Urban LSG Bodies

Process of gender budgeting **demands special programmes targeting women based on** enumeration of ddifferential impact of expenditures across all sectors and services-gender disaggregated impact on literacy, school drop outs, mortality, morbidity, malnutrition, illnesses, safety & security. Hence, they need to ensure the review of equal opportunity policies and opportunities in the public sector-jobs, school education, wages, health care, skills, technical training, and computer education.

Allocation and expenses of resources for women in Panchayat Budgets:

NIPFP has recommended the following classification of financial allocation on schemes and programmes for gender audit as well as gender budgeting.

Ø Women specific schemes where 100 % of the allocation is required to be spent on women ttargeted 100% to women by Ministry of women and Child Development (MWCD).

Ø Pro-women schemes where at least 30% of allocation and benefits flow to women**.** E.g. all anti-poverty programmes.

Ø Gender Neutral Schemes meant for community as a whole (Employment generation programmes, Jawaharlal Nehru National Urban Renewal Mission (JNNURM)

Ø Residual schemes for disaster management

All India Institute of Local Self Government, AIILSG gives details of all schemes under these 4 categories through its publications, workshops and training programmes. Moreover, it also teaches the elected representatives the efficient ways of programme implementation through budgeting from below:

Enhanced budgetary allocation for Protective and Welfare Services

These are the schemes directly benefiting women for crisis management of situations arising out of economic and socio-cultural subordination and dehumanisation of women such as shelter homes, short stay homes and rehabilitation schemes for women survivors of violence, pensions for widows and destitute women, help lines for women survivors of violence.

Increase in budgetary allocation for Social Services Expenditure for capacity building, reduction of domestic drudgery and better quality of life for girls and women

primary, secondary and higher education and vocational training for school/college dropout girls, overall health needs of girls and women from womb to tomb, Crèche, Working women's hostels, Housing, Nutrition, Water supply, Sanitation-toilets, drainage, fuel, waste management and safe public transport.

Quantum leap in budgetary allocation for Economic Services to provide economic opportunities to women

- SHGs-credit, loans to self-employed women
- Training programmes-Vocational training in Sunrise sectors. E.g. Biotechnology, IT, etc.
- Physical infrastructure-transport, energy
- Urban housing-10 % reserved flats/tenements for single women
- Marketing facilities for women entrepreneurs & self-employed women- 10% of shops reserved for businesswomen, women vendors/traders in municipal markets, women's haats /bazars
- Public Toilets for women without user fees
- Safe and efficient transport for working women and women vendors

Budgetary allocation for Regulatory Services to put in place institutional structures and mechanisms

- State Commission for Women/ Municipal Commission for Women
- Women Development Cell in municipal bodies
- Budgetary allocation and space for ward-wise WDC for prevention of sexual harassment of women in the organised and unorganised sectors
- Women's cell at the police stations, LSG bodies' offices, municipal hospital & schools
- Awareness generation programmes on women's legal rights and gender sensitization of government employees, officers, law and order machinery and citizens
- Implementation of Pre Conception and Pre Natal Diagnostic (Regulation) Act (2002), Prevention of Domestic Violence Act (2005), Protection of Children from Sexual Offences Act (2012), Prevention of sexual harassment of women at Workplaces Act (2013)

Need of the Hour

State governments must devolve substantive powers, funds, functions and functionaries upon urban LSG bodies (Patel 2002). The central government should strive for ssimplifications of programme guidelines by central ministries and departments regarding women specific schemes- Swadhar, working women's hostels, maternity benefits for BPL, etc. Moreover, ccentrally sponsored Schemes must be recast to empower municipal bodies. PRIs must get untied funds to formulate plans according to their needs and priorities. Structures and mechanisms for RTI Act must be put in place to sort out pproblems concerning utilisation of funds allocated for area development. To avoid urban unrest and guarantee socio-economic justice, aat least 100 days of employment at minimum wages must be provided under EGS in all urban centres.

Financial Matters and PRIs:

Elected representatives, ward officials and NGOs working in the area should act as facilitators in preparation of the plan for area development and social justice. The UN system has supported allocation of resources for women in PRIs, right from the beginning. "The evidence on gender and decentralisation in India thus suggests that while women have played a positive role in addressing, or attempting to address, a range of practical gender needs, their impact on strategic gender needs is not remarkable." Hence, WERs deserve to be empowered to address the strategic gender needs (Patel, 2003 a).

There is a need for provisions in the composite programmes under education, health and skill development to target them specifically at girls/women as the principal beneficiaries and disaggregated within the total allocation. It may also be necessary to place restrictions on their re-appropriation for other purposes (Patel, 2003 b).

Conclusion

Budgets garner resources through the taxation policies and allocate resources to different sections of the economy. Budget is an important tool in the hands of state for affirmative action for improvement of gender relations through reduction of gender gap in the development process. It can help to reduce economic inequalities, between men and women as well as between the rich and the poor. Hence, the budgetary policies need to keep into considerations the gender dynamics operating in the economy and in the civil society. There is a need to highlight participatory approaches to pro-poor budgeting, bottom up budget, child budget, SC budget, ST budget, green budgeting, budgeting for differently abled people, local and global implications of pro-poor and pro-women budgeting, alternative macro scenarios emerging out of alternative budgets and inter-linkages between gender-sensitive budgeting and women's empowerment. Serious examining of budgets calls for greater transparency at the level of international economics to local processes of empowerment. There is a need to provide training and capacity building workshops for decision-makers in the government structures, municipal bodies, parliamentarians and audio-visual (Patel, 2004).

Gender Commitments concerning safety of women and girls must be translated into Budgetary Commitment. By using our Right to Information, transparency /accountability for revenue generation & public expenditure can be ensured. For Reprioritisation in public spending we must prepare our 'bottom up budgets' and lobby for its realisation in collaboration with the elected representatives. Gender economists must lift the veil of statistical invisibility of the unpaid 'care economy' managed by poor women and highlight its equality & efficiency dimension and transform macro-policies so that they become women friendly.

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SOCIAL INFRASTRUCTURE: CURRENT SCENARIO AND FUTURE SCOPE

***Rekha Kaklotar**

ABSTRACT

Infrastructure is the basic physical system of a business or nation. Without development of infrastructure economic development is not possible. Infrastructure is the basic needs for growth of country. There are two types of infrastructure, Economic and Social. Economic infrastructure includes transportation, communication, electricity, banking etc. Social infrastructure includes health, education, water, sanitation etc services. To achieve high growth rate all nations of the world try to expand infrastructure facility. Many countries have made substantial progress over the past two decade. Nevertheless several high achievers not only boost national income, but have also had better performance on social indicators such as health and education. Manu countries has achieved high growth rate, but their human development index is very low. Because they put more stress on development of economic infrastructure but neglect social infrastructure especially health and education. This paper review about the needs of social infrastructure especially Health and Education**,** Government spending on health and education, future scope to promote good infrastructure in the area of health and education

Keywords : *Social infrastructure, health, education*

Introduction

Infrastructure is the basic physical system of a business or nation. Without development of infrastructure economic development is not possible. There are two types of infrastructure, Economic and Social. The Social infrastructure in India includes the education system in India, health care, the management of education and health services in India that form the basic social infrastructure definition. India's development is incomplete without social development and that would require focus on the infrastructure strategy for social research in India. The infrastructure policy of India needs to be made more comprehensive with major changes in the infrastructure projects taken up in the past and more research behind the project infrastructure so as to yield maximum developmental results. The infrastructure research work includes the current issues that require immediate attention in a proper infrastructure report and then formulation and planning of projects.

During planning period government of India try to develop infrastructure facility. Due to this share of service sector in GDP has been increased up to 40%. But weakness is that government spent lots of money for economic infrastructure, but ignore social infrastructure especially health and education. Economic development doesn't mean increase in national income and per capita income. But with economic development basic needs of poor and quality of life must be improved. During planning period government spent very less money on health and education.

Need for the Study

Development of various social infrastructure facilities has been well considered to be an important and instrumental measure for the diversification of different economic activities and achieving economic development. Its importance is also quite significantly attached with bringing qualitative improvement in the standard of living and life style of population. The availability of infrastructure may lead to growth in turn generates sufficient demand for better availability of infrastructure in future. In this sense, social infrastructure development is most essential in developing countries especially in India. Several studies have been concluded on infrastructure development at both national and state levels. But very few studies are available pertaining to social infrastructure particularly on education and health. Hence , the present study gains relevance.

Objective of this Study

1. To review the needs in the social infrastructure development with social reference to education and health
2. To know the government spending on education and health
3. To draw various conclusions in regards to study
4. To throw light on challenges ahead to develop social infrastructure
5. To know future scope in health and education development

Methodology

The following methodology has been adopted for present study:

In this study, mainly secondary data is used regarding, health and education. The data is collected from various sources such as, Various Publications of Directorate of Health and Family Welfare Reports, Health Information of India, National Health profile (various years), Selected Education Statistics (various years), Further Reports, Articles, Research Papers, Books and Journals have been used to strengthen the Statistical and information bases of the study.

Tools of Analysis:

The simple statistical tools such as, Percentages, Average, Charts and Diagrams etc. have been used in order to interpret the data and conclusion have been drawn.

Meaning of Social Infrastructure

Social infrastructure refers to the community facilities, services and networks that help individuals, families, groups and communities meets their social needs, maximize their potential for development and enhance community wellbeing.

Social infrastructure Includes:

- Universal facilities and services such as education, training, health, welfare, social services, open spaces , recreation and sports, safety and emergency services, learning, religious, arts and cultural facilities, civic and democratic institutions, and community meeting places.
- Lifecycle targeted facilities and services, such as those for children, young people and older people e.g. early childhood centers and retirement villages.
- Networking and community interaction -from events, local networks and activities.
- Spiritual and cultural wellbeing -from faith based, cultural and spiritual organization, networks and facilities.
- Creative expression- through arts and cultural institution

Review of Literature

- Barar(2002),pointed out that Punjab has experiencing multiple imbalances between the social sector and economic growth. In comparison with low per capita income in the state Kerala, Punjab is far behind the former in fulfilling the vital needs of the society. So, the policy makers must realize that only by upgrading the quality of human resources through improved education and health.
- Bahchi and Sarkar(2003), made an attempt to show that inter district disparity in health and education in West Bengal. For the study purpose they have taken six indicators each indicator from education and health sectors. This study finds out that there are sharp disparities both among the districts as well as among 74 three designated regions of the state. Policies prescriptions have been made in the paper for the reduction of inter district disparity in social development.

- Nayar &Deepak(2006),a well known economist while discussing the 50- years achievements of post independent India considers non-transformation of economic development into people's life-their health and literacy- the most important failure of India.
- Satyanarayana(2010), in his paper "Quality in Education is the key towards Development: Issues and Challenges" discussed the quality aspect of education. Increase in absolute number of institutions and students there, certainly a parameter to judge the growth of the education system. The paper suggests some key for enhancement of quality in education. Quality and excellence should be an agenda for the further development of education.
- Samra & Alka(2010), in her paper "The Role of Education in Economic Development- An Interstate Analysis" identified regional disparities in education and development. For better understanding of inter-relationship between the two she developed the Education Development Index with help of adult literacy rate, enrolment ratio, number of primary schools per thousand populations, percentage of habitations having educational amenities and teacher-pupil ratio. Simultaneously she also developed by using per capita gross domestic product at constant price, per capita consumption expenditure for 30 days, percentage of people above poverty line and employment rate. Co-relation coefficient between education development index and economic development index is 0.167 which show a weak relationship.
- Chopra Vipla and Bharati Kapur(2011), in their study as attempt has been made to examine the public health spending in India. The combined revenue 77 and capital expenditure of centre, state and union territories has been analyzed over a period of time. The study also seeks to examine the inter- state differences in public health expenditure. The study observed that expenditure incurred on health was found decreasing. So far not much has been studied on social infrastructure in particular education and health in the study area. Hence, this study is an additional contribution to the field of social infrastructure.
- Agenor,P.R. and Moreno Dodson(2006), study the link between infrastructure availability and health as well as education of society that proves that infrastructure services are crucial for health and education quality and availability which to a big extent effects welfare.

Need of Social Infrastructure Development

- Encourage social inclusion
- Support diverse communities
- Create sustainable communities
- Improve health and wellbeing
- Access to facilities, services and programs
- Support to growing population
- Assist economic development
- However, the failure to make adequate provision for social infrastructure in the past has exacerbated the problems for these areas.
- Investment on education and health is a productive investment. Government spending on human resources and social infrastructure will increase HDI of country.
- Expenditure on health and education help redistribute income and achieve more equality.
- However, there is now a growing realization that the social services, like education and health are not merely to be treated as welfare activities but are essentially in the form of investment in human capital. Hence, investment in Social infrastructure is also directly related to the aims of increasing productivity and promoting growth. Thus, investment in human capital is as important as investment in material or physical capital. Recognizing the complementarily of the two types of infrastructure. It is important that of Social infrastructure is planned with similar priority.

Trends in Social Services Expenditure by Government (Centre and States)

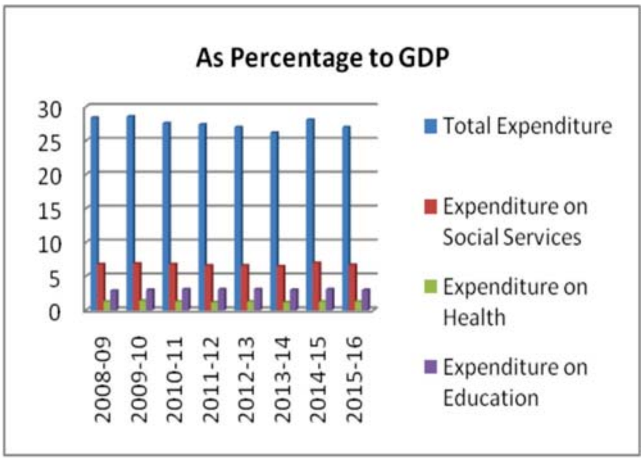
Table-I
As Percentage to GDP

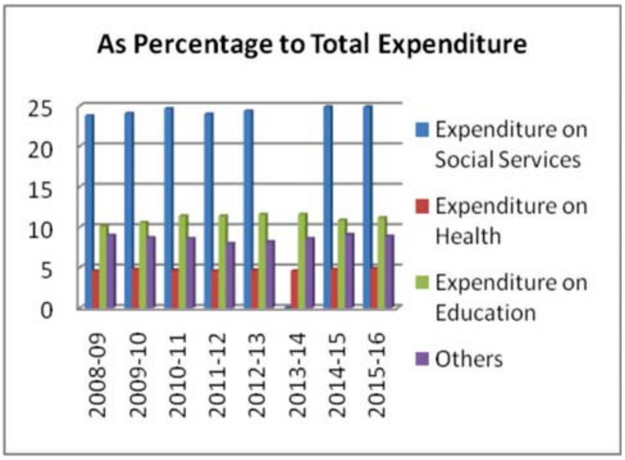
Items	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
Total Expenditure	28.4	28.6	27.6	27.4	27.0	26.2	28.1	27.0
Expenditure on Social Services	6.8	6.9	6.8	6.6	6.6	6.5	7.0	6.7
Expenditure on Health	1.3	1.4	1.3	1.2	1.3	1.2	1.3	1.3
Expenditure on Education	2.9	3.0	3.1	3.1	3.1	3.0	3.1	3.0
Others	2.6	2.5	2.4	2.2	2.2	2.3	2.6	2.4

Table-II
As Percentage to Total Expenditure

Items	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
Expenditure on Social Services	23.8	24.1	24.7	24.0	24.4	24,8	24.9	24.9
Expenditure on Health	4.6	4.8	4.7	4.6	4.7	4.6	4.8	4.9
Expenditure on Education	10.1	10.6	11.4	11.4	11.6	11.6	10.9	11.2
Others	9.0	8.7	8.6	8.0	8.2	8.6	9.1	8.9

Source: Budget Documents of Union and State Governments.





Future Scope and Challenges in Social Infrastructure Development in India

A) Future Scope

- Social health, mental health, referral system and urban health remain as weak links in India's health system, despite featuring in the national health policy. School health programs have become almost defunct(no longer in effect) because of administrative, managerial and logistic problems. Mental health has remained elusive even after implementing the National Mental Health Program.
- On a positive note, innovative schemes through public-private partnership are being tried in various parts of the country in promoting referrals. Similarly, the much awaited National Urban Health Mission might offer solutions with regards to urban health.
- India scored 12% literacy at the same time independence to 74% as per 2011 census, it still lags behind the world average of 84%. Targeted programs at primary and secondary education like SSA (Sarva Shikshan Abhiyan) have definitely proved beneficial to some extent but a lot needs to be done to truly educate India.
- Almost 85% of the Indian population does not speak or write English. Creation of a Hindi (other supported local language) internet to tap the sub urban or rural market potential can prove to be a key element to penetrate deeper. Also, affordable internet access, data enabled device and appropriate internet plans can play a significant role in tapping the market.
- We are in the golden era of educational apps and games. Apps are main pillar of the modern age education and learning system. We need to develop more and more apps that can help to improve the education system. Parents need innovative educational apps with the original content so that they can educate their child in an easy and effective way. Well current trend shows that most of the parents prefer paid educational apps as compared to free apps for their kids; it depends on the content and idea of the app that can attract more eyeballs. Making apps free or paid is up to the business model but what you are going to offer matters a lot.
- Energy engineering, nuclear engineering, etc. the job opportunities are high. Technology and business evolve quickly and new careers come and go just as fast. Because of this, it's important to choose a career field that will be in high demand for the foreseeable future and sharpen skills over time. Structural, civil project and environmental engineers will see job growth ranging from 24% to 31% over the next decade. Biomedical engineers will see job growth at a whopping 72%.

B) Challenges

- The new agenda for public health in India includes the epidemiological transition(rising burden on chronic non-communicable diseases), demographic transition (increasing elderly population), and environmental changes. The unfinished agenda of maternal and child mortality, HIV/AIDS pandemic and other communicable diseases still exerts on the over stretched health system.

- Health systems are grappling with the effects of existing communicable and non- communicable diseases and also with the increasing burden of emerging re-emerging diseases (drug- resistant TB, Malaria, SARS, Avian flu and the current HINI pandemic). Inadequate financial resources for the health sector and inefficient utilization result in inequalities in health. As issues such as Trade-Related aspects of Intellectual property Rights continue to be debated in international forums, the health systems will face new pressure.
- In the era of globalization, numerous political, economic and social events, worldwide influence the food and fuel prices of all countries, we are yet to recover from the far-reaching consequences of the global recession of 2008.
- The role of education as a social infrastructure and as a stimulant of growth and development can be enhanced only if it is qualitatively provided. Qualitative education is a major determinant of the stock of human capital. A less developing economy needs professionals in all sectors to accelerate the growth and development of such sectors.
- The key engines for India's growth are social and physical infrastructure, which require continued investments to accelerate growth prospects. The challenges before the government right now is to sustain the present momentum in social infrastructure spend, while pumping financial resources into physical infrastructure.
- The progress of infrastructure development has not been smooth in the recent years, with significance shortfalls in planned investments. This problem is compounded by the fact that many of the announced projects are yet to be completed, with large time and cost overruns. Figures sourced from governments reports reveal that nearly 276 projects out of 566 projects tracked by Ministry of Statistics and Programme Implementation have been delayed.

Limitation of this Study

The following are the major limitations of this study.

1. The study is based on only secondary data. Hence, the conclusions arrived in this study are subject to the veracity and the limitations of those data that have been used.
2. Primary data has not been used in the present study.
3. The present study is confined to the discussion of education and health only.

Conclusion

Hence, the development of India is incomplete without social development and that would require focus on the infrastructure strategy for social research in India. Public expenditure on health Is quite low. It is not merely that some groups in particular lack access to healthcare facilities, but that the poor are generally excluded. All this is a result of low governments' expenditure on health. In view of this, the government intends to raise public expenditure on health. Though India is moving in the right direction in terms of improving the health status of its population.

Despite making considerable progress during the last six decades, much remains to be achieved in the field of education. The problem of illiteracy still looms large in India even six decade after independence. The discussion in this paper compels us to rethink the prevailing circumstances of physical infrastructure within the education system in India. The shortages of trained teacher remained a major barrier to achieving the goal of "Education for All". Primary schools were most affected by teacher shortage.

In our premise of the interlocking circles of development, we hold that to improve his economic and social life a man must also improve his health and his education. Indian Nobel Laureate Amartya Sen has repeatedly pointed out that no country has developed with an illiterate and unhealthy population. In fact, the ingredients education and health are equally important and closely interdependent. Modern economic growth has been inspired by a rapid persistent up gradation of technology and scientific knowledge for which human capital formation through enhancing.

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THE ABILITY OF BUDGET ADEQUACY MODERATES THE EFFECT OF BUDGET PARTICIPATION ON BUDGETARY SLACK

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Ni Gusti Putu Wirawati*, Ni Putu Rediatni Giri**

ABSTRACT

This study aims to obtain empirical evidence of the effect of budget participation on budgetary slack as well as to know how the adequacy of the budget moderates such effect. This study uses The Agency Theory. The respondents of this study are managers and employees involved in the budgeting process at 126 construction companies in Denpasar City. Using the purposive sampling tehnique, 39 construction companies are chosen. Questionnaire is used for data collection method. Data analysis technique used is the simple linear regression analysis and Moderated Regression Analysis (MRA). The results of this study show that budgetary participation has a significant positive effect on budgetary slack. The variable of the adequacy of budget weakens the influence of budgetary participation on budgetary slack.

***Keywords**: the adequacy of budget, budget participation, budgetary slack*

INTRODUCTION

Budget is the element of management control system that serves as planning and control tools so that managers can carry out the organization's activities more effectively and efficiently (Schief and Lewin, 1970; Welsch, Hilton and Gordon, 1996; Ikhsan and Ane, 2007). As a planning tool, the budget is an action plan that consists of a number of targets to be achieved by the department manager of a company in carrying out a series of specific activities in the future. While as a means of control, budget plays a role in terms of performance assessment managers to see the extent to which managers can achieve the targets set in the budget.

Baiman (1982) says that budget participation will provide the opportunity for employers to gain access to local information that allows subordinates to inform private information they have. Budget participation can also lead to dysfunctional behavior, such as the tendency of managers to create a budgetary slack. Efforts in making a budgetary slack is done by raising costs or degrading revenue from their optimal level in order to achieve budget targets easier.

The theory underlying the concept of budgetary slack is agency theory (agency theory). Agency theory is a concept that describes the relationship between the party giving the mandate (principal) and the parties do all the activities on behalf of the principal (the agent) as decision makers.

Research on the relationship between budgetary participation and budgetary slack has been conducted, but the studies still show inconsistent results. Research conducted by Onsi (1973), Camman (1976), Baiman (1982), Merchant (1985), Dunk (1993), Kristianto (2009), and Sugiwardani (2012) show that the participation of the budget reduces the amount of budgetary slack. However, the results of research conducted by Lowe and Shaw (1968), Young (1985), Antie and Eppen (1985), Lukka (1988) , Asriningati (2006), Falikhatun (2007), Ikhsan and Ane (2007), Infallible (2009) and Kartika (2010) indicates that the subordinate participation in the preparation of the budget will increase budgetary slack. This means that the subordinates do not provide proper information in the preparation of the budget. Hence, this reduces the accuracy in the preparation of the budget.

These inconsistency results is the motivation of this study. Govindarajan (1986) suggests that the difference in results can be further studied using the contingency approach. This is done by adding another variable that may have an influence on the effect of budget participation on budgetary slack, such as the adequacy of the budget. The budget adequacy is the level of individual perception that the budgeted resources are sufficient to carry out the required activities (Supriyono 2004 in Indarto and Stephana, 2011).

Research conducted by Paters (1980) in Indarto and Stephana (2011) finds the adequacy of budget as one of the situational factors that will affect managerial performance. The managers and employees who have adequate budgetary support will be able to achieve a higher performance than those without sufficient budgetary support.

This study uses the construction companies in Bali, because this sector has a relatively big role in stimulating national development in Indonesia. In 2014, the construction sector was the leading sector for the economy of Indonesia (BPS Bali, 2014). In addition, the construction company in the city of Denpasar selected as research sites is also due to industrial development in Denpasar as the use of services of construction contractors is growing, as shown in Table 1.

Table 1.
Number of Company / Business Sector Construction of Bali Province
Year 2013 - 2014

District/City	Number of Company / Business Sector Construction of Bali Province	
	2013	2014
Jembrana	106	109
Tabanan	130	168
Badung	187	236
Gianyar	232	248
Klungkung	182	191
Bangli	213	221
Karangasem	263	280
Buleleng	221	225
Denpasar	345	417
Jumlah	1879	2095

Source : Central Bureau of Statistics, 2014

Table 1 shows that in 2014, Denpasar City has the largest number of construction companies compared with other districts in Bali. The number of construction companies are legal entities including CV, PT, Firma, cooperatives, and others. A large number of business entities that offer construction services as shown in Table 1, indicate a fairly strong competition between providers of construction services in the city of Denpasar. With the existence of such competition, the construction company would further improve its performance, including in terms of budgeting so that corporate objectives can be achieved more effectively and efficiently. Budget preparation activities at construction companies is very significant for the implementation of construction projects that require a very high cost and not least so that the construction company was selected as the object in this study. Construction companies listed in the National Construction Contractors Association of Indonesia (GAPENSI) in Denpasar in 2014 had the highest proportion compared to other regencies / cities, namely 39 companies were incorporated Limited Liability Company (PT).

Onsi research results (1973), Camman (1976), and Merchant (1985) shows that participation in budget preparation can reduce the number of budgetary slack. This happens because subordinates help provide personal information about future prospects so that the budget is prepared to be more accurate. When subordinates are given the opportunity to participate in the budgeting process, then subordinates have the opportunity to create a budgetary slack. Falikhatun (2007) and Asriningati (2006) also argue that the participation budgeting has a significant positive effect on budgetary slack. Based on the above discussion, then the hypothesis of this study can be formulated as follows:

H1: Participation budget has a positive effect on budgetary slack.

The budget adequacy is the degree to which a person feels that the sources of the budget is enough or sufficient to meet requirements in the field of work, where the subordinates have information that is influential in terms of the level of budget support desired to complete the tasks in their field of work (Nouri and Parker, 1998). Hariyanti (2002) explains that better information about the adequacy of the budget that you want to carry out his duties owned by subordinates and they will try to incorporate this information into the budget to ensure that they have the resources sufficient to carry out their tasks with success, so that the budgeting participation subordinates will provide information about the level of budgetary resources that are adequate. Managers and employees with the support of sufficient or adequate budgets generally have better performance than those that are not supported by a sufficient budget.

Based on the research results of Nouri and Parker (1998) in Ikhsan and Ane (2007), budget participation has a positive relationship with the adequacy of budget and indirectly affects the relationship of budget participation. With the participation in the preparation of anggaran, subordinates will provide information about the level of budgetary resources which are adequate. Ikhsan research and Ane (2007) showed that the adequacy of the budget is the pure moderator in the relationship between budgetary participation and budgetary slack, which means that the budgetary participation and budget adequacy jointly affect budgetary slack. Based on the above, then the hypothesis in this study can be formulated as follows:
H2: Budget adequacy weakens the influence of budget participation on budgetary slack.

Research Method

This study uses a qualitative associative approach and was conducted at construction companies in Denpasar. A large number of business entities that offer construction services lead to fairly a strong competition between providers of construction services in the city of Denpasar. Having such a tight competition, the construction companies would further improve their performance, including in terms of budgeting. Hence, their objectives can be achieved more effectively and efficiently.

This study uses independent, dependent and moderating variables. Budgetary slack is used in this study as the dependent variable. Budgetary slack is the difference between the budget amount reported by subordinates with a budget amount that corresponds to the company's best estimate. Questionnaire consists of the following five indicators: standard in the budget, budget execution, budget constraints, the target of a tight budget and budget efficiency level.

The independent variable in this study is budget participation that refers to the participation of many parties in a budgeting process. Answer is measured using a Likert scale. This instrument was developed by Ryadi (2015) which consists of five indicators, namely involvement in budgeting, in the opinion of budgeting, influence the final outcome budget, contributions in budgeting and request the opinion of the leadership.
The moderating variable is the budget adequacy, which refers to the adequacy of the budget is the level of one's perception of the amount of budgetary resources owned in meeting all the activities undertaken to achieve a goal. Questionnaires are measured using a Likert Scale. This instrument was developed by Hariyanti (2002) which consists of three indicators, namely: the influence of the budget in completion of work, achievement of the objectives with the available budget and confidence completion of tasks within the budget available.

The data used in this research is quantitative data. Quantitative data obtained from qualitative data is quantified with the aid of a questionnaire which refers to the measurement of the variables used. The data used in this study is primary data and secondary data. Primary data in this study was obtained from the respondents to each question in the questionnaire. Secondary data in this research is data construction company in the city of Denpasar accessed from the publication of the Central Statistics Agency (BPS) in 2014.

The population in this study are all managers and employees involved in the budgeting process at 126 construction companies in the city of Denpasar. Using the purposive sampling technique, samples used in this study are employees and finance managers who are involved in the budgeting process from 39 construction companies who have held their current position for at least two years, to assure that they have sufficient experiences in budgeting. Construction companies in this study are the construction companies incorporated in the Joint Implementation of National Construction (GAPENSI) Denpasar and are still active. The simple linear regression analysis is used to test the effect of budgetary participation on budgetary slack. Moderation regression analysis is used to test the moderating variables, namely the adequacy of the budget in relation to budgetary participation and budgetary slack. In addition, this study has also done validity test, reliability test, classic assumption test, test the coefficient of determination, significant test F and partial test (t test).

Results

The characteristics of respondents examined included gender, education, length of service and job title. Table 2 shows that the number of observations (N) in this study are 84.

Table 2.
Descriptive Statistics Analysis Result

Variabel	N	Min.	Max.	Mean	Std. Deviasi
Budget Participation (X_1)	84	5,00	21,34	17,44	4,34
Budget Adequacy (X_2)	84	3,00	13,58	10,62	2,53
Budgetary Slack (Y)	84	5,00	21,76	17,03	3,87

Source: Data processed, 2016

Validity test is used to measure the validity of questionnaires. An instrument is said to be valid if the correlation coefficient (r) calculate that value is greater than r table, namely above 0.3 (r> 0.3). Validity test results in Table 3 indicate that all variables have a correlation coefficient with the total score of the entire item statement greater than 0.30.

Table 3.
Validation Test Result

Variabel	Kode Instrumen	Nilai *Pearson Correlation*	Keterangan
Budget Participation (X_1)	X1.1	0,901	Valid
	X1.2	0,939	Valid
	X1.3	0,953	Valid
	X1.4	0,944	Valid
	X1.5	0,960	Valid
Budget Adequacy (X_2)	X2.1	0,943	Valid
	X2.2	0,977	Valid
	X2.3	0,974	Valid
Budgetary Slack (Y)	Y1	0,949	Valid
	Y2	0,933	Valid
	Y3	0,961	Valid
	Y4	0,918	Valid
	Y5	0,905	Valid

Source : Data processed, 2016

The reliability test shows that a measurement can provide consistent results when the measurements are done with the same symptoms. Instrument used is called reliable if the Cronbach's Alpha coefficients> 0.60. Based on the reliability test results presented in Table 4, it can be concluded variables used in this study are reliable which can be seen from Cronbach's Alpha value of each variable which is greater than 0.60.

Table 4.
Realibilaty Test Result

Variabel	***Cronbach's Alpha***	**Keterangan**
Budget Participation (X_1)	0,967	Reliable
Budget Adequacy (X_2)	0,962	Reliable
Budgetary Slack (Y)	0,963	Reliable

Source: Data processed, 2016

Prior to the regression analysis, a regression model must pass the test of classic assumptions, as shown in Table 5. Both the regression model in this study meet the test of normality and normal distribution because the value Asymp. Sig. is greater than 0.05.

Table 5.
Normality Test Result

No	**Persamaan**	**Z**	**Asymp. Sig.**
1	$Y = \acute{a} + \hat{a}_{1.}X_1 + \mathring{a}$	0,093	0,068
2	$Y = \acute{a} + \hat{a}_{1.}X_1 + \hat{a}_{2.}X_2 + \hat{a}_3(X_{1.}X_2) + \mathring{a}$	0,097	0,052

Source: Data processed, 2016

Heteroskedasticity test aims to test whether the regression model occurred inequality residual variance from one observation to another observation. Based on Table 6 above it can be seen, the significant value of each variable in the second regression model value is greater than 0.05. This shows that both the regression model is free of symptoms heterokedastisitas.

Table 6.
Heteroskedastisity Test Result

No	**Similarity**	**Variable**	**t**	**Sig.**
1	$Y = a + b_1X_1 + e$	X1	-1,679	0,097
2	$Y = \acute{a} + \hat{a}_{1.}X_1 + \hat{a}_{2.}X_2 + \hat{a}_3(X_{1.}X_2) + \mathring{a}$	X1	0,076	0,940
		X2	-1,242	0,218
		X1X2	-0,530	0,598

Source: Data processed, 2016

This study uses a simple linear regression analysis and Moderated Regression Analysis (MRA) to determine the extent to which the relationship between the independent variable on the dependent variable are shown in Table 7 for a simple linear regression analysis and Table 8 for Moderated Regression analysis (MRA).

Table 7.
Simple Linear Regression Analysis

Variabel	**Unstandardized Coefficients**		**Standardized Coefficients**	**t**	**Sig**
	B	**Std. Error**	**Beta**		
(Constant)	4,958	1,115		4,447	0,000
X1	0,692	0,062	0,776	11,156	0,000
Adjusted R Square	0,598				
F hitung	124,464				
Sig F hitung	0,000				

Source : Data processed, 2016

Based on Table 7 above, the regression equation is as follows:

$Y = 4{,}958 + 0{,}692X_1$..(1)

Constant value (á) of 4.958 means that if the variable is declared constant budget participation at 0, then the value of budgetary slack is equal to 4.958. The regression coefficient (â) in the variable participation budget is of 0,692. The regression coefficient is positive, meaning if the participation of the budget increased by one unit, then the budgetary slack will increase by 0,692 units.

Table 8.
Moderated Regression Analysis (MRA)

Variabel	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig
(Constant)	-1,916	2,472		-0,775	0,440
X1	0,914	0,215	1,026	4,257	0,000
X2	1,330	0,359	0,871	3,709	0,000
X1*X2	-0,057	0,022	-1,048	-2,657	0,010
Adjusted R Square	0,651				
F hitung	52,667				
Signifikansi F	0,000				

Source : Data processed, 2016

Based on Table 8 above, the regression equation is as follows:

$Y = -1{,}916 + 0{,}914X_1 + 1{,}330X_2 - 0{,}057(X_1.X_2)$..................... (2)

The constant value of -1.916 indicates that if the participation of the budget (X1) and the adequacy of the budgets (X2) equal to zero, then the value of budgetary slack will decrease by approximately -1.916. The regression coefficient budget participation (b1) of 0.914 indicates if the role of budgetary participation increases by one unit, it will result in an increase in the budgetary slack (Y) amounting to 0.914 units, assuming other variables are equal to zero.

The regression coefficient budget (b2) of 1.330 indicates if the role of the adequacy of the budget is increased by one unit, it will result in an increase in the budgetary slack (Y) amounted to 1,330 units, assuming other variables are equal to zero. X1.X2 moderate coefficient value (b3) of -0.057 indicates that every interaction the role of budgetary participation and adequacy of the budget increased by one unit will lead to a reduction in budgetary slack amounted to 0.057 units.

The coefficient of determination (R2) aims to measure the ability of the model to explain variations in the dependent variable. The results adjusted R square in Equation 1 is 0.598. It shows that 60% of budgetary slack variation can be explained by the participation of the budget, while the remaining 40% is explained by other variables outside the model. The results adjusted R square in Equation 2 is 0.651. This shows that 65% of budgetary slack variation can be explained by the participation of the budget as well as moderated by the variable adequacy of the budget, while the remaining 35% is explained by other variables outside the model. F test results indicates that the calculated F value of 52.667 with significant F or p-value of 0.0000 which is smaller than the value = 0.05, then the simple linear regression model is fit for use as an analytical tool to examine the independent variables and the dependent moderation variable.

Table 7 shows that the value of b1 is 0,692 and the level of significance for variable budget participation of 0.000. 0,000 value is smaller than 0.05 which indicates that participation variable budget has significant positive effect on budgetary slack. This indicates that the participation of the budget will significantly increase budgetary slack, so the first hypothesis in this study may be accepted. Hence, this study finds that the higher the level of participation in the budgeting process at a construction company, the potential for the creation of budgetary slack will be higher.

Based on the calculation results shown in Table 7, it is known that the value of b3 is -0.057 and significance level of 0,010. 0,010 value smaller than 0.05 indicates that the variable budget adequacy has a negative effect on the relationship of budget participation on budgetary slack. This indicates that in this study the adequacy of the budget weakens the relationship between budgetary participation on budgetary slack because it has a coefficient (b3) which is negative.

The success of an organization depends on the circumstances in which the budget is able to support operational activities. Adequacy of the budget is able to carry out activities within the organization properly if the fulfillment of budgetary resources is required. Managers and employees with the support of sufficient or adequate budgets generally have better performance than those that are not supported by a sufficient budget. The results of this study are supported by a previous study conducted by Ikhsan and Ane (2007) and Kosasih (2013) which states that the adequacy of the budget moderating influence of budget participation with budgetary slack.

Conclusions and Recommendations

Based on the previous discussions, it can be concluded that there is a significant positive effect of budget participation on budgetary slack. Variable budget adequacy weakens the influence of budget participation on budgetary slack. This means that the higher level of the budget adequacy of construction companies, it will be more possible to reduce the occurrence of budgetary slack through the process of budget participation.

Advice that can be proposed for construction companies is that the budgetary slack should be controlled by the parties who are involved in the budgeting process to improve the planning and control activities. Managers must take into consideration the possibility of budgetary slack by implementing policies that can increse the employees' commitment to achieve the goals and values of the company.

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ENGLISH

STATUS OF WOMEN IN PATHER PANCHALI (SONG OF THE ROAD)

***Sharmila Jajodia**

ABSTRACT

Women, the equal participant in the formation of society, constitute the half population of the world but have been marginalized since time immemorial throughout in almost all societies and cultures due to the dominance of their male counterpart, varied social and cultural practices and biased attitude of women towards the disadvantaged woman. This marginalization has aptly drawn attention of artists from various fields including literature and cinema. Therefore the thinkers from various fields have always been concerned about the status of women in Indian society. They have always raised questions about the gender discrimination, girl child marriage, role of women in decision making within and outside the home and the inhuman treatment given to widows in the society. In the light of following observations, this article tries to analyse thestatus of women in "Pather Panchali" (1955), the most famous classic film of none other than the great Bengali film maker Satyajit Ray [(based on the novel by the same title written by the well known Bengali novelist Bibhutibhusan Bandopadhyay (Banerji)]. It is artiste Ray's debut direction and an internationally awarded classic film released in post independent India (on 26 August 1955 in Calcutta cinema house) which gave Indian cinema a reputed status on world map.

Keywords : *Discrimination, gender, Indian, marginalization, mindset, socialization, woman*

Research Paper

The most famous classic film"Pather Panchali (Song of the Road)" is a touching story of woman's marginalization in the male dominated Indian society as it depicts the poor plight of widows, gender discrimination and woman's sidelined role as a decision maker prevalent in the families in the backdrop of utter poverty of a Bengali Brahmin family. It also makes an attempt to focus on how the psycho-social philosophy of our immediate surroundings caused by the mindsets of men and woman and vice–versa i.e. the mindsets created by the philosophyand psychology of socialization process gives a U turn not to the lives of a single woman or a family but the whole society.

The film depicts the sufferings of Ray family, in pre-independent India in the backdrop of casteism. The family consists of Mr. Harihar, a priest and the head of the family; his wife Sharbojaya, a home maker; their two children – Durga, the daughter and Apu, the son; and Indir Auntie, an old widowed distant relative of Harihar. The film is a symbolic representation of the difficulties faced by Indian women in various stages of life i.e. childhood through Durga, adult / middle age through Sharbojaya, and old age and widowhood through Indir auntie. The story revolves around these female characters and their haunting presence grabs the attention of the audience automatically.

The film starts with Mrs. Mukherjee worshipping a plant who shouts atDurga for stealing some guavas from her orchards. Durga running in a playful mood hides herself behind the tree. She puts a guava for her aunt in her utensil as sheshares a good bond with her auntie Indir. Indir is eating baked rice in Durga's presence but forgets to offer her some while Durga looks on. So she wants to offer her a banana and finds the guava kept by Durga. She eats the fruit fondly. Sharbojaya is pregnant.Still she goes to the village well to draw water. Mrs. Mukherjee accuses her of her bad upbringing of Durga as her daughter is habitual of thieving and taunts that both the mother and daughter are same as Sharbojaya has also not returned the loan of five rupees. When Sharbojaya returns home, she finds Durga in the company of Indir. She immediately calls Durga though Indir tells that Durga doesn't harm her at all. Sharbojaya quarrels and asks Indir, 'Why shouldDurga look at you while you eat?' Indir asks Durga to go to her mother. Sharbojaya orders Durga to return those stolen fruits to Mrs. Mukherjee and come back and sweep the yard. As Sharbojaya dislikes Indir, so whenever she finds her daughter sitting near to the penniless hunchbacked aunt-in-law, she calls her. Sharbojaya treats Indir like a beggar, may be due to poor finances or jealousy, the most natural feminine trait. She never serves food or water to Indir, so the old woman has to manage it herself. She even accuses Indir that Durga has learnt thieving from her. She tells Indir that as she takes things from kitchen without asking Sharbojaya, so does Durga by picking up fruits from the neighbour's orchards. Thus it is Indir who prompts Durga to steal fruit as Indir eats those fruits with fondness. She also nags Indir many times for taking chillies or other food items from kitchen. She says, "You spoil my daughter and I get blame for it. I have tolerated you for 8 years. My patience has exhausted. You better go elsewhere." Indir also finds it difficult to tolerate the nagging at such an old age and leaves the house in anger with her bundle of ragged clothes, mat and other belongings. As Durga watches her aunt leaving the house, she pulls her aunt's belongings and tries to prevent her but doesn't succeed. Sharbojaya asks Durga to leave Indir alone. Indir goes to the house of Raghu, one of her acquaintances.Durga, the innocent child, also understands that no one cares for the old aunt except her. When she meets her aunt on the way, she brings her back home to see the new born child, Apu. Indir is happy at the birth of child like others but Sharbojaya doesn't like her coming and staying with them again. Her behavior doesn't change at all though Indir is seenrocking the cradle. Indir finds it difficult to get up as her back is stiff and so requests Harihar to help her to get up. She remarks, "Who cares about an old woman?" and shows Harihar her torn and worn out shawl. She even tries to stitch her torn shawl but cannot thread the needle even. Raju Gifts Indir a new shawl and Sharbojaya quarrels with Indir and accuses her of begging and insulting them. When Indir says that she had demanded it from Harihar, Sharbojaya retorts, "You should be ashamed. Would he (Raju) feed you too? Don't you realize that children often go hungry? If you are staying here, stop begging otherwise you go" and throws Indir's belongings. Indir goes to Raju's house to stay for a few days as she is perturbed with Sharbojaya's behavior. Durga and Apu go out to search Indir as their mother tells them to find the calf. Indir comes back as she is not well and wants to spend her last days at her old home but Sharbojaya rejects her saying,"The best thing is to leave." Indir requests to allow her to rest for a while and give some water. Sharbojaya eating her food shows Indir her bowl and suggests Indir to help herself.Indir ultimately leaves the house. Later on she is found dead sitting under a tree by Durga and Apu. Durga shakes her body and she falls down. Thus she never gets peace but only rejection till her death. The villagers perform the last rites. Thus Indir becomes an outsider insider or vice-versa in her own house.

Durga doesn't go to school like Apu. Neither of her parents thinks of her studies. Harihar even encourages Apu to study. Rather she helps her mother in household tasks like sweeping the floor, looking after Apu and helping him to get ready for school, buying food items from market etc. as and when ordered by her mother. Even in Apu's school only boys are seen and the teacher calls them 'jems'. Sharbojaya snubs Durga for roaming around and says, "Is it right to skylark all day?" She should learn to cook, wash and perform religious rites as the girls of her age do. She is pulled by hair and beaten by Sharbojaya when Tunu's mother complains that Durga has stolen her beads. Sharbojaya tells Durga to not pick up fruits from Mukherjee's garden as it is not theirs. Sharbojaya realizes that Apu doesn't eat properly as he gets only rice to eat. Runu is getting married as a child. Only males go to watch the stage play. Thus these are the issues which hint at the prevalence of gender discrimination in the society.

Sharbojaya, spends her whole day in struggling to fulfill her responsibilities as a wife, a mother and a woman while Harihar struggles to make both ends meet. He is addicted to tobacco smoking despite poor financial condition. Though Sharbojaya tells him that they can't afford to spend on tobacco yet he doesn't understand. They want to celebrate their son's birthday but they have no money left. As Harihar gets the job offer, so the child is considered lucky. They dream of getting a good match for Durga, the two meals a day and new clothes for the family twice a year. Harihar fears that anybody can come to know about his job offer, so says to Sharbojaya, "You might talk.You know what women are like."Sharbojaya considers that Harihar can't judge people and is easily betrayed when she comes to know that the landlord Ray hasn't paid him wages. She makes him realize how his orchard has been snatched by Mukherjees but he discloses that his brother owed Mukherjees. She tells him that he should demand his wages without delay as Apu needs good food and better clothes, the house needs repair and they have to repay the loan (5 rupees of Mrs. Mukherjee).She also informs him that how she feels lonely and depressed as living in the house is like living in the forest and she doesn't have any neighbor to talk. He is also not there always as he has to go out for work. She even suggests that they should shift to Benaras as he can earn more there. But Harihar says that as monsoon is over, the repair can wait. He is also not willing to leave his ancestral house. He ignores her material and social needs and even her suggestions. Harihar does go away for earning his bread with the promise to return in a week. In the meantime, it becomes very difficult for Sharbojaya to manage the house. She has to sell the new utensils of the house to survive. Five months pass and she doesn't have any news of her husband. Sharbojaya is distressed at her poverty, helplessness and neighbour's insulting comments. She, being self-respected, doesn't take help from anyone. Harihar's letter gives her the message that he has earned money and is coming back this month. Monsoon arrives and Durga and Apu enjoy the first rain showers. Resultantly Durga is down with fever. Her mother applies cold compresses throughout the night but her condition worsens. Due to heavy rain and thunder storm, the house crumbles and Durga dies of illness. Harihar returns and inquires about children. Sharbojaya remains silent. Harihar shows her the things purchased by him for her and the new saree for Durga. Sharbojaya breaks down and discloses the bitter truth. He is also deeply hurt. His worm eaten manuscripts spoil his dream of becoming a playwright. He decides to leave his ancestral house and go to Benares permanently for a better life though old villagers consider his decision not a wise one and ask him to reconsider it.

Indir auntie dies shelterless, Sharbojaya's views are not valued at all and Durga as a child doesn't get her due so women's position remains pathetic in the film.It authenticates what Simone de Beauvoirhas expressed in her book "The Second Sex", 'One is not born woman, but becomes a woman'.

The need of the hour is to bring about a change in our society by changing our minds and resultantly the social and cultural practices. The old and widows must get the due respect and place in the family. A woman and a wife must be given due space while making decisions and a girl child must get equal place in our hearts and the society like a boy otherwise there will be no shortage of women who will be suffering like Indir, Sharbojaya and Durga in the Indian society despite the sci-tech advancement.

To conclude, women who constitute half of the society and contributes in creating the society must not be treated marginally at any stage of their life at any cost.

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THE LITERARY RESPONSE TO THE INTERCONNECTIONS BETWEEN MULTICULTURALISM AND GLOBALIZATION

***Jayashree Palit**

ABSTRACT

The paper is primarily focused on exploring the literary response to the contentious and rather ambiguous relationship between multiculturalism and globalization. The works of major writers, Orhan Pamuk (Snow), Kiran Desai (The Inheritance of Loss) and Khaled Hosseini (The Kite Runner) have been taken up to investigate how writers have engaged with the debate relating to the impact that globalization has had on cultural diversity with special emphasis on identity.

The paper brings into focus the two apparently contradictory impulses of universalism and particularism. The intensification and expansion of cultural flows across the globe have raised an important question. Are people becoming more alike or different under the impact of globalization?

The approach taken to the discussion of these issues is interdisciplinary. The writings of eminent socio-political-economic writers have been used as a theoretical framework to study the literary response. The attempt is to, wherever feasible, connect and synthesize the ideas posited by theoreticians with those of the writers of fiction.

Keywords : *Culture, multiculturalism, globalization, universalism, particularisms.*

Is multiculturalism under threat? Is the juggernaut of globalization erasing distinctive cultural traditions? Or Is it true that at a time when the world appears to be shrinking and becoming homogenous, distinctive cultural traditions appear none the less to be growing in strength.

There is no doubt that something is happening to culture in an era of globalization and it is necessary to explore the debates using literary texts and an interdisciplinary approach. Many questions are also being raised about whether cultures are really disappearing. Are we wrongly ascribing passivity rather than agency to peoples and communities who are actively engaged in determining their response to changing social and economic circumstances?

The central debate is whether globalization results in a worldwide, homogenized, consumer culture-often referred to as 'Mcdonaldization' or whether it accelerates differences and in fact creates new forms of cultural creativity and hybrid cultures.

The terms 'globalization', 'culture' and 'multiculturalism' need to be understood before we examine their interconnections. Globalization with emphasis on cultural globalization refers to ways in which the interactions between groups of people who previously may have had little or no contact with each other, has increased. The increased connectivity has been in the area of interdependence of regional cultures because of the ways in which forces like travel, migration, religious conversion, trade, war, colonization and the general circulation of ideas have brought disparate cultures closer.

When it comes to the term 'Multiculturalism' C.W. Watson (Watson 2002) cautions us about the reality that the term 'multiculturalism' means differed things to different people. By the term 'culture' is meant "a common language, a shared history, a shared set of religious beliefs and moral values, and a shared geographical origin, all of which taken together define a sense of belonging to a specific group". (Watson 1) and multiculturalism is usually used to denote a society where there exist several cultures. The point to be noted is that there is a strong notion in our minds of the distinctiveness of each culture, each separate from others. This is a contested notion as boundaries between cultures are considered to be porous. It is wrong to essentialize culture. It is not compartmentalized, separate but constantly in a state of flux. In conclusion, one can state that for most a multicultural society is ‘a state, a nation, a country, a region on even a bounded geographical location such as a town or a school-composed of people who belong to different cultures’ (Watson 2).

The juggernaut of globalization it is believed inevitably drives individuals to join in common membership of their cultural groups to protect their sense of identity. It is also worthwhile noting that there is a difference in the thought process of how to deal with the existence of several cultures within the nation. One is the analogy of the melting-pot which refers to the process of assimilation and the other is that of the salad-bowl where each culture can keep its distinctive character. Today there is a celebration rather than suppression of diversity.

It is easy to see how globalization which many scholars believe is working towards creating a monocultural society clashes with the concept of multiculturalism. Steger (Steger 2003 Preface) observes that the world is becoming a more interdependent place that has enhanced contact between various cultures. This process of mixing of different cultures that has been facilitated by global economic and cultural exchanges is referred to as “hybridization”. Globalization scholars take special note of the fact that conflicts between the forces of particularism and that of universalism have reached unprecedented levels mainly because the interdependencies that connect the local to the global have been growing faster than at any time in history. One must also take into consideration that globalization is an uneven process meaning that the gigantic transformation of social structures and cultural zones has had varying degree of impact on people across the globe.

This phenomenon has been analyzed by many socio-political economic thinkers. Benjamin Barber (Barber 1995) has coined the term ‘Mc donaladization’ to explain the Americanization of large parts of the world. He warns against a cultural imperialism that is based on a soulless consumer capitalism. He is of the view that in the long run it amounts to the imposition of uniform standards that eclipse human creativity and dehumanize social relations. To counter the colonizing tendencies of ‘Mcworld’ Barber says we have what is called a ‘Jihad’ impulse to reject and repel the homogenizing forces of the West.

In the process of acquiring power and wealth, hegemony continues into the twenty first century under the guise of globalization. While globalization contributes to homogenization among people, economies technologies and culture, also have contributed to the concentration of power in one country (the United States), or at least in a single ideological culture, the culture of liberalization, privatization and marketization.

In short, the process of homogenization is leading to the emergences and consolidation of a single hegemonic power. Like Barber, more scholars believe that the United States has found itself as the sole global hegemonic power. The leaders of the homogenizing forces are predominantly western.

The backlash to homogenization is the development of new tools of resistance. Many cultures reject western, American and consumerist domination. The question that many ask is to what extent, people and cultures around the world relate to one another in their differences and to what extent is their perception of a global world society relevant to how they behave. Globalization has shaken to its foundations the self-image of a homogenous, self-contained national space. The architecture of thinking, acting and living within state-cum-social spaces and identities collapses in the course of economic, political, ecological changes.

What is really our focus is that multiplicity, plurality and cosmopolitanism seem to be under threat as local cultures and identities are uprooted and replaced with symbols from the publicity and image departments of multinational corporations. The issue of universalism and particularism needs to be analyzed in this context. There is a growing worldwide uniformity of institutions, symbols and behavior (Mc Donald’s, blue, jeans, democracy, information technology etc.) and the new discovery and defense of local cultures and identities.

It is inevitable that these two impulses or forces at work in the world should clash. The literary texts help us to perceive how precisely the discussion on multiculturalism has sharpened in the last two decades. It helps to bring the discussion from abstractions to the experience of different countries and examine how political, social and economic contexts operate. It is evident that those issues are globally widespread.

The phenomenon of redefinition or reassertion of a specific cultural identity in order to become eligible for new economic privileges is evident in all the texts covering disparate geographical areas like Turkey, India, USA and Afghanistan. The clash of cultures is one of the central themes all the selected novels as the forces of westernization grapple with the demand of local regional interest.

Snow (Turkish Kar), a novel written by the Turkish author Orhan Pamuk and translated by Maureen Freely, was published in 2004. The story encapsulates many of the political and cultural tensions of modern Turkey namely the clash between secularists and Islamists. The novel vividly portrays cruelty and intolerance of both the Islamic fundamentalists and the representatives of the secularist Turkish state. The latter represents the westernizing ideology reinforced brutally by the military.

The fundamentalists appeal to the sense of tribal identity. The ancient epic Shehname is a source of inspiration for Blue. "Once upon a time millions of people knew it by heart…. But now, because we've fallen under the spell of west, we've forgotten our own stories" (Pamuk.2004,81). The reader is left to conclude the implications of his question to Ka "Is this story so beautiful that a man could kill for it" (Pamuk.2004,81).

The issue of the headscarves becomes a symbol of asserting one's tribal identity. The epigraph from Dostovesky — "Well then, eliminate the people, curtail them, force them to be silent (Pamuk 81). Because the European enlightenment is more important than people - sums up the west's arrogant approach to fundamentalist movements. Despite Kemal Ataturk's westernizing ideology, Kars is sunk in poverty and hopelessness, its bourgeoisie had fled.

The novel reveals the difficulties faced by a nation torn between tradition, religion and modernization. Set in the farthest east of Turkey, the locals are certain that in western eyes they all considered ignorant yokels. Western hubris, as Huntington's theory (The Clash of Civilization, 1996) implies is a catalyst for an insurgence of tribal identity. Religion is the easiest crutch to rely on. As one character says "To play the rebel heroine in Turkey you don't pull off your scarf, you put it on" (Pamuk 319).

The Inheritance of Loss, a novel written by Kiran Desai, was published in 2006.. The novel zips back and forth between Kalimpong and the streets of New York City. The action mainly takes place in the Kalimpong of the mid 1980s when the Gorkhaland agitation was at its peak..

Melissa Dennihy, in her essay 'Globalization's Discontents: Reading "Modernity" from the Shadows", is of the view that 'The Inheritance of Loss' is ultimately less concerned with globalization and multiculturalism than it is with the underlying process that both contribute to and complicate these ideas". According to Dennihy, Kiran Desai's critical contribution is that she refuses to view globalization and multiculturalism in a "celebratory" light often attributed to them by mainstream western thought. Also she does not develop this criticism within the "Western" frame of analysis but writes her novel from the perspective of the 'shadow class". Her novel sheds light on how the very "benefits" of modernity are for some the cause of shame, self-loathing and solitude. Her insight, that modernity and globalization both rely upon and, in many ways, replicate the same imperial and colonial process that so many "positive minded" modern western thinkers would like to consider world systems of the past, is very valuable and helps to question line of the underlying assumptions of the celebratory group. (Dennihy 1 – 2)

First, many western thinkers herald globalization as the rise of a more positive, inclusive and connected world order which allows for a preciously unimaginable "leveling of the playing field" between western and non-western nations. If one examines the writings of various theorists it is apparent that globalization has been described as eroding the constraints of distance and time, accelerating interdependence, shrinking the world, global integration, enriching. the lives of people everywhere, expanding their choices et.al. Fredic Jameson refers to this a "postmodern celebration of difference and differentiation. Suddenly all the cultures around the world are placed in tolerant contact with each other in a kind of immense cultural pluralism which it would be very difficult not to welcome"(Jameson 1991). This is because a whole immense range of groups, races, genders, ethnicities who were condemned to silence and to subalternity now find entry into the public space. No doubt this a cause for celebration. But Desai's novel demonstrates that the "solidarity", "interconnectedness" and "democratization" are often surface level assumptions of processes that are more problematic than initially meets the eyes.

Secondly, another view is that globalization causes "action at a distance" that is the "actions of social agents in one locale can come to have significant consequences for distant others". The question that arises is to what extent those "distant others" have an impact upon the nations that so noticeably impact them. The novel has many examples of how the "first world" has infiltrated into the "third world" space of Kalimpong. Sai reads the National Geographic, Lola, and Noni watch BBC news, read "British" books. In sharp contrast Biju and other immigrants have negligible impact on America. The restaurant in which they work are full of "first world" people in the fashionable dining rooms and "third world" people inhabit the sweltering kitchens below. These two worlds aree kept apart by the economic and cultural divide.

Desai's novel clearly demonstrates the ways in which the west insists upon forcing its commercial presence upon non-western countries. This is the third point that Desai points to when she questions the view that globalization has brought about revolutionary changes in the form of new opportunities and access to economic prosperity.. The question that Desai raises is at what cost are such experienced? The Cook and Gyan are two characters whose lives are marked by the struggle for modernity on the other hand, middle class characters like Lola and Noni proudly invest in British jam and Marks and Spencer underpants. They imagine themselves as part of a western community and look down on those who have not succeeded in emitting western commodities and culture to the same extent that they have.

The result of enhancing western culture, however, results in the "fractures of cultures". The characters are torn between East and West, tradition and modernity, "Indianness" and "Britishness". Jemu has internalized a colonized mentality. Even the Cook is not free of this internalization of a colonized mentality.

Dennihy points out that the internalization of a colonized mentality is not lessened through the coming of "modernity" and "globalization" (Dennihy 19). There is pressure on non-western countries who are inundated with "westerness" to "prefer" western culture to their own. Jemu is an example of a man who has denied his own Indian identity. He is envious of the English. Ultimately, he is despised by absolutely everyone, English and Indians both.

The feeling of shared historical legacy permeates the entire novel "Certain moves made long ago had produced all of them" She is referring to continuation of subjugation by the economic and cultural power of the west. The so-called leveled field actually does more harm than good. Almost all the characters are stunted by their encounters with the west. Multiculturalism, confined to the Western metropolitan and academic, doesn't address the causes of extremism and violence in the modern world. Nor can economic globalization become a route to prosperity for the downtrodden. Desai is of the view that profit is the driving motive of globalisation. It pits nation against nation .It promises much but delivers very little to most people in the postcolonial world .The novel thus leaves us with the questions regarding the dividends from globalisation ,the celebration of hybridity and the global citizen.

In The Kite Runner, Khalid Hosseini subtly describes Afghan culture along with giving us an insight into the personal gains and losses of individual characters. He writes about large scale global sufferings and assaults on the human rights, intricately weaving it with small painful moments in the life of the rich. The pathetic picture of Afghanistan during peaceful times depicts Afghans as a peace loving race with a rich cultural heritage. Amir is the protagonist of the novel.His boyhood days are spent in pursuing his passion of flying kites. "Winter was every kid's favourite season"(p,49). He writes in detail about the traditions of Afghanistan, like the Khastegiri tradition, the marriage of Amir and Soraya in a traditional Afghan manner, the relationship of Amir with his strong father Baba, his sufferings and expectations from his father and loss of identity at the death of Baba who is a proud and powerful man and the ceremonies at the death of Baba. All the details are so vividly portrayed that the readers are absorbed in the realistic imagery.

The Kite Runner also effectively demonstrates that the difficulties of immigrant experiences just begin when one attempts to leave his homeland. Baba abd Amir has escaped from Afghanistan unsure of what lay of ahead of them. The adjustment to the new country is not just about learning a new language; it is about maintaining traditions and some semblance of your own culture. Baba loses his own status but still has his old world prejudices, thus demonstrating the precarious balance between old and new. Soraya and her mother also demonstrate the difficult role women have balancing the expectations of an old world culture with the new world in which they are living. For Amir it is an eye-opener that racism and ethnic prejudice are not limited to his native land but integral to America culture. In California, Baba was near the bottom of the California social ladder- an immigrant who worked at a gas station with minimum wage, and he finds America is not all that he had expected. It is the tight-knit Afghan community around Santa Clara that gives Baba his sense of home and identity. It is here that Baba can maintain his highly prized reputation. It is inevitable that Amir should look for a bride in his own community. Amir is better able to deal with his new life in California, learning the language and getting an education before settling down and achieving his goal of becoming a writer. For Amir, the American Dream is a reality, yet he maintains ties to his homeland through the Afghans living in California. The racial prejudice found against the Hazaras in Afghanistan and that against the African Americans in America are parallel. The importance of heritage is reflected in Amir's connection to the immigrant community in San Francisco. Amir and Baba represent different experiences of assimilation. While Baba struggles to adjust to his lowly social status in the US, Amir sees his new country as a source of potential. Amir undergoes aphysical quest of finding a new life in California.

Amir might have emigrated to America, but there is nothing absolute in his decision. He finds himself a product of the globalized world, where one foot is in reality and the other foot is in another. This delicate construction of identity is what drives him to return to Afghanistan, The globalized world that Hossein renders is one where modern individuals are forced to embrace complexity and ambiguity as a part of their being in the world. It is in this regard that a statement that the globalized world is far from simple and "easy", seems most apt. Rather, it is a series of complex and bifurcating narrative that force individuals to widen their scope of understanding and compassion as they strive to better understand one another and themselves. This is the lesson that Amir experiences in his own development.

The paper is an attempt to understand investigate and critically evaluate complexities of and interconnections between phenomenon of multiculturalism and aspects of globalization. The paper probes in to the concepts of multicultural society and also analyses how the process of globalization has opened up to scrutiny previously established ideas on culture and society.

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CONSTRUCTING IDENTITY: GENDER AND SEXUALITY IN SHYAMSELVADURAI'SCINNAMON GARDENS

***Annabel Rebello**

ABSTRACT

This paper aims to explore the constructions of identity in Shyam Selvadurai's novel Cinnamon Gardens. It will examine the textual representations of gender and sexuality and how these representations speak to the stereotypes of identity prevalent in late 1920s phase of reform and unrest in Ceylon now known as Sri Lanka. The paper will attempt to show the connection among gender and sexual identities through the lives of the parallel protagonists; Balendran and his niece Annalukshmi, in Cinnamon Gardens. Within the socio-political framework, the characters negotiate with issues of gender and sexuality that plague their existence. The "constraints" of being a woman, as imposed upon Annalukshmi in order to keep her and her family's reputation and respectability, and the "type of love" Balendran continually craves for, after having been forced to conceal his homosexuality, is reflective of the duo's struggle to be part of a socio-political system, which they don't really belong to. Bound by social conventions and casteist orthodoxy, the protagonists ruffle a few feathers, and often surprise themselves with their bold and rebellious actions. The relationship between the three themes only provides a deeper understanding as to why the protagonists choose to the path that they eventually take.

Keywords : *Identity, sexuality, gender, homosexuality.*

Constructing Identity: Gender and Sexuality in ShyamSelvadurai'sCinnamon Gardens

ShyamSelvadurai, Sri Lankan-born writer was born in 1965 in Colombo to a Sinhalese mother and a Tamil father, members of conflicting ethnic groups in the whose troubles form a major theme in his works. Selvadurai's novel Cinnamon Gardens is set in 1927-28 Colombo of British-ruled Ceylon. The period (late 1920s) is crucial to the novella, because it marks the phase of reform and unrest in Ceylon, as reflected in the desire for self-rule, demand for extending the franchise to the Ceylonese masses — with the coming in of the Donoughmore Commission, and the rise in the anti-colonial movement across the country. Selvadurai enmeshes multiple themes, that of "nationalism, politics, family drama, emancipation, gender, homosexuality, casteism," in his novel. It is within this socio-political framework that the protagonists of the novel — Balendran and his niece Annalukshmi, and other characters negotiate with issues of gender and sexuality that plague their existence. The novel Cinnamon Gardens is set in a fictional place- Cinnamon Gardens, the affluent area in Colombo inhabited mainly by wealthy Burgher and Tamil families. In this book, he takes up the themes of high-society morality, hypocrisy and talks about the life of the upper classes of Colombo's wealthy suburb. Along with that he includes quotations from the Triukkural, (an ancient work of Tamil philosophy). These quotations are not only cited by several characters but also by the author, at the head of each chapter. The "constraints" of being a woman, as imposed upon Annalukshmi in order to keep her and her family's reputation and respectability, and the "type of love" Balendran continually craves for, after having been forced to conceal his homosexuality, is reflective of the duo's struggle to be part of a socio-political system, which they don't really belong to. Bound by social conventions and casteist orthodoxy, the protagonists ruffle a few feathers, and often surprise themselves with their bold and rebellious actions. Heather Smyth in his critique of Cinnamon Gardens associates this "respectability and heterosexuality, as essential to nationalism." The relationship between the three themes only provides a deeper understanding as to why the protagonists choose to the path that they eventually take.

In understanding the novel, it is important to examine the issue of gender inequality that Ceylon was fraught with during the early part of the 20th century. Annalukshmi, a bright 22-year-old qualified teacher, epitomises the “new woman,” who “cannot be stopped by ridiculous conventions of the society”. But her achievements though “remarkable” are “appalling” for her times. For starters, her decision to take up the job of a teacher, won her nothing, but brickbats from relatives, who considered it “a great crime”.

Her free-spirited nature (travelling on a bicycle) and tendency to go against the existing social norms, earned her a reputation that was both disconcerting and alarming for her mother Louisa.

Neloufer De Mel highlights the plight of Ceylonese women in Women and the Nation’s Narrative: Gender and Nationalism in Twentieth Century Sri Lanka. Shewrites “Women were educated only to make suitable partners for the English-educated Sri Lankan male…to be a good mother and housewife…Beyond that there was no need, even for those advocating reform, to educate and empower women in their own right.” This idea is replicated by Aunt Philomena, who believes that “Normal women think of their husbands and nothing else.” Since Annalukshmi is the eldest daughter, it mattered that she kept the reputation of the family and regulated her behaviour in keeping with the society to further the chances of her sisters and her getting good marriage proposals. It is due to this very reason that Annalukshmi later finds herself in a dilemma, one where she is forced to choose between her own happiness, and that of the others.

On several occasions, the defiant Annalukshmi seems to give in to her mother’s tantrums. During one such instance, she also agrees to compromise and meet Chandran Macintosh. Yet, she doesn’t think twice before taking the bold decision to leave home — much against her father’s wishes, when her cousin Muttiah comes down from Malay to get married to her.

A lot of Annalukshmi’s political and social ideas are fuelled by the Women’s Franchise Union’s debate that she attended with her aunt Sonia; and her headmistress Miss Amelia Lawton, who she reveres and considers a role model.

However, what is shocking is the role of women (including her mother Louisa, Philomena Barnett and her sisters) in “othering” their own flock. Several references in the text reflect this:

Kumudini, alluding to Annalukshmi riding a bicycle, says “It’s one thing for European ladies to ride bicycles. We can’t (women in Ceylon)”. Her aunt Philomena, on the same issue, says, “I have no objection to a girl dabbling in a little teaching, but to go and get a professional certificate! What can you expect after that!...Let’s marry off Annalukshmi... Nothing settles a girl like marriage.”

Cinnamon Gardens also echoes the tension prevailing in the society with respect to extending voting rights to women. Aunt Philomena is absolutely against the idea, and believes that only “manly” women get involved in political affairs. She favours the views of Sir Poonambalam Ramanathan, who claims that “the purity, nobility, modest of women would be ruined if they are given the vote.”

The biases against women are not only restricted to gender, but also caste. Miss Lawton, who Annalukshmi believes is the torch bearer of women’s rights and emancipation, refuses to admit a non-Christian into the school. Annalukshmi’s aspirations to become headmistress too are quashed, when she realises that Miss Lawton had no such inclination, and that only another white could take her position. The prejudices towards ethnicity, caste and religion disappoint her greatly, ultimately forcing her to take the bold decision to quit at the Colpetty Mission School, and apply at a Hindu School in Jaffna.

Another interesting character who is trapped in the politics of gender and representation is Balendran's wife Sonia. Born and brought up in England, Sonia represents "all that is modern," and embodies the "westernised women," in the true sense. Though she moves to Colombo after marriage, she still takes great interest in politics, is very actively socially, and also eggs her husband on, to take decisions for himself. In fact, she not only believes in extending voting rights to women, but also to the common man.

However, despite being "empowered," Sonia is unable to get out of her unhappy marriage. Instead, she chooses to stay back, for her son and husband. The author also hints at Sonia being aware of Balendran and Richard's relationship, but she shows no aversion to this, and neither questions him. Instead, she decides to leave for England to stay with her son and Aunt Ethel for some time. The complex character, as portrayed by Sonia, reflects the social mores and gender roles, which tie her down. As De Mel puts it, "While it was the preserve of men to reflect the transition of Sri Lankan society from eastern to western, traditional to modern, its women were denied ability to cross these boundaries…They were constant signifiers of the 'best' in native traditions." Sonia was an embodiment of the same. This can also be said, of Balendran's mother, who though aware of the "influence that Miss Adamson" exerted on her husband, was unable to confront him.

Selvadurai's novel also dwells on the issue of sexuality, with special emphases on same sex relationships. Balendran, a closeted homosexual, is smothered by his father's (the Mudaliar's) rigid ideals and value systems. An obedient son, he gives up on his lover Richard Howland, only to marry his cousin Sonia, with whom he is not even half in love with. He is portrayed as one, who has been brutally suppressed to meet the ends of the selfish bourgeoisie, a class which his father represents.

Even though he believes that he has "done the right thing," his marriage is in absolute disarray. While Selvadurai does not dwell upon Balendran and Sonia's relationship, one cannot, but notice the cold distance between the couple. Though not much is said between the two, the physical distance is more than apparent with "Balendran's formality in their lovemaking…his insistence that they maintain separate bedrooms," and Sonia's outbursts now and then.

In order to satisfy his physical urges, Balendran also secretly visits Rajan, who lives near the railway platform. And though Balendran "cursed himself" for risking his marriage by doing this, he cannot seem to help himself. While he is still negotiating with his embattled gay identity, he is once again confronted with Richard, who his father assumes is an assistant with the Donoughmore Commission.

This time his conscience takes a nosedive, and love blossoms again. However, aware that his father and the family's reputation were at stake, he plugs it again. Smyth in his critique of the novel associates Balendran's decision as one rooted in the desire for a national identity. Lynne Pearce author of Devolving Sexualities says, "National identity is perhaps the most easy to be proud of… It is much easier, indeed, than proclaiming an identity that has been consistently, and historically, de-legitimated: like being gay." Considering the political undertones of the novel, and the reputation that Balendran knew he had to keep as the son of key member of the Ceylon Tamil Association, the association cannot be ignored.

The Mudaliar is also important when discussing the issue of sexuality. A man with rigid value-systems — renounces his own son (Arul) for having married a low caste woman — Mudaliar represents “bourgeois respectability and Victorian morality.”

In the words of Smyth, the Mudaliar is synonymous to the British colonial power “at the level of the household.” This is visible not only in his way of life, but also the influence and control he exerts on all the members of the family. His authority is so overwhelming that even Balendran, whose political views are in complete contradiction to his father’s, is unable to stand up to him. However, the Mudaliar in real, is a mirror of “hypocrisy”. The Mudaliar is not only involved with his secretary, but also had a relationship with Arul’s wife Pakkiam’s mother, who ironically belonged to a lower caste. The very values he stood for fell flat, because of his multiple sexual encounters and his pretence of living by codes.

Gender and sexuality form the thrust of the novel, as they are the core problems that the protagonists encounter. It connects the hidden, private lives of the bourgeoisie of Ceylon with the historical forces (Donoughmore Commission). The struggle for self-rule is merged with the struggle for individual freedom — of Balendran and Annalukshmi in particular — from social constraints and repressed desires, to carve out their own destinies and seek love and lost friendship, without deharmonising the existing social setup. The novel re-traces the history of Ceylon, but through these evocative and almost real characters, who though ahead of their times, were indicative of what was to come.

The protagonists are modern characters but the conventional society is strong that it holds them back. Women characters are portrayed as very strong characters. The three women– Louisa, Nalamma and Sonia, in the novel play an important role in trying to hold the family together. The book traces the political issues of the time as well as critiques the social situation inherent in colonial society. Thus, we see that the moral world is not defined through stereotypes. It is defined through the action taken by Balendran and Annalukshmi once they reach a point of understanding. Thus, we see that the themes of gender, sexuality and identity are intertwined into the lives of the characters.

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ECOFEMINISM AND VALUE BASED SOCIAL ECONOMY IN FEMININE LITERATURE: ALLIED RESISTANCE TO THE AGE OF ANTHROPOCENE.

***Pooja Siwatch**

ABSTRACT

The works by women writers exhibit the critique of binaries created by patriarchal capitalism to deconstruct the woman/nature analogy along with culture/nature oppositions. Literature provides the theory before the action. The symbolic action for change thus occurs when methods of literature become the approaches towards climate change. The center of this change is the marginalized woman. The nexus of the nonhuman nature and marginalized woman is captured in the epiphanies of works by women writers as a common point program to liberate from male domination. Thus feminine literature reconfigures the conditions of woman and ecofeminism to host the triumph of her free choice of social reproduction that completely defies capitalist structure based on personalized profits. Thus the imagery of words in woman based nature or nature based woman inspire the physical world to from an allied force for the much needed climate change in this age of Anthropocene.

Keywords : *Anthropocene, Socioeconomic, Social reproduction*

Theory of Ecofeminism

Ecofeminism is the ecocritical consciousness that combats the nature from being used as commodity for profit by capitalist state. Ecocriticism here is the relation literature has with the physical environment. Thus ecofeminism is the approach to integrate nature within the feminist theory. This involves moving away from the patriarchal capitalism that has brought the mono culture for the entire world. This age of supposed superior intelligia that has led to rapid growth of industrialization is called the age of Anthropocene where man has dominated nature completely to build its infrastructure.It is safe here to say that the cultural identity of man is that of 'master identity' where woman is the resource like nature who is exploited by the systems that has produced conditions to industrialize nature and its many products. Man has used nature as convenience to him instead of co-exiting with it. Women's genealogy traces similar agencies of exploitation. Arising from this repertoire is the new age ecofeminism as condition where "[W]oman must see that there can be no liberation for them and no solution to the ecological crisis within a society whose fundamental model of relationships continues to be one of domination. They must unite the demands of the women's movement with those of the ecological movement to envision a radical reshaping of the basic socioeconomic relations and the underlying values of this [modern industrial] society" (Ruether, 1975204).Friendship of Nazneen and Razia is the ecofeminist friendship built on each other's economies for nourishment and care of families (Ali, 'brick lane'2003). The economies of love, care and nourishment are worked by women in their homes. It's a non-monetized value added trade which is free of profit oriented enterprise. The gratification of the need based (and not profit based) enterprise nourishes the recipients of women's labor without any revenue from family in fixed term. Reciprocation remains in actions of her family for her security and respect. In this way nature and women function exchanging their forms to nourish the seed in their womb for longevity of humanity on this planet.

Literature by women writers encompasses this consciousness of women in their works to unite us all with nature, at times through the imagery of death in words, "the world is ill and dying.Here there are those who have gotten ahead of the rest….your time will come….The moment of pain comes for everyone; your mistake is not to realize that" (Ardizzi, 2000 90). The feminist theory of literature by women writers does not romanticize landscape or its longing characterized as departure from society, rather it pledges to sustain the fragile boundary between nature and humanity.Feminine literature, thus becomes discourse of ecology too.

It moves away from the gendered discourse of male writer to incorporate concerns of ordinary life of woman where she her concerns over the bloom of Gulmohar tree is to “be home in time to catch the flowers as they fall” (Badami, 2002 147).The imagery created in their literary works emphasizes the land as source of pleasure and engagement for women for her soul to celebrate its existence in workings of nature.

The anticlimax to above is the patriarchal endeavors for a monetized profit by rendering the earth, its resources, and the people, as mere raw material. The discourse of capitalism produces conditions of domination to discipline the environment and woman alike. The politics of Ali’s pen validates above and reads comic instance from a hand towel “Rules to be observed by the Hands Employed in this Mill.’ It’s got a date on: 1878" (2010 198). Ali creates the vacuum built on capitalist principles to prompt the reader of the distance from nature that needs to be reversed.

All the above are episodic collection to purport the relevance of this paper in combining the eco-feminine literary force with social reproduction as the force to empower movement for climate change.

Patriarchal CapitalismCreated the Divide of Man from Man,Man from Woman, and Woman from nature

Capitalism obtained its influence by injecting race, class, and gender binaries as a historiographical project of scientific discoveries and invention to align women, nature and man as resource in the process of selection of few. Naturally such systems of power were built on discourse of ‘progress and prosperity’ in disguise of the project of universalizing the world in arbitrary categorization of woman and nature in a fixed order to deliver for factory requirements. This has made relation between patriarchy and woman/nature one that of domination and oppression by patronizing the domestic labour along with re-productivity of woman/ nature as ‘[T]he highly institutionalised demarcation of domestic labour from wage labour in a context of male supremacy forms the basis for a series of powerful ideological structures which develop a forceful life of their own’ (Vogel, 2013 153-4). This divide creates systems of power for effectiveness of ruling class which expands its trade by creating multiple hierarchies or divisions to appropriate labour ‘which then becomes synonymous with women’s underdevelopment and nature’s depletion’ (Shiva 2010).

Reclaiming women and nature from the identity inscribed is by valuing their social reproduction.Capitalism separated areas of production calibrated as ‘workplace’ from that of reproduction namely the ‘home’. Women was assigned the house. Birth, child-care, caring for elderly and nourishment of the whole family involved hour-to-hour work by woman. The labour became her commitment to her role and progressed as her natural gender attribute. This hard work is not accounted in any nation’s GDP gross figures. Devaluing performativity of the women’s role gave capitalism the leverage through patriarchal norms. It eroded all social relations. Cheap female labour and child-labour became the discriminatory tools employed to regulate the labor market. The selection of few created hierarchies led industrialization where ties of solidarity were based on economic gains. Naturally the domestic labour that did not bring any economic gain further devalued women’s work at home: cleaning, care-giving, cooking. This class division and gender division has become the order of the day. Nature is relegated to raw material provider and men at factory became the producers with no obligation towards earth and its components. Thus the divide of humanity and separation from nature became the will of the state. It is vital acknowledge this insanity in human behavior towards nature the ‘prakriti’-knowledge of self, for healing the planet.

Here one needs to recognize that the nature of woman and her reproduction is not an imposed condition. It is rather her choice practiced through her role that patriarchy has exploited and dominated. It is her culture like the ‘aranya samskriti’ (forest culture) which is not the ‘condition of primitiveness, but one of conscious choice” (Shiva, 2010 53).

Men perceive their state of mass production as active and that of women as passive state. This creates the divide of conscious and alive from the unconscious mass production of factory fit values. Thus women’s natural creativity has caused another divide paradigm from man as 'renewable base of agriculture provided by women through carrying green manure and fodder to farms and carrying compost and organic matter to fields has been destroyed by reductionist agriculture which replaces renewable inputs from the farm by non-renewable inputs from factories, and displaces women's work in providing sustainable inputs with the work of men and machine to produce hazardous agri-chemicals as inputs to green revolution agriculture' (Shiva,1998 92). The ecological prospective of woman is the knowledge that nourishes humanity. The patriarchal order in contrast reduces her social reproductivity. This is aptly recognized by works of women writers who strike to bring this care for humanity back into our lives. Women's literature substitutes the patriarchal functions by ecofeminist cultures that are committed toward social reproduction as a "decent weaver won't wait on a tackler. They'll fix it and get on" for a capitalist tackler has "threads that break all the time" (Ali. 2010 287). with social reproduction.

Ecofeminism as the Language of Resistance

Women writers are more tuned to the social reproductions in the role of women. Through study of their works I attempt to explore the intersection ecofeminism makes with their non-monetized labour of care and nourishment to resist the globally regenerative age of Anthropocene and prove that ecofeminism is vital for climate change.

Subverting the norms is the initiative of literature. Thoughts proceeds actions. Therefore women writers write the language of change. They create the conditions for identifying feminist agendas with nature to bring holistic and value based economy of social reproduction to initiate reversal of our habits.

Imagery of Ecofeminism

Human spirituality progresses through womanhood. Spirituality has to be essentially viewed as an ability of human to focus beyond the pain and move ahead in life. This part of feminist behavior links it with eco spirituality which is the ground work for ecofeminism.Writer Anita Rau Badami brings the cathexis of concerns of past with relinquishing the past for better present occurs when environmentalist Arun and his father Sripathi find peace in each other's choices in life. Sripathi and Arun both enjoy the stroll on the beach at dusk time to watch the turtles returning to lay eggs. Badami's climax in her narrative is when her protagonist coexist with nature as he "humbles by the sight of something that had started long before humans had been imagined into creation by Brahma, and had survived the voracious appetite of those same humans" ('The Hero's Walk' 2000, 355). The reverence for nature further prompts Sripathi to relinquish his old Brahmin house and its ways to evolve a non-gendered symphony arising from the cacophony of his mother Ammaya. The unity of feminist ideals with the non-human nature are the 'new cosmologies emerging from physics, [that] provide fertile ground for ecofeminist entry into dialogue with natural sciences' (Sree 2008, 97).

Quite similar to above the epistolary narrative of 'Brick lane', letters of Hasina are the pain beyond which Nazneen has to constantly grow out from, to care or her children. She has to forgo any thoughts of reunion with her sister in Bangladesh when she sought the new order of life. In this way she figuratively and literally relinquishes her past (Ali Brick Lane).

Language initiated by such literature is that prompt where '[T]he World needs an epistemological change which will rearrange desires. Global contemporaneity requires it' (Spivak, 3). The contemporaneity in the language of women writers is the non-essentialist and non-gendered discourse that forms a more urgent bond with nature for reversal of patriarchal norms and climate change. The existential crisis is the women writer's resolve to admit the crisis between the protagonist and the environment reflected through oppression of woman, and her distance from the nature. The crisis is resolved by Badami inher prolific language that says, " how neat that garden used to be…Maya and Nirmala had lovingly tended the mango and guava trees, the banana plants and coconut palms, and had been rewarded with steady supply of fruit" ('The Hero's Walk' 200 7). The physicality of the time and geography of the fictitious town Totupuram by Badami is ecofeminism planted in trees of old Brahmanical house. The garden of the house bears the 'image of bounty' as social reproduction when attended by his daughter, Maya and wife Nirmala. The garden dried up when Sripathi as representative of patriarchal norms devalued Maya (womanhood) and her decision to marry as per her own choice. He eroded the social relation of mother and daughter. This language delivers the cause and verdict of ecofeminist actions that lead to holistic social reproduction in the imagery of the garden that will bloom again when the desires are rearranged for global contemporaneity.

In her narrative 'Made in Italy', Maria J.Ardizzi drowns the cacophony of World War IIon the farm life in Italy. Non-materialism of Ardizzi distances the womanhood of Nora from her loveless marriage and the philanderer way of life of her husband Vanni. Ardizzi's pen critiques the war on outsidethat claims to bring honour to its people and on the inside talks of 'who are those people' through Zia Tina who is able to settle the fear of soldiers when they wandered into their house by saying, "they are some mother's poor sons too…..Tossed about and confused….full of fear…" (Ardizzi1999, 106). Men in this discourse of literature are 're-educated with minimum damage to them' (Sree 2008). The ability to envision all humanity as born through singular womb and thus connected is working of nature through woman and woman through nature.This is ecofeminism that crosslinks with the written texts in words of Elleke Boehmer "postcolonial women writers ……are equally concerned to bring fore the specific textures of their own existence. Both as woman and postcolonial citizens they concentrate….on their 'distinct actualities' and 'often this is a political commitment" (Boehmer 6). Ardizzi has integrated social relations in bringing back the sense of unified at womb through caring for every mother's son. Here ecofeminism functions as relation of nature (care for every mother's son) withfeminism that re-educates humanity.

Ardizzi retains the currency of social issue by putting protagonist Nora in capitalist market of garment factory but only to explore identity of female subjectivity to establish its identity free of any essentialism threatened by her coexistence with nature. This identity of Nora does not need too many artifacts in the house or the abstentious display of wealth. She practices this as a response to patriarchy in expressing her freedom of choice and not of imposed conditions. It despises of the clamor caused in Amelia's clothing in appreciation of simplistic forms of life in form of mama and papa andZia Tina. The fondest memory of Nora are from the ecofeminist world where she lived one with nature.

This theoretical assumptions of Ardizzi that functions through Nora is in line with "Gramsci's[1] exhortation: instrumentalize the intellectual, in the interest of producing epistemological change, rather than only attending upon the ethical, in subaltern and intellectual alike" in Gayatri Spivak's explanation that "By superimposing and interconnecting many loops, we (and all other biological systems) not only solve particular problems but also form habits which we apply to the solutions of classes of problems. We act as though a whole class of problems could be solved in terms of assumptions or premises, fewer in number than the members of the class of problems. In other words, we (organisms) learn to learn….[The] rigidity [of habits] follows as a necessary corollary of their status in the hierarchy of adaptation. The very economy of trial and error which is achieved by habit formation is only possible because habits are comparatively "hard programmed'. ….The economy consists precisely in not re-examining or re-discovering the premises of habit every time habit is used. We may say that these premises are partly "unconscious', or-if you please- a habit of not examining them is developed. (EM, p. 274). Therefore women's literature is the habit of examining the hard programmed norms of patriarchy. To watch the turtles return and lay their eggs, to be back home in time to collect the flowers that fall from Gulmohar tree, or offer peace to lost soldiers of war is the social value in acts performed by women in feminine literature that induce the habit to develop varied response to workings of nature.

Deconstructing Capitalism in Favour of Ecofeminist Ethics

Monica Ali is the voice of the displaced, uprooted and ignored. Therefore her literature is non-gendered in its reflection of the proletariat as the exploited. Nevertheless she retains the unassuming position of class hierarchies and social binaries created by industrialized North. The social order thus created places woman at the bottom of the ladder with further distinctions of the immigrant and coloured women of the world. Ali deconstructs workings of capitalist venture through 'Imperial Hotel' in her narrative 'In the Kitchen'. The narrative is poignant with techniques employed by Ali to expose what Vandana Shiva argues as "[w]hile gender subordination and patriarchy are the oldest of oppressions, they have taken on new and more violent forms through the project of development". This oppressive apparatus of capitalism is deconstructed by Ali by purporting the concept of 'national identity' as "market place of ideas and values and cultures, and none of them is privileged over the rest….nothing more than laissez-faire" ('In the Kitchen', 285). Here ecofeminism is practiced by cautioning man, as 'none of them is privileged' and to coexist as 'nonidentity'. Ali's ethics of ecofeminism displace gender and all social binaries for universal ecological justice in the deconstruction of the capitalist structure of 'The Imperial Hotel'.

The institution of 'marriage' as a patriarchal norm that supports capitalism is regressive and painful history of feminine literature. Genealogy of women is abundant with practices inscribed on women to fit the role of housewife, mother and care-taker. Ali's craft in 'brick lane' (2003) makes the narrative as a collective story of women isolated in their experiences. Nazneen, Jorina, Razia amongst host of other women in the narrative, collectively appropriate their labour for idealist goals of raising their children in peace and harmony. The women writer transfixes the value based enterprise of woman that arises from repertoire of her past in words, "But that was before I knew what I could do" (Ali 2003, 410). It is a narrative that does not build accolades of a singular soul but a collective emancipation of the community of the marginalized to successfully deconstruct capitalism and patriarchy.

'Can You Hear the Night Bird Call?' is Badami's verdict on capitalism where "a woman is damaged in places too private to see" (2006 399). Ethics of the industrialized world has enabled the capitalist to take what does not belong to him: the rightful labour of the proletariat away from them. Nimmo's labour of love, her son is seduced by Sharanjeet to fulfill her lack in childless state. While on one hand it is the performativity of a role that inscribes the position of lack on Sharanjeet, namely her childless state, it becomes a capitalist venture for her to be able to convince Nimmo to give up one of her children to her. Badami displays the shameless morality of man[2] that chooses to exploit nature, ruin or transform it for its own profits. Such deconstruction creates deep inroads into the psyche of displaced child who takes refuge in violence and ultimately the ethics rolled on red carpet of capitalism cause breakdown of the entire system of lives constructed with base of money as power over nature. The absent human-ness in the 1947 partition of India and Pakistan, the Golden Temple Tragedy in 1983 and the explosion of Air India flight 182 off the coast of Ireland in 1985 is weaved in life of Nimmo; the women who has borne the stink of death and decay from all three political events that took place in her life. The loss of ethics, morality and humility to regard nature as undividable and universal is preached by Badami through Nimmo whose husband has died in the riots and yet she "collects Satpal's turban cloth, which she had starched that morning and hung out to dry-long strips of colour fluttering in the sun, reminding her of him, standing before the small mirror in the front room, winding his turban about his head, catching her eye as she watched, smiling at her" ('Can You Hear the Night Bird Call?' 398-9). The starch on Satpal's turban that fluttered in the sun is the love of women for her family that is abundant and free. It is the love that continues to nourish the soul of the giver and receiver long after physicality of the human body is lost. Literature of Badami synchs woman with nature as that force which no riot, or human destruction could destroy and that which flutters freely. This consciousness of peace prevails in nature. It is this peace that needs to be protected in this age of Anthropocene where war machines have taken control of human lives.

Eco-feminist Literature Seeks Justice

This resistance to Anthropocene is resistance to that economy which is bereft of any logic, essential identity, determinant or organizing principle. Humanity has built its morality derived from subjects of the written texts. These subjects in works of women writers assemble the different constituents of the male-driven economy to balance the excessive produce that is not only unethical but has become toxic for man and nature. Their existence is threatened by the various emissions from factories overloaded with principles of decay and death. Such an economy needs to be deconstructed for perseverance of sustainable geological age.

It begins when women writer asks a mother, "Are you happy being Appa's wife? A mother?"(Badami2000, 160) as an unanswered query to recount the decline of resources of air, water and arable land as consequence of the lack of speech in unified exploitation of woman and nature. The expansionist discourse of capitalism has plundered natural resources who like woman are mute in their existence. Saroja represents the unified struggle of woman and nature. The clipped desires of Saroja failed to save her husband from disease. The balance of ecology in interconnectedness of woman with nature also promotes gender relations. Thus for longevity of this planet the many desires of woman have to be freely expressed through her freedom of choice (of not being part of capitalist economy)towards social reproduction.

The 'non-identity' theory of Ali honours the struggle of prostitute Lena, whose womanhood lost its direction in the capitalist world. Lena, the representative of the failed economy of the society, became the product of trade for capitalist society. Her commitment to reproduce is lost when she as commodity is valued in terms of possession.The anti-authoritarian discourse of Ali through Lena functions to further contaminate deep layers of capitalism where woman is degraded further to become the object of culture. Ali creates system of signs for deconstruction of modern day development when sexual favours are traded as commodity in words, "They wanted something from each other, and what was theirs was theirs to trade freely, they didn't need to deceive themselves" (2010, 126).

Moving further Ali explains her trajectory of the women lost in the process of industrialization as, "when I was growing up, in the Soviet Union," said Nikolai, "femininity was simple thing. A Woman was a worker…mother….wife. …..And once a month she went out ….to listen to music and drink little vodka and she wore lipstick. It was bright red" (230). This double coding of woman separated her being from nature. Lipstick: "This is like a metaphor for women today" (231), labels the price tag of women in her position. The surplus of dozens of lipsticks further promote the fear of "what if I am missing something?" (329). Thus the query of feminist literature to the man is about his ethics of success which have dominated woman and nature as an unsatisfied and unfinished quest. Ali clears away the awe of elite Modernism in favour of broke protagonist Gabe who chooses his social commitment and is united with his love in his failure thus eroding away Anthropocene of 'Imperial Hotel'.

Maria Ardizzi recalibrates the intelligent to remove the fear of success in "a giant unstoppable blaze" (MI, 241). The drive for ecofeminism is to produce social value system. A process that steers clear of multiple definitions. Ecofeminism is a "significant stream within the feminist movement, containing a range of theoretical positions which rest on the assumption that there are critical connections between the domination of nature and of women" (Braidotti et al., 1994, 161). This relation effects the deployment of resources, identity and social reproduction by woman. To sell this critique women writers place their protagonist in ambivalent relation with manmade colonialism and development process.

Women's literature is not about heroism or win over somebody's loss. It is the literature where "new plants are grown from old seeds" (Ardizzi, 2000 98). It serves to value woman in her womanhood where "[M]other is unchanging as the Dhruva Star" (Badami1996,15). Thus feminine literature gives direction to practice womanhood for woman.The consequence of 'Third World' labour system is viewed from position of lack. The discourse that implies that the resource is the raw material for exploitation of woman and nature alike is reversed, when every Nazneen decisiveness crawls out of the pages as a conscious force to act on her will. She refuses to return to Dhaka from London, which is now 'home' to her daughters. The heteroglossia of Ali proposes legends in 'back to nature' story of protagonists worked in the morality of everyday events that shape our perception of the world. The Tattoo lady, and Hassan the boy hanged by tree are the overindulgence in the industrialised north where, "[A] serious thing, though, the business with the machine work. Ruins the hands, the back, the eyes" (Ali, 2003 151).

Further more women writers create absence of wealth rendered as a deficit by developed conditions as an opportunity to unite woman with nature. Wealth is the condition where one, 'chooses systems over objects' as a fundamental tenet of Mikhail Bhaktin's dialogical landscape (Morson and Emerson, 1989 47). So lack of wealth is choosing objects over systems. Literature by women writers is the glory, discourse and repertoire sustained by social reproductions of non-monetised values to bring climate change. Such literature has no benchmark from the past but is obliged to build future by its originality to protect nature.

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UNSEEING EYES: GAZE AND ADDRESS IN DEDHISHQIYA

***Akshata Pai**

ABSTRACT

The paper critically engages with the Abhishek Chaubey directed film DedhIshqiya (2014)in an attempt to analyse its representation of queer female desire. My contention is that the filmexhibits an awareness of Hindi cinema's gendered hierarchy of gaze and address, and that it draws our attention to that hierarchy and to our implication in it as spectators. I also argue that the film defamiliarisesthe strategy of 'misreading'which films like KalHoNaaHo(2003) and Dostana(2008) made popular as a 'safe' way of representing the queer, by employing thesame strategy to critique inflexible heteronormative reading practices instead. I argue that the film pointedly aligns itself with the male gaze and then evacuates that gaze of power by constantly scuttling and subverting it, suggesting that queer female sexuality cannot be represented through the heteronormative male gaze.

Unseeing Eyes: Gaze and Address in DedhIshqiya

In an interview anticipatingthe release of the Hindi film DedhIshqiya(2014), its director Abhishek Chaubey says, 'The film is about male gaze. It is the story about women but from the point of view of these two males [sic]'(Deccan Chronicle 2013). Representing women through the 'male gaze'[1] is hardly novel, and makes one wonder why it need be mentioned at all as a salient characteristic of a film about to release. Considering that the film represents queer female sexuality (though it was never marketed as such), this focus on the male gaze would seem even more problematic. And it is indeed important to ask how the film addresses its queer, female viewers.But nevertheless, I find this naked assertion of the male gaze most interesting and extremely fruitful when it comes to reading the film.

The film received many positive reviews celebrating its subtle and ingenious depiction of queer female sexuality especially as it released barely a month after the Supreme Court judgment reinstating Section 377 of the Indian Penal Code. It was also celebrated for bringing to the mainstream IsmatChugtai's iconoclastic short story "Lihaf" (often translated as 'quilt') which is the film's most significant intertext. Written in Urdu in 1941, "Lihaf" thematises a homoerotic relationship between Begum Jan, an aristocratic Muslim woman, and her maidservant and masseuse, Rabbu – a relationship that materialises only underneath the quilt, hidden from male eyes. GayatriGopinath, in speaking about "Lihaf", says that its narrative is propelled by a scopic desire and that it also repeatedly thwarts and defers the scopic satisfaction which it promises, thus eluding and exceeding 'a colonial legal apparatus that functions squarely within the logic of categorization, visibility, and enumeration'(Gopinath 2005: 150-151). It is my contention that the film uses this aspect of "Lihaf" as a springboard for exploring the relations between cinematic address and gaze in Hindi cinema, and the ways in which these are structured around gender and sexuality.

Challenging the authority of the heteronormative, male gaze

It has long been established in feminist film theory that the 'ideal' spectator of most popular cinema is the heterosexual male viewer who reads from within patriarchal discourses and shares its imaginaries and fantasies. It is his gaze which is played to as well as constructed through the film's strategies. Even in those Hindi films that do venture to represent queer sexuality and provide queer viewing positions in tangible ways, several strategies are employed in order to do so without threatening or antagonising heteronormative viewing habits. Shohini Ghosh points out that popular Hindi cinema in the 2000s used ambivalent narrative strategies to represent homosexuality, framing it within a 'simultaneous address to the erotic and the phobic' (Ghosh 2007: 427). A commonly used stratagem was the trope of 'misreading', wherein the audience is at all times aware of the 'unambiguous straightness' of the characters that are masqueraded as gay, or are mistaken to be so usually by a homophobic viewer (Ghosh 2010: 63).This trope is popularly used in the Karan Johar directed film Kal Ho Naa Ho (2003); also, was developed into a full-fledged narrative in the TarunMansukhani directed

Dostana(2008).Films that opened up queer possibilities would often be resolved heterosexually, disavowing and neatly closing off any threatening possibilities by restoring or reproducing the heterosexual coupleat the end. Thus, even as Hindi cinema has begun to imagine queer desires and address the queer gaze, it has done so largely without departing from the heteronormative paradigm. Even in films that consciously represent queer desires and try to offer a viewing position for the queer gaze, the authority of the heteronormative viewer is kept intact. The queer gaze is still subordinate to the needs and desires of the heteronormative gaze.

Films that represent queer female sexuality have even more precarious balances to maintain – not only must homophobic anxieties be managed, but even the scopophilic male gaze must not be deprived of its erotic pleasures. In fact, the representation of queer female sexuality is always in danger of becoming just another excuse to objectify female characters and add variety to the erotic fare on offer to the heterosexual male viewer. Linda Williams while talking of the paradoxes and complexities of lesbian scenes in the genre of the Hollywood erotic thriller says that while these scenes seem to be closed networks of lesbian desire, these scenes are often framed by male heterosexual desire who are the main 'choreographers of desire' (Williams 2005: 207). While no representations are entirely impermeable to resistant readings and can be appropriated by the female, queer gaze for its own pleasures, the heterosexual male gaze remains the one privileged by the text itself. The queer female characters then continue to be represented through the same aesthetic codes developed for subjecting women to the scopophilic male gaze – objectification and fetishisation.

I contend that DedhIshqiyamanifests an awareness of this gendered hierarchy of the addresses of Hindi cinema, especially of its queer representations, and attempts to destabilise that hierarchy, prompting us to reflect on the ways in which address, gaze and pleasure are linked to one another and how they define and shape our cinematic experience.

Unsettling the Scopophilic Gaze

Alongside the two main characters, the footloose uncle-nephew pair Khalu and Babban from the prequel Ishqiya(2010), we have two women in DedhIshqiya,Begum Para and her companion Munia. Most of the story takes place inMajidabad, where the rich widowed Begum is holding a poetry contest wherein the winner will marry the Begum. We, along with Babban, have our first glimpse of Majidabadthrough a television screen. This entry through a screen alerts us to our role as spectators. We are first presented with a montage of images of the haveli where the Begum lives. The space is overtly aestheticised. We pass room after ornately decorated room, the spaces of which we are invited to fetishise, until we arrive at the room where the Begum stands by the window, looking out. So far, these elements have served to generate expectations for a highly fetishised visual introduction of the Begum on the screen. But the film undermines the expectations it builds and defers this image. While the Begum occupies a part of the aestheticised space of the haveli, we only see her vaguely from the back. This figure refuses to acquiesce to our probing gaze while engaging in her own act of looking. This initial refusal to give us a direct frontal image of the Begum disrupts the course of fetishisation that the camera had begun on entry into Majidabad.

Even if we attempt to see her as an aestheticised object, the camera moves closer, collapsing the distance necessary for voyeurism and we find our gaze aligned with hers instead. From the window, we see, along with the Begum, a car arrive and stop. The camera then moves outside; we see Khalu step out of his car and look towards the window. As we look from his point of view, we cannot see the Begum, only the hazy glass of the window panes behind which she stands. This exchange of looks is thus, severed from one end. This moment signifies a transfer from the woman's gaze to the man's, and immediately, our vision seems to hit certain blind spots. Khalu's dark sunglasses also suggest the same – not everything is laid open to his gaze. Their looking positions situated across the private/ public separation also suggest that the private sphere can be a space exempt from patriarchal surveillance, thus, a space that presents a possibility of resistance. This initial scene is not only an early intimation of the film's intertextuality with "Lihaf", but is also an indication as to how male gaze can be read in the rest of the film. As soon as the camera assumes the male gaze, the queer female subject disappears from view. As this gaze does not have total visual access to women's lives, it cannot have total knowledge of/ power over the women. The following scene makes this even clearer.

At the soiree where the Begum is to be introduced to the poets who have gathered to vie for her hand, she is the much anticipated object of their collective desiring gaze. But before the Begum presents herself to the men, Muniacomes on the scene to announce that the men are not to make any physical contact with the Begum and toavoid staring at her, thus stipulating the terms on which the Begum may be gazed at. The men's gaze is mediated through Munia who functions as a gate-keeper. No longer passive objects of the desiring gaze, the women anticipate the gaze and also specify and determine its scope. Already, the male characters and the viewers are unsettled from the position of the 'controlling voyeur'. We might be the bearers of the look but we are not the ones in control. In the remainder of the scene, the deferred visual introduction to the Begum is finally completed, but it is now framed by the knowledge that the viewing has been enabled by the women. The men look and seek to objectify, but power flows from elsewhere.

Another scene in the film foregrounds the act of looking. The Begum after an emotional breakthrough recovers her repressed passion for dancing. This soon turns into a completely aesthetic exercise. As she pirouettes and swirls around, the chandelier and the lamps behind her suddenly light up. She looks directly at the camera, and at a mirror, seeming to solicit our gaze. Even as it is established that she dances for her own pleasure, the camera now invites us to contemplate her as an aesthetic object. Khalu, whom she had pushed out of the room, watches her from outside the window, allowing us to read the scene as a classic voyeuristic one. She becomes aware of his gaze only halfway through, and continues dancing, perhaps addressing her performance to him.

Only when she is joined by Munia, does Babban also look in. This symmetry between the gazers and those gazed at suggests that the men are looking specifically at those they desire romantically. Their visual pleasure, in that sense, comes from their sense of inclusion in and significance to the scene. When Munia walks up to the door, the Begum lets her in and entreats her to dance too. Munia initially seems apprehensive as she spots Khalu looking in, but as she begins to spin around with the Begum, she relaxes into a smile and seems to take pleasure in the Begum's excitement. Once her attention is engaged by the Begum, she dismisses Khalu's presence and seems to give it no more thought – hinting at the unimportance of the voyeur to the scene. As they dance, the women look at each other, neither returning nor engaging with the men's gaze. Moreover, the perfect circle that the women draw around themselves as they dance (an image that lingers on for a while) suggests a self-sufficient, closed network of desires, in which the men play no part. Thus, this scene which seems at first glance to be one framed by heterosexual male desire becomes one where it is literally excluded, ignored, and rendered irrelevant. While the scene might allow the heterosexual male gaze to access visual pleasure, it does not allow for a sense of power or control to be built on that pleasure.

Gaze, of course, is central to the film's most spoken about scene, the scene that recreates the swaying shadows of "Lihaf".[2]DedhIshqiya

. 2014. Dir. Abhishek Chaubey. Shemaroo and Vishal Bhardwaj Pictures.

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The four protagonists are taking shelter in an old, desolate warehouse. Khalu’s and Babban’s hands have been tied behind their backs by the women after a skirmish, when suddenly the light comes on, and we are given a glimpse of the two women drunkenly laughing and frolicking with each other. Khalu, suddenly immersed in light, looks on. After two brief shots, we are given no direct access to the image of the women. In the final shot of the sequence, we only see Khalu look at them, and their moving and merging shadows on the wall behind him. Paired with this image of swaying shadows, reminiscent of the opening of Chugtai’s story[3], is the word “lihaf” uttered knowingly by Khalu– the two coming together in an intertextual gesture towards queerness.

Asha Kasbekar observes that in Hindi cinema, erotic voyeurism is often made possible by presenting diegetic spectators onto whom the act of voyeurism could be displaced. The diegetic spectator is then determined as ‘the true owner of the voyeuristic gaze’; the audience is simply ‘looking at looking’ (Kasbekar 2001: 296). Absolved of the guilt of illicit watching, the spectacle of the woman can then be fully enjoyed. DedhIshqiya,in this scene of same-sex intimacy, mediates those images through a diegetic audience. But the route of this gaze is severed before it can be completed, and we are literally left looking at an act of looking.

As far as the diegetic spectators are considered, though they have visual access to the women, their gaze is not a ‘controlling’ one. Both Babban and Khalu have just been rejected in love, their sense of entitlement to the women’s affections ruptured. Moreover, their hands are tied behind their backs as they look. Literally divested of agency, their gaze is also evacuated of power. The shadows of the women loom large over the wall, making Khalu’s looking figure framed in the lower half of the screen, seem miniscule in comparison, suggesting that female sexuality far exceeds the male gaze and cannot be represented through it.

Defamiliarising the trope of ‘misreading’

I believe that DedhIshqiyadefamiliarisesHindi cinema’s staple strategy of queer representations, the trope of ‘misreading’, and repurposes it to perform a critique of inflexible heteronormative reading practices. This in-built critique alerts us to our own blinkered reading practices and nudges us to open up our ways of reading popular cinema.Throughout the film, the men constantly impose heterosexual expectations on the story, as the film’s spectators also might do.

One such instance is when the Begum is dancing behind closed doors, and Munia worriedly hurries towards the room. Babban obstructs her way and in response, she collars him and shoves him off. Misreading her act as proof that she has accepted him as a lover (who is often treated coldly by the woman he desires), he gives himself a delighted thumbs-up. A similar thing ensues in another scene where Munia, arriving at the warehouse where the other three are in hiding, seems to run in Babban’s direction but runs past him to embrace the Begum – her desire clearly in excess of and overshooting its ‘proper object’. Babban first misreads her intention, believing that she is hurrying towards him. Later, when she has run past him to the Begum, he turns to look at them embracing. Unable to read any eroticism into this image, he now misreads their embrace as platonic. Soon after, he professes his love to her, continuing in his heteronormative reading despite signs to the contrary. Instead of a heterosexual pair being misread as homosexual, here we have queer women being misread as heterosexual. Instead of using the trope of misreading to allay the anxiety raised by queer sexualities, the film employs it to unsettle the very assumption of heteronormativitysuggesting that nothing might be as straight as we assume it to be. While in the above instances, it is possible that the audience still expects an eventual heterosexual resolution, in the final scenes, the heteronormative reading is clearly invalidated for the audience. We hear the women address the men in voiceovers saying in no uncertain terms that though they owe much to the men, they do not desire them romantically. After this voiceover is completed, we watch Babban and Khalu still naively assume that the women bailed them out of prison. Babban excitedly remarks 'Didn't I say? They love us' and begins to fantasise about him marrying Munia and Khalu marrying the Begum. At this point, we already know that the women do not desire the men and even as this moment generates humour, it makes us to see this heteronormative reading as inadequate. Itsatirises not only Hindi cinema's abrupt heterosexual foreclosures which habitually follow the opening up of queer possibilities butalso the audience's easy acceptance of such abrupt and absurd resolutions.

Conclusion

Speaking of erotic voyeurism in Hindi cinema, Asha Kasbekar writes about strategies of 'distancing' and 'disavowing' that are used to legitimise the act of voyeurism and to absolve viewers of any 'prurient' intent (Kasbekar 2001: 298). Instead of concealing the mechanisms of the male gaze in this way or naturalising them, DedhIshqiyaconsistently leaves them visible. Instead of disavowing the male gaze, the film deliberately and pointedly aligns itself with it, constantly reminding us of our own act of watching. This male gaze is then paired with uncertainties, gaps and excesseswhichmark the film's narrative when it comes to its female characters. The diegetic male gaze never achieves a complete knowledge of female sexuality and misreads again and again both the image that it looks upon and its own location vis-à-vis that image. Thus, whilethe film constantly renders male gaze visible, it refuses to allot much power to it.Instead the scopophilic male gaze is manipulated, scuttled and evaded throughout the film, and in the process, is evacuated of power. By constructing us, the viewers, in the position of these diegetic male readers – or rather, constructing the male characters as heterosexual spectators of cinema – the inadequacies of our own viewing and reading habits are made visible to us.

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THE STATE OF TOURISM ACADEMIC LITERATURE: THE NEED OF A POSTCOLONIAL, MARXIST AND FEMINIST PERSPECTIVE

***Charlotte Biddle Bocan**

ABSTRACT

This paper questions the interactions of women in the context of tourism development. The academic literature on tourism presented here shows how an understanding of tourism based on a postcolonial, feminist and Marxist perspective is pertinent to understand tourism's social and cultural implications.

Keywords : *Tourism literature, post colonial, Marxist, Feminist*

Introduction

It is now known that tourism is an important industry. Its economic prowess makes it one of the most important economic sector of our time. For that reason, tourism is now often referred as a solution for development. Several international organization as well as States and entrepreneurs are developing tourism infrastructures based on its capacity to create economic growth as well as employment. Predominantly developed by States, management companies, international organizations and entrepreneurs a narrative understands tourism as a mean of development. This literature emphasizes on the many positive effects that the development of tourism infrastructures provokes[1]. It is mostly the economic impact, the job creation and the "benefits for local populations" that allows this discourse to gain popularity especially amongst "in development" countries (Lanfant 2004, 372). Still, "developed" countries are also very much implicated in the development of tourism. It is mostly after the development of mass tourism in the late 1960's, that tourism has started to be criticized. Researches has shown that the industry was having important implication on the degradation of nature as well as in the reproduction of unequal social relationships. In an attempt to respond to these critics and try to give back to tourism a notorious definition (Cousin 2008), the UNESCO (United Nation Educational Scientific and Cultural Organization) as well as tourism developers have created measures and laws to protect environment and local population from the impact of "mass tourism". Despite these measures, tourism continues to gain popularity as well as continuously rising questions.

I will present the academic literature about tourism. Through this showing, we will demonstrate why it is important to understand tourism through a feminist, Marxist and postcolonial perspective.

It is important to mention first what we are talking about when we say tourism. Tourism is a sector that provides services for people that are outside their familiar environment, it could either be service for mobility, for housing, for food, for entertainment, etc. Tourism is a huge industry that allows to connect different part of the world. Obviously, influenced by already existing social hierarchy, tourism tends to develop in consideration of those dynamics. In that sense tourism is influenced as well as an influence on globalization. Based on the sociological concept of ordering, Adrian Franklin proposes a definition of tourism that tends to grasp how tourism order societies; Tourism as a globalizing order. In this way, promoting tourism is not only promoting the development of an economic sector or an employment solution, tourism has gained such popularity that we need to comprehend its impacts in a broader perspective (Franklin 2008).

Indeed, by trying to see the impact of tourism, researchers have started to better understand what tourism is about. To do so, it is important to understand how tourism started. Influenced by the postcolonial theories tourism development can be easily linked with the development of colonialism. Until the late 1960's where the word "mass tourism" arose, academics were not taking tourism seriously (Franklin 2008, 26-27), with the development and popularity of critical perspectives, tourism started to be criticized and then better understood.

In 1840, Thomas Cook proposed the first guided tours of England and started to think about new ways of offering services to organize and facilitate travelling. He started imagining new technologies to create connection around the world (Franklin 2008, 27). Even if most of those idea never materialized in Cook's lifetime they considerably influenced technologies that were later created during the 20th century (debit and credit card, express tickets, international system for traveling, multiple destinations tickets etc.) (Franklin 2008, 27). He also created ways to stimulate a desire to travel, it was important to promote traveling at a time where almost nobody was thinking of leaving their familiar environment (Withey 1997, 141, Franklin 2008, 28). And so, with different promoting techniques, a well-off middle class started participating to leisure travel. Cook capitalized in packaging together means of transportation, hotels and entertainment in that desire to facilitate and encourage mobility, with this new idea that moving around could be pleasant and relaxing. Even if Thomas Cook was a pioneer in promoting tourism (Thomas Cook is still one of the most important travel agency in the world) other actors were also very influent in the promotion of tourism.

In 1904, the colonial state developed resorts, hotels, hill stations to make sure settlers were not bored in the colonies (Cousin and Réau 2009, 76). The purpose of these infrastructures were simply to satisfy and distract the settlers and assure that they would stay in the colonies (Cousin and Réau 2009, 76). Furthermore, these infrastructures were also used to secure colonial influence. Most of the sites were chosen because of their cultural and natural interest to show the relevance of colonial rule. Also based on the strategic notion of promoting colonies, activities were not merely for pleasure, but mostly to assure colonial domination (Cousin and Réau 2009, 76-79). As Edward Saïd rightly explained, travels and travelers of the 20th century were part of the orientalism domination and participated strongly in the promotion of an orientalism imagery and narrative (Said 1980, 39).

It also started to be obvious how tourism could be a lucrative sector for states (Cousin and Réau 2009, 78-79). As Franklin mentioned, tourism was, and still is, an industry that participated strongly in the enrichment and empowerment of the States during the 20th century (Franklin 2008, 28). With the industry developing in the colonies as well as in Europe and in the United States, tourism became an important tool to maintain and develop state power. With the liberation of the European working class in the first half of the 20th century the democratization of leisure travel also encouraged tourism development (Cousin and Réau 2009, 78-79). It would be quite wrong to think that these claims were systematically provoking a boom in leisure travelling. As we have seen, promotional campaign was already huge. The importance of state and international organization in the promotion of tourism is in fact still vastly present.

Despite the liberation of the colonies tourism still produces and encourages unequal dynamics, it takes root in the racialization and class domination of the colonial era and continues to be effective to promote the actual socioeconomic system, neoliberalism.

It is now under the banner of neoliberalism that tourism development is described and criticized. With the acknowledgement of the link between tourism and colonial domination the critics of tourism started to better understand the implication of tourism development today. The rise of multinationals, entrepreneurs and international organization is comprehended as the influence of neoliberalism in tourism development (Duffy 2008, Duffy 2014). This critical literature also developed on how tourism is a new phase of capitalism expansion (Münster 2012, Wanda Vrasti 2014). Those researches tried to better understand how class, gender and racialization system operate in tourism environment. The commodification of object, life, scenery as well as people within tourism dynamics shows how tourism is profoundly influenced by a capitalist logic. In Consuming the forest in an environment of crisis, Daniel Munster and Ursula Munster explain how the commodification and "protection" of the Wayanad forest in Kerala has changed the relationship of the population with the forest (Münster 2012). Their research demonstrate how tourism simultaneously encourages the protection of the forest as well as the promotion of safaris and how this contradictory dynamic complicates preexisting tension with the Adivasi (the tribal population of the region). Obviously, this is not the first research that shows how tourism is intimately reproducing and encouraging unequal dynamics. Nicolas Bautès explains how tourism, in the city of Udaipur (India), has profoundly influenced the urbanization of the city by reproducing center / peripheries dynamic, creating "enclave" in which "margins and poverty are excluded from the center" (Bautès 2007). Also, trying to respond to the need of tourism research that concentrate mostly on the role of Women in tourism (because "Women in tourism" is a "blind spot" of tourism researches (Antomarchi and De La Barre 2010)), Skalpe Ole demonstrates how men are most likely having higher positions than women in tourism infrastructure (Ole 2007). Despite an optimist narrative about how tourism is an industry meant to promote women employment and simultaneously their empowerment, with a gender perspective, these feminist research complicate the implication of women in tourism development. They demonstrate how promotion campaigns are mostly male oriented (Morgan and Pritchard 1998) and how tourism publicity sexualizes as well as exotizes women in heteronormative and male oriented vocabulary and imagery (Morgan 2004). In a pretty interesting analysis of the Incredible India campaign, Vrushali Patil shows how the campaign is based on images of the stereotype of the "Indian women" to promote tourism in the international and domestic market, showing how globalization through tourism reproduce racialized and gendered relations (Patil 2011).

After reading a great deal on tourism we have realized how researches using postcolonial, feminist and Marxist theory were better suited to understand the implication of tourism development. These approaches makes us understand that tourism is a powerful tool to produce gender, class, caste and racial dynamics. Those critical lenses gave a more holistic and intersectional comprehension of tourism.

Still we also realize that too little researches are considering the perspective of the people engaging and affected by tourism development, and furthermore women. We think that by engaging a discussion with people directly concerned by those developments and formulating an understanding of tourism based on those discussions is a good way to find out tourism's social and cultural implications and try to give an original perspective through those different experiences.

We are planning to make a case study in Hampi Karnataka, and interview women that are working in tourism infrastructures as well as tourist women (from the Global North and the Global South). We then plan to analyze those interviews to understand better how women, from these three different groups, experience and explain tourism and how their implication in tourism infrastructure affects them. We will question how the interaction between them also affects their identity.

Methodologically, we are influenced in two ways by the stand point theory. Firstly, our research tries to move away from a positivist approach; it will show only a partial portion of reality. Secondly, we hardly believe that everyone carries knowledge, we want to base most of our analysis and comprehension from what will emerge from those conversations. We believe that with this framework we will be able to better understand tourism, having those two discourses in head but trying to make sense out of it with the help of those who are more concerned by it.

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BALINESE REFLEXIVES

***I Ketut Tika**

ABSTRACT

This paper is aimed at describing the forms of Balinese reflexives and their syntactic distributions in sentences, especially the Balinese reflexive pronouns. It is also concerned with the intensifier which is taken by the reflexive pronoun so that it will not be ambiguous. The result of the analysis shows that there are two kinds of Balinese reflexives, namely: simple and complex forms. Simple forms are , awak, raga, dewek, and iba. The complex forms are awake, awakne, raganne, deweke, dewekne and ibane. In terms of their syntactic distribution, the reflexives may take positions either in subjects or in objects (complements).

Keyword : *form, object, reflexive, subject, syntax*

1. Introduction

Reflexive constructions are a means that languages have for structuring clauses whose subject and object refer to the same entity and their operations decrease the semantic valence of clauses making one entity fulfill two grammatical relations (Payne, 1977).

This paper talks about the Balinese reflexives. They are typologically interesting in two respects. First, they are historically derived from common nouns meaning 'body'. Second, they all have different forms representing the three registers of the Balinese speech levels; low, middle, and high form. They are even typologically unusual in that they have distinguishable forms. That is, the morphological simple reflexives refer to any person antecedent; the morphologically complex reflexives with definite suffix refer only to second person; and the morphological reflexives with possessive suffix refer only to third person reflexives. So, the purpose of this paper then is to describe the forms of the Balinese reflexives and their distributions. Before embarking on the topic, Section 1 addresses the typology of reflexives. Section 2 is an overview of Balinese dialects along with their respective pronouns. Section 3 presents the morphosyntax of the Balinese reflexives, and Section 4 talks about the syntactic distribution of the Balinese reflexive pronouns; Section 5 deals with intensifiers that is taken by reflexive pronoun to avoid ambiguity. Section 6 talks about the comparison of Balinese reflexives with those of other languages having speech levels; and Section 7 is the conclusion.

2. Typology of Reflexives

Typologically, reflexives can be divided into lexical reflexives, morphological reflexives, and analytic reflexives (Payne, 1997; Geniusine, 1987). Consider the following sentences which are taken from Payne (1997). (1a) is understood as belonging to lexical reflexive because the agent and the patient are the same entity. In (1b), the Russian reflexive -sja is a morphological reflexive as it is bound to the verb umivat 'wash'. And in (1c), the English reflexive pronoun herself is categorized as a syntactic reflexive as it constitutes a separate entity not bound to a verb or a pronoun.

a.	John	shaved	
b.	Natasha	umivat-sja	
	Name	verb	
	Natasha	washed (herself)	
c.	Jane	likes	herself

3. Balinese Dialect

Balinese, which belongs to the sub-group of western Austronesian, is spoken by around three million speakers, mainly on the island of Bali and the neighboring island of Nusa Penida, but also in the western part of Lombok Island and in transmigration areas in other parts of Indonesia such as Sumatera and Sulawesi (Arka, 2003).

Historically speaking, it has been widely acknowledged that Balinese which is mostly spoken by the Balinese living on the island of Bali is very much influenced by Javanese, the language spoken in the neighboring island of Java which is well-known for its speech level. (Sidakarya, 1995). This can be put into evidence in two respects. First, most of the Javanese during the Majapahit kingdom, upon the expansion of Islam, fled to Bali and they brought with them their culture and, of course, their language, the caste system, etc. Second, another piece of evidence is that the original Balinese called Mountain Balinese, which has a small number of speakers, on the other hand, does not have speech level.

Like Javanese, Balinese has developed a linguistic reflection of social stratification (Levinson, 1983). Javanese uses three speech levels, distinguished by choice of vocabulary. The primary distinction is between Kromo, a high form used when speaking to social superiors, and Ngoko, a low or neutral form used when speaking to social equals or inferiors. Further subdivisions are recognized within Kromo, and in addition a small number of words called Madya (Middle) contain elements of both Kromo and Ngoko styles. Similarly Balinese also has three speech levels. A high form is called Singgih, a low form is called Sor. The middle form is also called Madya which also has a very limited number of vocabulary. Thus in Balinese there are three different words, for example, to express third person as seen in (2)

(2)	Ida	(high register)
	Ipun, dane	(middle register)
	Ia	(low register)

3.1 Lowland Balinese Pronoun

As noted above, Lowland Balinese has speech levels.[1] The levels which consist of high, middle and low are also reflected in its pronouns. That is, almost all the pronouns, first person, second person, and third person can be divided into high, middle, and low registers.

Table 1 Lowland Balinese Pronoun

PERSON	FREE PRONOUN	
First	titiang (high) tiang (high) iang (neutral) cang (low) kai (low)	I raga (high) I dewek (mid.) awak (low) awake (low)
Second	ratu (high) jero (mid.) cai/ci (low) nyai/nyi (low)	ragane (high) deweke (mid.) awake (low) iba (low)
Third	ida (high) ipun, dane (mid.) ia (low)	raganne (high) dewekne (mid.)

Table 1 shows that Balinese pronouns consist of two sets. The first set shows pure free pronouns while the second set indicates the free pronouns which are derived from common nouns meaning 'body'. The latter can also be used to express reflexives as seen in Section 4

2.2 Mountain Balinese Pronoun

Unlike Lowland Balinese, Mountain Balinese does not have speech levels. Consequently, it does not have the distinction of lexical items which belong to high, middle, and low registers. As shown in Table 2, all the free pronouns that it has are categorized as low register in comparison with those of Lowland Balinese and it has only one form of reflexive pronoun which is expressed by iban(ane). Another difference between Mountain and Lowland Balinese is that the form iba in Mountain Balinese never serves as a free pronoun but in Lowland Balinese it can.

Table 2 Mountain Balinese Pronoun

Person	Free Pronoun	Reflexive Pronoun
First	Akku, okké, kaka, iccang	Iban(nane)
Second	Engko, cahhi, nyahhi	Iban(nane)
Third	iyya	Iban(nane)

The following are some examples of the reflexive constructions in Mountain Balinese. Iban 'self' in (3a) is simple reflexive while ibannane 'self 3POSS' in (3b) is complex reflexive. Iban can refer to all antecedents but ibanane can refer only to third person antecedents. [1]

a.	Ia	ngematiang	ibanne
	3SG	AV dead-CAUSE	self
	'(S)he	Killed	himself
b.	Anak-e ento	Nusuk	iban-nane
	person-DEF that	AVstab	self.-3POSS
	He	Stabbed	himself

4. Morphosyntax of Balinese Reflexives

Balinese has morphologically simple reflexives such as awak, iba, raga, and dewek and morphologically complex reflexives such as awake, awakne, ragane, raganne, and dewekne. Note that there are two morphemes bound to the stems that constitute simple reflexives. They are either definite morpheme –(n)e as in awak-e; or the 3POSS morpheme –(n)ne as in ragan-ne and awak-ne. Both of them (morphological simple and complex reflexives) are categorized as analytic reflexives, and they occupy the object position in (transitive) clauses and they must have antecedent in a clause in which they occur. Thus, the reflexive element and its antecedent co-occur in a clause. Their co-occurrence reflects reflexive-antecedent relations. Free pronouns, on the other hand, are not supposed to have their antecedents in the clauses in which they are found. Thus their co-occurrence in a clause does not qualify for reflexivization. The same is true for noun phrases. If two noun phrases co-occur, the clauses in which they co-occur are not interpreted as reflexive constructions. In (4a) and (4b) ia '(s)he' and cicinge ento 'that dog' co-occur in their respective clauses. Consequently (4a) and (4b) are not reflexive constructions leading to the interpretation that ia and ia in (4a) and cicingeento and cicingeento in (4b) are two different entities. However the fact that the reflexive pronoun awakne in (4c) and iba in (4d) co-occur with ia and cicinge ento respectively, both of them must be reflexive pronouns. Awakne co-refer with ia and iba with cicinge ento.

4.

a.

Ia	nemen-in	ia
3sg	av.love-app	3sg
'(S)he	loves	him/her'

b.

Cicing-e	ento	ngugut	cicing-e	ento
dog-def	that	av bite	dog-def	that
That	dog	bit	that	dog

c.

Ia	nemen-in	awake
3sg	av.love-app	self
'(S)he	loves	him/her'

d.

Cicing-e	ento	ngugut	iba
Dog-def	that	Av bite	self
That	dog	bit	isself

Now let us have a look at reflexive pronouns that occur in complex clauses ngorahang 'say' and nawang 'know'. Unlike (4) in which free pronoun cannot co-refer with noun phrase in its clause, in complex clause however, a free pronoun such as ia can refer to a noun phrase or a pronoun in the higher clause. (5a) shows that the reflexive pronoun awak can have its antecedent in its own clause. Awak cannot refer to Made, which is argument of the matrix clause. However, ia in (5b) can be co-referential with Made. Being a free pronoun, ia is free in its own clause. Thus, it cannot be refer to anake ento.

(5)

a.

Made	ngorahang	anak-e ento	nusuk	awak
Name	av say	person-def	stab	self

Table 3: The properties of iba , ibane, and ibanne

Form	Reflexive Pronoun	Social Restriction
Iba	Any person	Low register commonly for animal, possibly for human)
Ibane	Second person (imperative sentences onlv)	
Ibanne	Third person	

5.2 Awak, Awake, and Awakne

a**.** Awak

The form awak belongs to low register. As a reflexive pronoun, it co-refers to any person antecedent as seen in (12). (12a), awak refers to tiang, in (12b) to ia, and in (12c) to cai.

(12) a.

Atiban tengah	tiang	nyiksik	awak
One year half	1sg	look for	self
For one year and a half	i	have been looking for	myself

b.

Ia	ngantung	awak
3sg	av hang	self
(S)he	hang	himself/herself

c.

Cai	sing	bisa	medalem	awak
2sg	neg	aux	care for	self
you	cannot	care	for	yourself

b. Awake

The reflexive pronoun awake is used only in imperative contexts as seen in (13). Like the other reflexive with definite marker –(n)e, awake cannot be used in declarative context.

(13) a.

Nah,	cening	mai	paek-ang	awake
well	kid	come	ov.close-cause	self 2
Well,	kid	come here	make yourself close	

b.

Cai	maek-ang	awake
2sg	av come close-cause	self
You	make yourself come closer	

c.Awakne

Awakne is used for third person reflexive only as in (14a) and (14b).

(14) a.

ia	angob	teken	awakne
3sg	proud	with	self3
he	Is proud	of	himself

b.

ia	molesin	awake
3sg	av paint	self3
(S)he	painted	herself/himself

Awakne behaves in the same way as ibanne in that it is ambiguous. That is, it can have its antecedent in its own clause and also outside its clause.

Table 4 summarizes the use of awak, awake, and awakne

Table 4: The properties of awak, awake, and awakne

Form	Reflexive Pronoun	Social Restriction
Awak	Any person	Low register
Awake	Self 2 (imperative only)	
Awakne	Self 3	

5.3 Raga/ Ragane/ Raganne

a**.** Raga

Raga as a reflexive pronoun can take any nominal antecedent as seen in (15). In (15a) it refers to tiang 'I' and ida '(s)he'. What is it with second person antecedent? Thus as observed above, using the same free pronoun derived from the same common noun raga to co-occur with the reflexive pronoun raga is pragmatically unacceptable as shown in (15b). The strategy to avoid this is to use the pure free high register pronoun which is expressed by 'ratu' as seen in (15c).

(15) a.

Tiang/ida	jagi	nyuciang	raga
1sg/ 3sg	fut	av cleanse	self
I/(s)he	will	cleanse	myself/himself/herself

b.

raga	nyuciang	raga
3sg	av cleanse	self
You	cleansed	yourself

c.

Ratu	nyuciang	raga
2sg	av cleanse	self
You	cleansed	yourself

b. Ragane

As a reflexive pronoun, ragane is used for second person only and it is restricted to the imperative as shown in (16).

(16)a. Mrikiang ragane sami
ovcome-caus self 2 all
'Make yourself all closer here'

b. Ida ngmriki-ang ragane
2Sg av.come closer-Cause self2
You make yourself come closer'

c. Raganne

Raganne which belongs to high register is used only for third person and it is the polite counterpart of awakne (low register) as illustrated in (17a-b).

(17) a. Ida tan ngrunguang raganne
3Sg neg Avcare of self3
(S)he does not care of herself/ himself'

b. Ida terus nyuciang raganne
3Sg keep av cleans self 3
(S)he keeps cleansing herself/ himself'

The use of raga, ragane, and raganne can be depicted in Table 5

Table 5: The properties of raga, ragane, and raganne

Form	Reflexive Pronoun	Social Restriction
Raga	Any person	High register
Ragane	Self 2 (imperative only)	
Raganne	Self 3	

5.4 Dewek, deweke, and dewekne

The forms dewek, deweke, and dewekne are generally used in literary contexts, so they are common in the conversation of characters in novels and drama plays. They belong to the middle level.

a. Dewek

As a reflexive pronoun, dewek can take any person as its antecedents. Note that dewek belonging to middle register must also co-refer with nominal belonging to the same register. Consider the following examples.

(18)	a.	Ipun /iang	mangkin	nyelsel	teken	dewek
		3SG/ 1SG	now	AVregret	with	self

'(S)he now regrets herself/ himself/ I now regret with myself'

	b.	Jero	tan	madalem	dewek
		2SG	NEG	AV care	self

'You do not care for yourself'

b. Deweke

The reflexive pronoun, deweke is used as a second person reflexive and it is only used in imperative sentences.

(19)	a.	Pageh-ang	deweke
		strong-Cause	self2

'Make yourself strong'

	b.	Da	keto-ang	deweke
		NEG	that-Cause	self2

'Don't make yourself like that?'

c. Dewekne

Dewekne is used as third person reflexive only as shown in (20a-b).).

(20)	a.	Ia	inget	teken	dewekne
		3SG	conscious	with	self3

'(S)he is conscious of herself/ himself'

	b.	Made	ngomog	teken	dewekne
		Name	AV talk	with	self3

'Made talked with himself'

Table 6 summarizes the use of dewek, deweke, and dewekne

Table 6: The properties of dewek, deweke, and dewekne

Form	Reflexive Pronoun	Social Restriction
Dewek	Any person	Middle register (the addressee) is assumed to be non low
Deweke	Self 2 (imperative)	
Dewekne	Self 3	

To conclude, Balinese is divided into morphologically simple and morphologically complex reflexives. The former can refer to any person antecedents while the latter which takes definite marker –(n)e can only refer to second person reflexives and can be always found in imperative clauses. The morphological reflexives that take third person possessive suffix only refer to third person antecedent with ambiguous reading.

6.Intensifier

As noted above, the Balinese reflexive anaphors that take the possessive suffix –(n)ne such as ibanne, awakne, raganne, and dewekne has ambiguous reading in that it can refer not only to the antecedent in its own clause but also to that outside its clause. However, to avoid this, there is a strategy that can be applied by Balinese. These morphological reflexives can take intensifier or emphatic reflexive 'pedidi' which is historically derived from a common noun meaning 'person' (Stevens, and Schmidgall-Tellings, 2004).

Cross-linguistically, it has been observed that there is a correlation between intensifiers and reflexives. For example, in a number of languages, intensifiers and reflexives are formally identical (Konig and Siemund, 2000). The following Mandarin example illustrates this fact. (Ibid, 2000: 50). (21a) shows that ziji is used an intensifier while (21b) indicates that the same form is used for a reflexive.

(21) a. Ta ziji hui lai
'He himself can come'

b. Zhangsan kanjian ziji
'Zhangsan is looking at himself'

It is also noted that intensifiers agree with the feature of person, number, etc. of the entities they intensify. Thus, in Balinese, intensifier is used as a strategy to block the morphologically complex reflexives that take third person possessive from co-referring with the entity other than the one found in its clause. (22a) shows that the intensifier pedidi copies the feature of number, person, etc. of the noun, Nyoman, which it intensifies. So who will come must beNyoman not somebody else.

(22)	a.	Nyoman	pedidi	lakar	teka
		3SG	himself	FUT	come
	'He himself will come'				
	b.	Ia	ngemati-ang	awkane	
		3Sg	Av.dead-Cause	self3	
		'He	killed	himself'	
	c.	Made	ngemati-ang	awakne	
		name	Av.dead-Cause	self3	
		'Made	killed	himself'	
	d.	Ia / Made	ngmati-ang	awakne/ibanne	pedidi
		3Sg	Av-dead-Cause	self3	himself
		He/Made	killed	himself'	
	e.	Ida	ng-madem-ang	raganne	pedidi
		3Sg	AV-dead-Cause	self3	himself'
		'He	killed	himself'	
	f.	Ipun	ngmati-ang	dewekne	pedidi
		3Sg	Av-dead-Cause	self3	himself
		'He	killed	himself'	

As exemplified in the other section, the reflexive awakne in (22b) and (22c) are ambiguous in that awakne may refer not only to ia and Made respectively, it may also refer to any other third person in the discourse. Like (22a), the same effect applies to pedidi when taken by the complex reflexives as in (22d-f). That is, the intensifier pedidi makes the relevant reflexives refer only to the antecedent found in its own clause due to the fact that the intensifier copies all the features of the antecedent in its own clause thus ambiguous reading is blocked. For example, pedidi in (22b) copies all the semantic features of ia; so awakne/ ibanne must only refer to ia.

Note that ambiguity only occurs with the reflexive anaphors that have third person possessive marker -(n)ne, it cannot occur with the other reflexives. Thus if the other reflexives take the intensifier pedidi, it is only optional as seen in (23)[1]

(23)	Ia	ngemati-ang		awak	(pedidi)
	3SG	AVdead-CAUSE	self	(himself)	
	'He	killed	himself'		

7. Balinese Reflexives Compared with Other Languages Having Speech Level

As examined above, Balinese has elaborate free pronouns. The kinds of pronouns that exist in the language are in line with the social stratification. That is to say, just as the caste system that has been inherited by the Balinese is sub-divided into high, middle, and low caste, so is the language divided into three speech levels: the high register, the middle, and the low register form[2]. In what follows, I will compare Balinese with the other two Asian languages, Korean and Vietnamese, which also have speech levels. Typologically, the idea is to know the properties of Balinese pronouns namely reflexive pronouns in comparison with languages that share speech levels.
With Korean, as seen in Table 7, its pronouns are commonly divided into neutral ones (used when speaking to equals or persons of the same age), and humble ones (used when speaking to somebody older or somebody respected). Its reflexive is only expressed by one form, casin 'self' which is not distinguished for speech levels.

Korean pronouns together with their social constraints are displayed in Table 4

Table 7: Korean Pronoun

	Free Pronoun	Reflexive Pronoun
First Person	Singular na (neutral) je (humble) Plural woori jehi (dul)	Casin 'self'
Second Person	Singular ne (intimate) Plural nehi (dul)	
Third Person	Singular ke (neutral) ke-bun (honorific) Plural ke-dul (neutral) ke-bun-dul (honorific)	

With Vietnamese, elaborate use of register forms can be noticed with first person as seen in Table 8. Besides the choice of first person in terms of formal, informal, and neutral form, it also distinguishes first person that can include or exclude the addressee's. In addition to this, it also uses a common noun meaning 'body' to address first person intimate. However the common noun meaning 'body' is only limited to first person and is not applicable to the person pronouns. Its second and third person pronouns are commonly distinguishable in terms of the forms used when speaking to an inferior or to a senior. Its reflexive pronoun can be expressed either by tu 'self' or minh 'body' or in combination of the two, not distinguishable with respect to speech levels.

Table 8. Vietnamese Pronoun

	Free Pronoun	Reflexive Pronoun
First Person	Singular tôi (could be formal) ta (neutral, non-formal) tao (superior to inferior, familiar) mình (intimate) plural chúng tôi (excluding the addressed subject) chúng ta (including the addressed subject) chúng tao (vulgar, excluding the addressed subject) mình or chúng mình (intimate, including the addressed subject)	t? ('self') mình (literally 'body').
Second Person	Singular mày or mi (superior to inferior, familiar) plural bay, chúng mày, t?i mày (superior to inferior, familiar)	
Third Person	Singular nó (superior to inferior, familiar) plural chúng nó	

Given the comparison of Balinese with these two languages that share speech levels: Is Balinese typologically unusual? The answer is yes for two reasons. First, Balinese has complexity of pronoun forms which are distinguished in terms of speech levels (high, middle, and low registers), this complexity is added by the adoption of common nouns meaning 'body' to its pronoun inventory. Thus Balinese has more intricate ways in the discourse involving speech levels. Second, the reflexive forms are also equally typologically unusual in that they are entirely derived from the common nouns meaning 'body' and they are also divided in terms of speech levels; they consist of morphologically simple and complex form; morphologically complex reflexives with third person possessive suffix can be long-distance bound; and the simple reflexives are locally-bound. Thus again, the Balinese reflexives themselves also exhibit typologically unusual property in that they are not only reflexive anaphors but they can also show logophoricity[1].

8. Conclusion

In this paper, I examined the Balinese Reflexives. Reflexive pronouns in Balinese are categorized as analytic reflexive markers as they constitute as separate element, not being bound to a verb or a noun. They are all historically derived from common nouns meaning 'body'. Morphologically speaking reflexive elements in Balinese are categorized as simple reflexives: awak, raga, dewek, and iba; and complex reflexives: awake, awakne, ragane, raganne, deweke, dewekne, and ibane. As Balinese has speech levels, its lexical items are distinguished in terms of low and high registers and some of them are typified as belonging to the middle register. Thus raga, ragane, and raganne belong to the high register; dewek, deweke, and dewekne belong to the middle register; and iba(ne), awak, awake, and awakne belong to the low register. Some of these pronouns can, in some contexts, serve as free pronouns. The free pronouns derived from common nouns meaning 'body' are in complementary distribution with the regular free pronouns. That is as free pronouns they commonly occupy the subject position while as reflexive pronouns they commonly occupy the subject positions. Syntactically, complementary distribution may be associated also with antecedent-reflexive pronoun relation. That is, the NP subject is generally filled by ordinary pronouns, thus both the NP subject and the NP object are never filled by the pronouns derived from words meaning 'body'. The choice of lexical items is also crucial in reflexive constructions. Because the antecedents and the reflexive pronouns refer to the same entity, both the NPs occupying the subject and the object position (reflexive pronoun) must be lexical items coming from the same speech level otherwise the resulting sentences are pragmatically unacceptable. The choice of verbs must also be compatible with the choice of the NPs involved.

Balinese is typologically an unusual language, it behaves differently from languages that also have speech levels. The data on Korean supports the fact that there are some similarities with the two languages. Basically, the two languages observe the choice of the lexical items namely pronouns being used with respect to addressee's. The same is true in comparison with Vietnamese; Vietnamese also shares speech levels that are marked by the different choices of pronouns when speaking to equals or to superiors. Balinese is quite different from both Korean and Vietnamese in that it has a complex range of pronouns that are divided into high, middle, and low registers. The words, meaning 'body', are also adopted as free pronouns that also extend to their use as reflexive pronouns. The two languages Korean and Vietnamese namely Korean do not make extensive use of common nouns meaning 'body' both in their regular pronoun reflexive pronoun inventories and the combination of these with speech levels. This confirms Balinese is typologically unusual in comparison with the two languages.

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Abbreviations used in this paper

NEG = negation, AV= agentive-focus verb; OV = objective focus verb; 1SG= first person singular; 2SG = second person singular; 3SG = third person singular; TOP = topic, ACC = accusative, REFL = reflexive; AUX= auxiliary; RM = reflexive marker; CAUSE = causative; POSS = possessor; DEF = definite; QW = question word; FUT = future; LOC = locative; RESP = respected; INT= intimate; HON= honorific; NEUT = neutral

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RE-MAPPING A SMALL PLACE-EXAMINATION OF THE TOURIST GAZE AND POSTCOLONIAL RE-INSCRIPTION OF THE ANTIGUAN NATURAL AND SOCIAL LANDSCAPE IN JAMAICA KINCAID'S NOVEL "A SMALL PLACE"

***Arundhati Sethi**

"Eventually the master left, in a kind of way; eventually, the slaves were freed, in a kind of way" (SP 80).

At first sight A Small Place written by Antiguan- American writer Jamaica Kincaid appears to be a mere sliver of a book containing an ordinary portrait of a tiny and obscure Caribbean island that the writer belongs to. However, as one enters the text, one realizes that it has in fact, packed within it, a powerful and almost breathless critique of a debilitating colonial enterprise as well as an equally oppressive neo-imperial world politic and the inevitable linkages between them. Even more interestingly, Kincaid makes use of "tourism as the template" to carry this critique (Ferguson 79). This book then in a sense addresses, in varying degrees of sarcasm, irony and even blunt reproach, both travel and travelers and their unique relationship with their exotic tourist destination – in this case being her native island Antigua. Thus right from the beginning, the narrator primarily addresses the figure of the modern tourist who is just about to descend onto the island of Antigua. She seems to take the tourist/reader by the arm, on a guided tour per se. However, it is to be a tour of her island and on her terms.

An important feature of the narrator's tour of Antigua is that while she certainly illuminates the tourist/reader about the nuances of the island, a parallel object of the narrator's gaze is the tourist himself. Thus, while in most travel narratives, the traveler is the one possessing the power to see, while his presence escapes all scrutiny, in A Small Place this gaze is inverted and makes visible the tourist and his gaze. Thus, the narrator simultaneously presents the psyche of a typical First World white male tourist as he explores the new space of Antigua, as well as her narrative, which constantly combats the tourist's superficial gaze.

Thus the two accounts seem to be co-existing from statement to statement. Initially the narrator's voice is muttered almost as asides, but gradually it begins to spill onto the center stage and takes over the text. And as she constructs the particular gaze of the modern tourist, this figure also begins to embody an uncanny specter of a much older and seemingly disconnected historical pathology. To understand this overlap, one must note that, "Tourism, like postcolonialism, has its roots in colonialism, both as theoretical construct and as a perceptual mechanism" (qtd in D'Hauteserre 237). Thus, what becomes clear is that though the text is written in the last leg of the 20th century addressed to a tourist of a globalized, transnational and free economy, about a decolonized and independent Antigua, the text is not merely putting to question the postcolonial malady of neo-imperialism but is "also exposing (its) nefarious, centuries-old point of origin" in colonialism (Ferguson 79). So when the narrator marvels at the unique Antiguan quality of not possessing a usual sense of time, it is not actually in a berating tone. Their refusal to comprehend and accept an artificially truncated categorization of "Time into the Past, the Present, and the Future" reflects in fact a far more insightful understanding of history (SP 54). And Kincaid uses this Antiguan consciousness to reveal the inerasable tie between the colonial past and the post-colonial present.Thus, the tourist then is a sort of a modified extension of the early colonial traveler and his imperial gaze.

One of the crucial effects of this gaze according to Ashcroft et al has been that "landscapes of the colonized world have been used as cultural manuscripts on which meanings have been inscribed, erased, and overwritten in the broad geopolitics of Western superiority" (qtd in D'Hauteserre 237). It is important then, to trace in what way does the tourist's gaze effect the natural and social landscape of Antigua. Firstly, it seems to be a rather superfluous and fleeting gaze in the form of mere glimpses through his car window. There is an obvious distance and detachment between his privileged and exclusive positioning vis-a-vis the community at large. Thus, a possibility of a real engagement with the land and its people to allow an in depth understanding of the place is rendered almost impossible. Secondly, the island, a fairly habituated, living and throbbing social entity is emptied out by the tourist and viewed as a mere geographical space where "the sun always shines" and the climate is "deliciously hot and dry"(4). His description of the island for most of the part with its tropical air and blank blue sea without any acknowledgement of the people inhabiting those conditions seems to be like that of a "terra nullius, an open and inviting (virginal) space in to which the European [or North American in this case] imagination can project itself and into which the European (usually male) explorer must penetrate" (Ashcroft et al 32). Thus, the landscape is rendered as a space rather than a place, "where space is defined as territory which is mappable, explorable" as opposed to place as "occupation, dwelling, being lived in" (Gauch 910). Moreover, this mapping of the alien land is ultimately centered on his own self. Thus, the scorching sun is not understood in relation to the island and its inhabitants, but as a sunny change from his dull and rainy homeland. Similarly, the color of the sea to him is likened by his mind to the color of "the North Americansky" (SP 13). The bad roads too offer the tourist a safe amount of otherness that he rather enjoys as a change from his usual streets.

The narrator further voices the tourist's imagination, pressing the self-centered vision of his exploration. She writes, "you see yourself lying on the beach… taking a walk on that beach, you see yourself meeting new people (only they are new in a very limited kind of way, for they are people like you)…you see yourself, you see yourself…" (13).

Another crucial aspect of this gaze is a process of de-historicizing and de-contextualizing. Thus, the incongruity of the bad roads and the expensive Japanese car, or the latrine like school and hospital, at no point urge the traveler to uncover their context. Moreover, the discourse about history he does possess in the form of a book on economic history, is revealed to be a piece of twisted misinformation, full of self-glorification of the West and a complete blotting out of the colonial narrative of oppression. Given this scenario, the narrator, identified by many critics as Kincaid herself, being an expatriate and therefore possessing a diasporic insider-outsider perspective, is able to then reveal not just the way things are, as seen by the eye, but the way things came to be this way. And therefore, to combat this reductive and distorted mapping, she offers a powerful counter-mapping of this very space. Thus she engages in a detailed re-inscription of her landscape with the uncomfortable narratives of both the present and the past.

One of the most prominent examples of such a re-mapping that we encounter is with regard to the ever present sea, outlining the island. The tourist's sense of rapture towards this vast expanse of pristine beauty is shattered by the narrator. He views the sea as a beautiful yet empty canvas, holding only a godlike boy on a windsurfer, much like him, on its surface. The narrator sullies this very image of the sea by infusing both the rubbish of the present as well as the tragedy of the past beneath its glittering surface.

The rather disgusting scatological imagery used to unsettle the previous vision of beauty is a rude reminder of a country quite in shambles, yet desperately trying to keep up appearances for the moneyed outsider, the White tourist. Moreover, without a moment's pause, she dives into the even older depths of the sea, to reveal the long ago swallowed up bodies of her slave ancestors. Thus, almost suddenly, the picturesque sea that we beheld through the eyes of the tourist is transformed into a horrifying palimpsest carrying multiple narratives of its own land.

Moving on from sea to the land, while the narrator has already taken the tourist across the pitiable and unpaved roads, she also traces the few roads that are impeccable in their upkeep. This random and haphazard infrastructural phenomenon is once again given meaning by the narrator through the two figures of power in the Antiguan cosmos – one being an immensely wealthy, contemporary drug smuggler, and the other being the Queen- a clear representative of their erstwhile colonial master. She also dwells on the names of many of the streets taken after a number of Englishmen that she refers to as maritime criminals, who were in fact valorized for their naval 'victories' by the Empire. Even the electric and telephone poles

lining these roads and the very cars running on these roads marked by power politics are shown to be manifestations of corrupt post-colonial eco-political alliances. Again, like the image of the sea, here too, there is an incongruity between the overt glamour of the expensive Japanese car model, and the noisy leaded gasoline that clamors from within it, creating "an awful sound, like an old car – a very, old, dilapidated car"(6). Moreover, while the government encourages the banks to give out loans for cars to drive around tourists
like him, a decent house is still a dream for the common Antiguan. We must note therefore, that while the narrator is exposing the colonial traces embedded in the present day Antiguan scape, she is also constantly implicating the tourist/reader in the workings of this distant island.

Next the narrator/guide and the tourist/reader pass by a constellation of colonial monuments. The tourist attempts to satisfy his conscience by regarding these leftover relics as empty architectural marvels or symbols of modernity and civilization that the West offered to this place. However, the narrator, by weaving in her memories of the past, goes on to reveal them as essentially monuments of an oppressive colonial control and endows on to them a deep political charge. For starters, we see the power of the State embodied in the Government House, which used to be replete with its foreign Governors, and visiting Princesses. A
dominating structure, separated from the Antiguan community by way of a "high white wall" (25).There is also the library (quite run down by now and a store room for costumes a carnival troupe) which in a way stands as a commanding manifestation of the Ideological State Apparatus of the colonial enterprise.It fed the natives "fairy tales" about their encounter with the colonizer "in all their greatness", the "right to do things [they] you did, how beautiful [they] you were, are, and always will be…" (42). Simultaneously it also systematically "distorted and erased my [the narrator's] history" (36). Thus, it was essentially a parasitic structure engaged in a discursive and cultural imperialism.

The famous Mill Reef Club is another such cultural monument housing ghosts of North American and European racism, exclusivity and hypocritical philanthropy. The Barclays Bank then becomes the economic pillar of this constellation. The transition for the Barclay brothers from slave trade to post-emancipation banking, was a smooth one, maintaining their profits all through. This transition between two distinct and monumental phases of history, without much change in the essential effect of power (except its overt guise) adds to Kincaid's argument of an underlying link between colonialism and modern world politics.

Moreover, towards the end of the book, the more modern, post-independent buildings like the Hotel Training School and the "ugly" condominiums owned by "foreigners" from Syria and Lebanon and meant for another set of foreigners, begin to merge with the older monuments. And the tragedy is that a kind of servitude to corrupt masters who are disconnected from the people, seems to have been drilled into the

Antiguans over the centuries and has now settled into a voiceless acceptance of power.And therefore, the place that takes shape before our eyes is one still entangled in the crisscross of corrupt governance and dishonest business, of the native's "pauperedness" and the prosperity of notorious foreigners. And thus it still appears to be an island whose destiny is not really its own. And thus, by the end of the book, Kincaid seems to have reinscribed her island's scape with history, depth and a great deal of complexity. And yet, in her last intense chapter, she offers a desire for her home, to not be an "unreal" exoticized, intensified and otherized spectacle for the outsider's gaze but recognized and understood as "simply a place" inhabited by a human ordinariness (Gauch 918).

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FRUIT INTAKE AND ITS EFFECT ON BMI OF WORKING WOMEN

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ABSTRACT

In many developed and developing countries women are working hand in hand with men to earn their livelihood. The change in their lifestyle has affected their eating patterns. The main aim of the study was to understand the fruit consumption pattern among working women and its effect on the BMI. The study would help us to understand how frit eating influences healthy living. In this cross sectional study 200 working women were selected and their 24 hours dietary recall was taken. The data was analysed statistically. A t-test conducted showed that the BMI difference between the two groups was statistically significant. ($p<.05$). The consumption of fruit intake has a positive effect on BMI. The sample was restricted to urban women with sedentary life style in the Mumbai city. Also the time of fruit eaten was not considered here which could be taken up as another study.

Keywords : *Fruit consumption , Breakfast eating, Waist Circumference, Working hours, BMI.*

Introduction

Breakfast literally means breaking your fast after the 7-8 hours of sleep. The body is defect of nutrients which have to be replaced by consuming breakfast. Many nutrients like the water soluble vitamins have to be consumed on a daily basis as they cannot be stored in the body. These nutrients have to be taken regularly in the meals. These nutrients can be supplied through the fresh fruits and raw vegetables. Inclusion of these in the breakfast is a crucial habit which one must indulge in. In any metropolitan city breakfast and dinner are the only 2 meals consumed at home by working women. Breakfast being the most important meal of the day, this meal of the day should not be missed. With the changing needs of the family the women have step out shoulder to shoulder with men so that they can be financially independent. There are 3 major factors that affect their eating patterns: 1.The travelling time to reach the work place. 2. The working hours of individuals. 3. The cooking time she gets before she leaves for work place.

Breakfast foods are generally selected on the basis of the region a person belongs to, her religion and the food availability in that area. Working women may consider convenience foods as one of the options for their breakfast but knowledge of healthy food options, homemade foods inclusion along with fruits for breakfast is very important at this juncture.

The Body Mass Index is a strong indicator of the type of food eaten by an individual and body's response to it as underweight or overweight or obese.

There is a strong belief that breakfast consumption protects a person against overweight and obesity. The consumption of breakfast is associated with improved nutrient intake. A Canadian community health survey conducted in 2004, which represented 98% of Canadian population, showed that among the female subjects BMI of breakfast consumers was lower than non consumers (Barr et al, 2015). A study carried out among US adults in 2005 in the National Health and Nutrition survey suggests that breakfast consumers who had fruits in their first meal of the day were more likely to be non smokers, doing regular exercise. It also showed that the energy intake among women were higher. The type of meal is an important determinant in considering the prevalence of obesity or overweight (Song W O et al, 2005). Another study carried among Finnish adolescents to understand the relationship between eating behaviour, breakfast consumption and obesity showed that breakfast consumption inclusive of fruits was associated with lower levels of overweight/obesity which means a lower BMI among adolescents (Veltsista et al, 2010).

A secondary data analysis that was carried among 230 participants, it examined the effects of breakfast eating and total daily eating frequency on BMI and weight loss outcomes among overweight and obese adults. This study did not show a significant association among breakfast eating and BMI ($p>0.380$), this difference may be associated with the type of food consumed for breakfast (Megson. M, 2016) . A study carried out in Canada among children reported that children who skip breakfast or lunch are more likely to do snacking between meals, and late at night (Dubois et al.) As a result, their total caloric intake is the same as those who eat breakfast but their nutrient content may vary. Obesity has developed into a serious health concern. Among various factors that affect obesity, not consuming breakfast and lower intake of complex carbohydrates are among them. The results of the study indicate that consumption of nutrient dense foods and inclusion of raw fruits and vegetables may have an impact on BMI and the day's energy intake. As a result it is very important for the working women to consider eating correct nutrients in adequate proportions as a priority. Also a low fat breakfast makes a difference in the total calorie load. With weight gain and obesity becoming a major public health concern, experts agree that incorporate

good eating habits among teens and bring them to the breakfast table. According to the U.S. Centres for Disease Control and Prevention, 17 percent of the nation's adolescents aged 12 to 19 are overweight or obese, which sets the stage for serious future health problems such as diabetes and heart disease (Healthy Children Magazine, Summer/Back to School 2009). Certain rules related to eating fruits during adolescence would help to improve their BMI in the long run. A study carried out to find out whether the simple rules in the family like "No second helping" or "No desserts but fruits" have shown to reduce the BMI in young adults (Bailey D, 2016). A study carried out among youth to find out whether the vicinity to fast food outlets affects BMI. The research shows that more the distance from the fast food outlet lower was the BMI but not the waist circumference (Lamichhane, 2012). A cohort study on Australian individuals suggests that fruit intake was positively associated with the BMI of individuals. The association between fruit and vegetable intake and underweight in adults suggests that improving fruit and vegetables intakes are important for the overall dietary patterns of people in this group (Karen et al, 2014). Maintaining good health becomes easy with good intake of fruits and vegetable. The frequency of eating fruits in the evening showed a significant positive correlation with body weight ($p < 0.05$) and BMI ($p < 0.01$), respectively. The number of evening fruit intake had a significantly positive correlation with body weight and BMI (Eunah,2014).However, accurate fruit intake evaluation is hard and high sugar content in most of the fruits suggest possible negative relationships with health indices. The purpose of the present study was to evaluate the fruit intake status of adolescents and to examine the relationship between fruit intake and body mass index (BMI). The study carried out among Austrian adults shows that they are not far away from reaching the minimum goal of 400 gms fruit and vegetable intake per day. Nevertheless, 16% consumed less than 200 g vegetables and fruit. To improve health benefits, a higher intake of varied fruit and vegetables should be achieved.

Data revealed that obesity was high among mothers reached 91.6% while obesity in the offspring was 24.5%. According to prevalence of obesity, families were divided to 4 groups, 8.43% of families were of normal weight, and 20.48% were obese. Food frequency consumption rate and food analysis revealed unhealthy food intake, especially in obese families. All groups reported high rate intake of sweets, pastries and beverage. Calories, carbohydrate, cholesterol and sodium were higher than the RDA in all mother's groups, and adolescent group (2) compared to low daily intake of micronutrients especially calcium and vitamin D in all groups. More than half of all mothers and offspring skipped breakfast. Results of this study suggest that familial obesity increases the risk of offspring being obese, dietary habits might be involved in the development of obesity (Hassan NE et al ,2016) .

A systematic review of studies showed that there was an inverse association between breakfast eating and diet quality. It is a recognised fact that a healthy diet is fundamental to human health and wellbeing throughout their life. Poor diet intake is an important risk factor for the development of non-communicable diseases. It is important to understand the nutritional composition of meals and ways in which different meal patterns affect the diet quality. The contribution of meals on the energy and nutrient intake of individuals needs to be studied. (Leech,2015).

Methodology

The sample size taken was 200 working women from the city of Mumbai. Continuous Sampling Technique was used to select the samples. Their Anthropometric measurements were taken. In which their height was measured using a wall mounted **STRATOMETER**. The weight of the participants was measured using a weighing scale in kilograms. Their Body Mass Index [BMI] was calculated using the following formula-

BMI= Weight (Kg)

[Height m]2

This was developed by Adolphe Quetlet.

Participants were asked to fill questionnaire which gave the information whether they regularly had their breakfast or not. It also mentioned about what type of food they consumed for breakfast. The regularity of breakfast or fruit intake by participants was asked in the questionnaire and also their food choices could be found from this data.

The data was analysed statistically. Mean, Standard deviation was calculated to know the fact whether consuming fruits affected the BMI among working women. A high BMI is an indicator of high body fat. It is used to screen weight categories that may cause health issues.

In this cross sectional study 200 working women were selected and their consent was taken. The 24 hours dietary recall of all the participants was taken. They were asked to fill a questionnaire which had the information about whether they had breakfast and the type of food they had for breakfast, whether they consumed fruits, if yes how many in a day. This data was analysed statistically. The co relation coefficient was calculated to understand the relation of breakfast eating and fruits intake on BMI.

Design of the Study

The purpose of the study was explained to the 200 participants prior to the commencement of the study. Doubts and queries related to the study were clarified. Data pertaining to subject's age, gender, marital status was collected using the questionnaire.

The questionnaire given to the subjects also had questions related to the type of food intake whether they had fruit, their snacking pattern and their working hours.

SPSS was used to conduct the statistical analysis. A P value of <0.05 was considered statistically significant for all the tests conducted.

Results And Discussion

Demographic characteristics include subjects' age,designation,marital status. The questionnaire gave information whether the participants had breakfast or not before leaving for their work place. Also it gave information whether they consumed fruits in a day and how many?

The mean age group of the participants was 35 years. Out of 200, 81% of the participants were married and cooked the food for the families and left for their work place. 91(45.5%) participants were full time employees in their work place while 54.5% (109) of them were part timers.

The anthropometric measurements were taken with the help of which BMI was calculated. The mean weight of participants was found to be 54 kgs . The average fruit intake was asked and also they were asked to report the timings of fruit consumption. A correlation was calculated to know whether there is a relation between fruit intake and BMI. P values <0.5 were considered significant for the tests.

The results from this study showed that fruit intake had an effect on their BMI. More the fruit intake lesser is the BMI. Most of them consumed fruits in the evening or after lunch. They found carrying fruit easy and consuming it whole. Most of preferred fruits were Apples, Pears, Sapota etc. 90% of the participants liked to consume apple.

In a study carried out among 5625 students in the age group of 10-18 years, researchers found that breakfast eaters have high Triglyceride level more systolic blood pressure and higher BMI ($p<0.001$) while mean HDL cholesterol was lower in this group. This group had high risk of obesity, increased triglyceride and Low density Lipoprotein cholesterol.

The findings of a study showed there is a relation between fruit intake and body weight, it suggests that increasing the intake of fruits can be an effective dietary strategy to control weight and reduce the risk of obesity (Azagba and Sharaf,2012). A study that was carried among 400 adolescents in South Korea on their fruit intake and its relation to BMI suggests that a frequency of eating fruits in the evening showed a significant positive correlation with body weight and their BMI ($p<0.01$) (Eunah,2014).

A study suggests that combining caloric restriction with increased intake of fruits and vegetables is a very effective strategy to keep weight under control (Beth et al, 2004). On nationally and international bodies have recommended an increased intake of fruits and vegetables in order to reduce the risk of overweight and obesity. The energy density of fruit, their energy content, the form of fruit in which it is eaten and also the method of preparation affects the weight control (Alinia S,Hels O and Tetens I,2009) . A study on fruit and vegetable consumption on body weight and weight loss of 77 subjects showed that Fruit consumption and not vegetable intake was a associated with BMI. On the contrary fruit intake was inversely proportional to BMI and weight control(Schroder K,2010).

Conclusion

This study showed that fruit intake would affect the BMI. Higher the number of fruits consumed there is weight control. In fact fruit consumption should be considered as a good nutritional strategy to reduce weight. Working hours can also influence the fruit consumption among working women. A culture of carrying Pack lunch was seen among 95% of the participants while a few consumed it out. Carrying fruits either whole or in the form of salads was a common practice. Inclusion of fruit on a regular basis may be a good strategy to combat weight gain and keep BMI within the normal range. Fruits are very good source of micronutrients which have to be consumed on daily basis. As mentioned in the above discussion this study also reveals the importance of fruit intake in weight control and subsequently keeping the BMI within normal range.

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CULINARY CULTURE CREATIONS IN BALI: MAKING THE RECOGNITION CONCEPT WORK RATHER THAN MERELY DEBATING THE BENEFIT SHARING CONCEPT

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**Putu Aras Samsithawrati,
***I Gede Agus Kurniawan.

ABSTRACT

Various culinary culture expressions have been developed in Bali global tourism destination. This article highlights the suitable protection models for those Balinese culinary culture that are purposed to elaborate the connection of tourism activities with the need of culinary cultural, to analyze several legal regimes to protect the merge of food culture, and to analyze whether the whole cultural heritage, particularly culinary cultural need to be protected as a property. Several concepts are discussed in this article namely: individual reward concept, benefit sharing concept, as well as recognition concept and Balinese philosophy of Tri Hita Karana. This study used normative legal research. Recent development of culinary cultural in Bali is not only for the need of daily local people and their ritual religious, but also for global tourism needs. Efforts to preserve and protect culinary culture go beyond Intellectual Property Regimes, even debating the possibility to use benefit sharing approach under traditional knowledge and traditional cultural expression sui-generis model. However, it tends to raise potential conflict in its implementation. Therefore, making recognition concept work to preserve and protect culinary culture in global tourism for better prosperity and to keep harmony life for local people become necessary to be concerned.

Keywords *: Tourism, Culinary Culture, Intellectual Property Law, Benefit Sharing, Recognition*

Introduction

The development of tourism industry, including culinary culture cannot be denied influenced by the advanced information technology beyond globalization era, such as the sophisticated of TV channels. In its current development, art and culture aspects as part of tourism resources and capitals are not only in the form of tangible, but also began to develop more into intangible cultural such as culinary culture which is developed from the traditional cultural heritage of the local Balinese community. Bali as a tourism destination since the 1970s has been already developed based on cultural tourism, then in 2012 the Government of Bali Province enacted Government Regulation No. 2 of 2012 concerning Bali Cultural Tourism.

Article 1 (14) of Government Regulation of Bali Province No. 2 of 2012 provides that Bali Cultural Tourism is a Balinese tourism based on Balinese Culture inspired by the teachings of Hinduism and the Tri Hita Karana philosophy as the main potential by using tourism as the vehicle of its actualization, resulting in a dynamic interrelationship between tourism and culture that makes them develop Synergistically, harmoniously and sustainably to be able to provide prosperity to society, cultural and environmental sustainability. In addition, Article 1(15) determines that Tri Hita Karana is the living philosophy of Balinese society which contains three elements that build balance and harmony of relationship between human with God, human with human, and human being with its environment which become source of prosperity, peace, and happiness for human life. In simple word, it can be understood that the philosophy of Tri Hita Karana is the life philosophy of the Balinese, in which human beings balance between God, humans and nature (Peters & Wardana, 12).

In connection with Bali Cultural Tourism, currently more and more culinary culture which is passed down from generation to generation developed not only for daily food life of Balinese people as well as for the need of ritual religious, but also it has developed creativelly to support tourism needs. Of course, this phenomena can be understood, by considering the concept of tourism is very multidimensional, including also enter the realm of food and beverage culture presented to the tourists. Tourism is a composite of activities, services, and industries that deliver a travel experience: transportation, accommodations, eating and drinking establishments, shops, entertainment, activity facilities, and other hospitality services available for individuals or groups that are travelling away from home (Goeldner & Ritchie, 6). In order to support Bali as the best global tourism destination, various culinary cultures are developed both by professional chefs for hotels and restaurants as well as the local Government.

In recent development of culinary culture, some questions raised regarding the legal protection of it, whether this type of culinary culture creations need to be protected as a property as well as the type of food industry in general that is commonly protected through the intellectual property law regimes, or may be more suitable under sui-generis law related with traditional knowledge and traditional cultural expressions. More critical question also relevant to be discussed whether the global legal regime can guarantee that by protecting culinary which is developed from the local culture it will bring prosperity and benefit for local communities.

Research Methods

This research uses combination legal research method, normative legal research and empirical legal research. In recent development of legal research, there are more room suitable for non-doctrinal methodologies. Ian Curry-Summer et.al. argue that law mirrors all walks of life. The law does not stand alone, but is closely connected to society. In concluding academic legal research, it is therefore impossible to remove the societal field in which the research takes place. Good legal research offers new insights, ideas, arguments or point of view and solutions for existing problems. All of this is importance to legal development and the functioning of the law in and for society (Summer et.al.,3-4). In addition, Terry Hutchinson argues that non-doctrinal methodologies can be used effectively in the legal context in combination with doctrinal studies (Hutchinson, 18). In connection with legal research method as mentioned above, this research used several approaches, namely: statute, conceptual, analytical and socio-legal approaches as well as qualitative descriptive analysis.

Globalization and Its Legal Regimes for Culinary Culture Protection

In the development of tourism it seems very important to pay attention to the benefits for the local community. It is only natural that a growing tourism industry in an area based on culture including culinary culture can also contribute to the welfare of the existing community in such region. Jan Hendrik Peters & Wisnu Wardana argue that Bali has the philosophy of Tri Hita Karana (THK), but in the development of cultural tourism model in the era of 1999, the tourism has become a mass tourism which implementation is far away from THK. The development of cultural tourism is also need to bring benefit for the local communities that support the cultural tourism activities and not harm the cultural, spiritual and religious magic of Bali. In addition, cultural tourism development strategy should be based on THK and Community-based-tourism (Peters & Wardana, Op.cit.,341-388). In the context of the development of culinary culture protection in Bali, both communities and tourism sectors as well as government need to seriously pay attention to the notion of THK and CBT models, to keep communities who preserve the local culture benefit and life with harmony with their surrounding including their highly creations of food culture. Shortly, tourism brings prosperity for Bali of course including its communities, and not Bali for tourism

Globalization brings both positive and negative impacts in the development of trade, especially information is transformed so quickly either through television media or other social media such as websites, instagram, facebook, and other forms of sophisticated social media. The development of tourism business including culinary culture also cannot be separated from the rapid development of globalization with the positive and negative sides. Globalization with its positive side can be seen from the factors such as the incorporated as well as the integration of various new potentials in the development of tourism, including the potential development culinary culture tourism. Nowadays, tourists are not only travelling to a tourist destination just to enjoy the natural beauty of the mountains, beaches, and cultural tourism such as: traditional dances, paintings and other handicrafts, but they also want to enjoy the culinary culture that is served as it is originally from the local culture of society. Mintz (1996) argues that culinary culture is related to preferences and taste flavours that are rooted in the social and economic conditions underlying the food culture in an area. While other experts Askegaard and Madsen (1998) argue that culinary culture varies widely, both at the micro level (family) and at the macro level (country, region and social group) consisting of a number of cultural components including taste, linkages to gender issues and the value attached to the food. Further Lang & Rayner (2001), Lang & Heasman (2004), Lang & Haesnman (2006) and Lang et.al. (2009) state that food culture is not just about the meaning, practice, and knowledge of agriculture where it is managed by a certain group of people, but also about how we relate to the food, where and how it can be bought, how the conception of quality and normality of the food, and how our aspirations to the food (Fitzpatrick, 31-32). Tourists who travelling far away from their home countries get information concerning the delicious of that dishes through the global media such as TV Channels as well as others social media.

The unique and delicious flavours, made from herb products is one of the attractions of culinary dishes, which at the same time differentiate it with various food culture from western countries. In the development, more and more people enjoy the beauty and uniqueness of the culinary culture that comes from the Asian region, including Bali. This culinary is preserved by the local community as a source of food culture that was originally passed down from generation to generation in its own community which now has begin to develop into mega culinary business. This phenomenon, of course on one hands is promising, But, on the other hand, critical thinking is needed whether by protecting this type of dishes through intellectual property regimes, the local community will benefit. Economic globalization affects people everywhere including their daily lives, such as affects their job, their food, their health, their education, until their leisure time. However, many scholars who opponent to the current globalization process where TRIPs-WTO regimes is considered as the mirror of economic globalization argue that social cultural, and environmental interests and the interests of developing countries are not sufficiently taken into account. Therefore, the process of globalization does not bring benefit for developing countries. On the other word, developing countries do not flourish in today's world. Peter Van Den Bossche questioned whether economic globalization: a blessing or a curse? (Bossche, 4-9).

From the perspective of intellectual property law, culinary, particularly in the form of food industry which is individual rights seems relevant to be protected through the patent law regime, especially for industry food product. In this context, patent protection for the technological innovation in the field of the process of making food or cooking technique. For example, food in the US can be protected under the type of Utility Patent. Of course, if such invention meets to the novelty requirement. Cooking technique must be extremely unique food techniques; a high threshold of originality and creativity is met. If the statutory requirements of novelty and non-obviousness are satisfied then a process is in fact patentable. According to 35 U.S.C. § 101, "Whoever invents or discovers any new and useful process, machine, manufacture, or composition of matter or any new and useful improvement thereof, may obtain a patent thereof, subject to the conditions and requirements of this title." One of the examples is the Case of Jack Guttman Inc. v. Kopykake Enterprises Inc. Such case relates to a breach of a food process patent that using technology, which is a baker produces "a birthday cake decorated with an edible version of the birthday child's photograph" (Arons, 138-145).

Another intellectual property law regimes are also suitable to protect food sector in global market are: Patent for food products especially food making processes, food technology innovations related to new ingredients in producing food products; Trade Mark. to protect food products particularly in relation to branding strategy as well as ensuring the product is distinctive and valued; Copyright to protect literary works such as recipes and the history of food products in written books; and Trade Secret to protect typical and unique food recipes (Intellectual Property Law in the Food Sector, http://www.eversheds-sutherland.com/global/).

The entire regimes of intellectual property laws above are sufficient to protect individual intellectual property rights as stipulated under TRIPs Agreement. This international agreement is considered as the most comprehensive agreement governing intellectual property rights. The intellectual property law regime essentially protects the works of human creativity related to moral interests, social interests and economic interests. Reward Theory that emphasizes the creativity and innovation of human intellectual work will be rewarded in the form of incentive. The essence of Reward Theory is: Innovation, Reward, and Incentive. (Mac Queen, et.al , 10-11). Food industry can be considered as part of individual property rights. Therefore, the protection is covered by TRIPs regimes. Meanwhile, culinary culture that develops from one generation to the next, maintained by the community, seemly it is more appropriate considered as communal heritage rather than individual belonging. As a consequence, intellectual property laws under TRIPs Agreement seemly become not in line for the protection of culinary culture even may brings difficulty if we still force it for creative dishes that rooted from local culture. Should we still think that culinary culture is an intangible cultural property? If yes, we may be relevant to elaborate the provisions of sui-generis Traditional Knowledge and Traditional Cultural Expressions.

The World Intellectual Property Organization (WIPO) defines Traditional Knowledge (TK) as a living body of knowledge that is developed, sustained and passed on from generation to generation within a community, often forming part of its cultural or spiritual identity. Therefore, the elements of TK are as follow: knowledge, know-how, skills, innovations or practices; that are passed between generations; in a traditional context; and that form part of the traditional lifestyle of indigenous and local communities who act as their guardian or custodian. Meanwhile on the other side, WIPO defines Traditional Cultural Expressions (TCEs) as the forms where traditional culture is expressed whether in tangible, intangible or mostly combination of those two. In any material object, there is often a symbolic or religious element from which it cannot be separated. Songs, dances, designs, handicrafts, tales or many other artistic or cultural expressions are some examples of TCEs (WIPO Booklet,15,17).

In order to discuss protection of TK and TCEs, it is important to make clear who are the holders of TK and TCEs? What does 'protection" mean?, TK and TCEs are understood as belonging collectively. As a consequence, any right and benefit should invest in communities who preserve them rather than in individuals. Concerning protection of TK and TCEs, WIPO comes to a very specific understanding by using Intellectual Property (IP) regimes and their principles to prevent unauthorized uses TK and TCEs by third parties. There are two approaches from IP system to protect TK and TCEs namely "positive' protection and "defensive" protection. First approach is positive protection refer to prevent unauthorized exploiting TK and TCEs commercially including culturally offensive. Controlling the used of TK and TCEs by third parties as well as benefiting from commercial exploitation of TK and TCEs by third parties are example of positive protection. Second approach is defensive protection refer to stop people outside the community getting IP rights over TK and TCEs. India as an example has been used this approach as defensive strategies by compiling traditional medical knowledge database (Ibid., 23-26). Both approaches are needed in order to protect TK and TCEs, particularly in WIPO perspective, "benefit sharing" concept has used as a legal basis of positive protection approach. The benefit sharing concept also exists in the Convention on Biological Diversity (CBD) as well as in the International Treaty on Plant Genetic Resources (ITPGR).

Several cases related with bio-piracy of traditional knowledge have been occurred in developing countries, India as an example with its bio-piracy case such as the Neem tree case, Curcuma longa, until Mosanto in its breeding programs (Bhattacharya, 54). Protecting TK, TCEs, including Plant Genetic Resources (PGR) TK and TCEs regimes with their benefit sharing concept and documenting system as part of defensive protection in theory look simple and may appropriate for some communities. But for others may be do not work properly. There are problem in implementation.

The problem in implementation also emerges related to protect culinary culture in Bali. With regard to the development of culinary culture in Bali, several efforts have been done not only at the provincial level such as the Bali Arts Festival (Pesta Kesenian Bali) which is held once a year cantered at Art Center Denpasar-Bali, but also at the district level such as Tabanan District started its concern for "culinary cultural tourism" through a newly organized event entitled "Tanah Lot Creative Food and Art Festival 2017." The aim of developing culinary culture creative is to develop local cultural heritage for the prosperity and to improve the livelihoods of the community. Another aim of the Tanah Lot Creative Food Festival 2017, which its icon is "Kuwir" (Duck) as its unique culinary, is intended to make creative culinary efforts of the Micro, Small, Medium enterprises (MSMEs) in Tabanan to be enjoyed by local, national and global communities of tourism. (Direct observation Press Release from the Regent of Tabanan-Bali, Mrs Eka), In order to promote the cultural tourism culinary, one of famous Chef in Indonesia-Chef Juna, helped to demonstrate the cooking of Tabanan's superior culinary called as "Tum Kuwir". In the event of Tanah Lot Creative Food and Art Festival, people who develop business in the form of MSMEs are facilitated in addition to coaching through the creative economy of MSMEs. Furthermore they are also provided places as their showcase which they can use as marketing tool of their unique culinary based on traditional culture. The festival itself lasted for three days from the date of 7 to July 9, 2017 located in Tanah Lot tourism destination, Tabanan-Bali. In the press release when a journalist asked concerning protection of creative food, the Regent of Tabanan answered that they will protect their food culture.

Discussing about food sources in Bali are not always easy. Each regency tend to claim that several unique food culture is developed from their community which is passed down from generation to generation. Tabanan Regency for an example, they promote culinary culture such as: "Tum Kuwir", "Lawar Kelungah" and "Entil". Those creative culinary, in fact also exist at other regencies in Bali such "Entil" exist in Buleleng Regency as well as "Lawar Kelungah" exist at Jembrana Regency. Another example, "Belayag Buleleng" developed and rooted from Buleleng Regency. This type of culinary culture, in fact also exist at Karangasem Regency. As a consequence, if we use the benefit sharing concept under TK and TCEs regimes to protect these creations culinary culture, who should receive the benefit sharing?, which communities should sign the benefit sharing agreement?. In our point of view, the problem is not only difficult to determine where the benefit sharing should go, but also it is potential to rise conflict among societies. Of course, this situation might bring societies go far away from their philosophy Tri Hita Karana. As we know, the Tri Hita Karana, the philosophy of Balinese, in which human beings balance between God, humans, and nature. So, should we determine cultural as a property?, should we merely rely on benefit sharing concept?

Recognition Concept: is it a solution protecting culinary culture?

By understanding deeply the Balinese philosophy of Tri Hita Karana, in correlation with the development of culinary culture, to preserve life in harmony and not always thinking about cultural as a property, it seems by allowing, by making "recognition concept" work for culinary culture in Bali, in our point of view it might brings prosperity for societies naturally. For instance, by recognizing several Balinese food culture such as "Balinese Sate Lilit" or "Sate Lilit Bali", "Balinese Be Tutu" or "Be Tutu Bali", "Balinese Be Genyol" or "Be Genyol Bali", "Balinese Lawar" or "Lawar Bali", "Balinese Belayag" or "Belayag" and others Balinese culinary culture creations. People who need to consume originate Balinese culinary culture they will come to Bali.

As discussed previously, protecting culinary culture through TK and TCEs model are important. However, some difficulty may occurred such as benefit sharing (positive protection approach) is potential to rise a conflict, and documenting system (defensive protection approach) is potential to remove their own society to use public domain, it is caused by our neighbour societies have already documented and claimed public domain strictly. Another problem may occurred relating documentation model tends to be used to exploitative the intangible heritage cultures rather than to protect them (Brown, 49). Therefore, "recognition concept" may be the solution that needs to be concerned.

Conclusion

Culinary culture expressions can be protected under Intellectual Property Rights regimes especially those in the form of individual food industry as well as through TK and TCEs protection either positive protection approach or defensive protection approach. In several situation, they may do not work properly. Efforts to preserve and protect culinary culture go beyond Intellectual Property Regimes, even debating the possibility to use benefit sharing approach under traditional knowledge and traditional cultural expression so called sui-generis model. However, it tends to raise potential conflict in its implementation. Therefore, making recognition concept work to preserve and protect Balinese culinary culture in global tourism for better prosperity and to keep harmony life as it is driven by the Balinese philosophy of Tri Hita Karana for local people become necessary to be concerned.

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દક્ષિણ હિન્દનું દર્શન: સુંદરમની દ્રષ્ટિએ

Ms. Geeta Varun

Abstract:

અર્વાચીન ગુજરાતી પ્રવાસ સાહિત્યમાં ગાંધીજીના જીવન, દર્શન, કાર્યનો ઘણો પ્રભાવ પડયો છે. ગાંધીયુગનું પ્રવાસસાહિત્ય ઈયત્તા અને ગુણવત્તા બંને દ્રષ્ટિએ સમુદ્ર છે. ગાંધીયુગના સંવેદનશીલ, કલ્પનાશીલ, ઉપરાંત વિદ્વાન અને અન્ય સાહિત્યના ખેડાણમાં સિદ્ધહસ્ત એવા લેખકો કાલેલકર, સુંદરમ, મેઘાણી, ધૂમકેતુ વગેરે લેખકોનું પ્રવાસ સાહિત્ય ક્ષેત્રે આગમન થાય છે. આ સાહિત્યકારો પરદેશ પ્રવાસ કરતા સ્વદેશયાત્રાને વધુ મહત્વ આપે છે. જીવન અને જગતને આદર્શોમાં જોવાને બદલે તેનું અસલ રૂપ જોવા – નિરૂપવાનો વાસ્તવલક્ષી અભિગમ તેમજ જીવનાભિમુખ વલણ દેખાઈ આવે છે.

Keywords: પ્રવાસવર્ણન, ગાંધીયુગ, સુંદરમ, દક્ષિણાયન, પ્રકૃતિ, સંસ્કૃતિ

પ્રકૃતિપ્રેમી, સૌંદર્યપ્રેમી, અને કલાપ્રેમી તરીકે પ્રતિષ્ઠા પામેલા અર્વાચીન ગુજરાતી સાહિત્યના અગ્રણી સર્જક શ્રી સુંદરમે કવિતા, વિવેચન, ટૂંકીવાર્તા, નાટક ઉપરાંત પ્રવાસ વર્ણનના ક્ષેત્રમાં મહત્વનો ફાળો આપ્યો છે. તેમણે ૧૯૩૫ના નવેમ્બર–ડિસેમ્બરના ત્રીસ દિવસો દરમ્યાન દક્ષિણ ભારતનો પ્રવાસ કર્યો હતો. જેના ફળસ્વરૂપે તેમની પાસેથી 'દક્ષિણાયન' નામનો પ્રવાસગ્રંથ ૧૯૪૧માં પ્રાપ્ત થયો છે. આ યાત્રા દરમ્યાન દક્ષિણ ભારતના – દક્ષિણાવર્તના કર્ણાટકથી આરંભ થઈ, દક્ષિણ પ્રવાસ ભારતના પશ્ચિમકાંઠે આગળ વધી અને છેક કન્યાકુમારી સુધી પહોંચતો તેમજ ત્યાંથી પૂર્વોત્તરાભિમુખ બનતો વિજયનગર આવી અટકતો સૌન્દર્યાનુભવ કરાવતો પ્રવાસ છે.

દક્ષિણ હિંદના પ્રવાસ અંગેનો હેતુ જણાવતા તેઓ પુસ્તકની પ્રસ્તાવનામાં કહે છે કે,
''પ્રકૃતિસૌંદર્ય, નગરો તથા તીર્થક્ષેત્રો તેમજ જનસંપર્ક એ બધાને લક્ષ્યમાં રાખી બને તેટલો સૌંદર્યાભિમુખ અને સંસ્કૃતિદર્શી બની હું ફર્યો.''

'દક્ષિયાયન'ના ચોવીસ પ્રકરણોમાં નિરૂપાયેલ પ્રવાસવર્ણન, આ પ્રદેશની પ્રકૃતિ, એના પહાડો અને જંગલો; નદીઓ, તળાવો અને સમુદ્ર વગેરેનું વર્ણન કલ્પના અને હકીકતોના સમન્વયથી કલાત્મક બન્યું છે. દક્ષિણ ભારતના એક જુદા જ પ્રદેશમાં લેખક આપણને માનસિક વિહાર કરાવે છે.

'દક્ષિણાયન' માત્ર ભૂમિ ભ્રમણનું ચિત્ર નથી પરંતુ ત્યાંની પ્રજાને જોઈ લેખકના ચિત્તમાં જે વિવિધ ભાવમુદ્રાઓ અંકાઈ, પ્રકૃતિનો કે શિલ્પના દર્શનથી તેમના હૃદયમાં જે સંવેદનો જાગ્યા એનો સુરેખ આલેખ અહીં જોવા મળે છે. આ પુસ્તકમાંથી પસાર થતા સુંદરમનો પ્રકૃતિપ્રમ, શિલ્પ અને સ્થાપત્યને જોવાની અને સમજવાની તેમની દ્રષ્ટિ, કલા અને સંસ્કૃતિ પ્રત્યેનો તેમનો અનુરાગ, પ્રજા પ્રત્યેનો સંભવ, પૌરાણિક અને દંત કથાઓના સદર્ભમાં પ્રવાસભૂમિનું દર્શન કરવાની તેમની ઈચ્છા, ઈતિહાસ દ્રષ્ટિ તેમજ દેશપ્રેમ આ બધું દેખાઈ આવે છે. આ સર્વ વિગતોથી પ્રવાસ વર્ણનને તેઓ એમની 'અનાયાસે લખાઈ ગયેલી એક નાનકડી સંવેદનકથા' કહે છે.

પ્રકૃતિના ચાહક શ્રી સુંદરમ કહે છે :

''અમારી આ ભાગની યાત્રા કોઈ દેવાલય કે નગરની નહિ પણ કેવળ ભૂમિની જ હતી. અમારૂં પરિક્રમણ કેવળ પ્રકૃતિનું જ હતું અમારી પર્યુપાસના પ્રકૃતિની જ હતી.''

આમ, પ્રકૃતિ દર્શનનો રોમાંચ કવિ અનુભવે છે. તેમણે 'દક્ષિણાયન'નો આરંભ જ રમણીય પ્રકૃતિસ્થળ 'જોગનો ધોધ' ના દર્શનથી કર્યો હતો. ધોધનું વિરાટ સુંદર દર્શન કરતાં ચિત્તમાં પ્રકૃતિના ચેતન તત્વના રોમાંચક સ્પર્શની અનુભૂતિ વર્ણવતા તેઓ કહે છે.

"અનંતકાળથી ગામ કરતા એ મહાગાયકે અમારી વાણીને હરી લીધી. અમે બધી ઇંદ્રિયોની, શક્તિ એકલી આંખને જ આપી દીધી."

આમ, સૌંદર્યનું સંવેદન સહજતાથી કરાવે છે. પ્રકૃતિવર્ણન કરતાં કરતાં અનેક પ્રકારની મનોરમ કલ્પનાઓ અને શબ્દચિત્રો લેખકે આપ્યા છે.

લેખકે જળનું સાનિધ્ય અનેક રૂપે માણ્યું છે, ક્યાંક ધોધ રૂપે, ક્યાંક ઝરણાં રૂપે, તો અનેક સ્થાને ઉછળતા સાગર રૂપે. કન્યાકુમારી, રામેશ્વર, પોંડિચેરી અને મદ્રાસમાં સમુદ્ર દર્શનની તક મળતાં તેઓ આનંદ વિભોર બની જાય છે.

કન્યાકુમારીના નિ:સીમ ભૂમિના સંગમ સ્થાનનું તાદ્રશ ચિત્ર દોરતા તેઓ કહે છે.

"ઉત્તરે બંગાળનો ઉપસાગર, સામે હિંદી મહાસાગર અને દક્ષિણે અરબી સમુદ્ર : ત્રણે જળરાશિઓ ત્રણ બાજુથી આવીને ભૂમિના ચરણ ધોઈ રહ્યા હતા."

સમુદ્રના મોજામાં કૂદી પડી આત્મસમર્પણ કરવાની તેમને ઈચ્છા થાય છે. તેઓ લખે છે કે :

"ઘડીભર થઈ ગયું કે આ જીવન પડતું મેલીને મહાસાગર જ્યાં લઈ જવા માંગે ત્યાં ચાલો, ચાલ્યા જઈએ"

જળ સૌંદર્યની જેમ લેખકે ભૂમિ સૌંદર્યના પણ અવિસ્મરણીય ચિત્રો આપ્યા છે. દક્ષિણની ભૂમિમાં ચોમેર પથરાયેલી પ્રકૃતિ લેખકને આકર્ષે છે. કન્યાકુમારીને જોઈ કવિ ભૂમિ ભક્તિની અવસ્થા અનુભવે છે. ભૂમિ પ્રત્યેનો તેમનો ભક્તિભાવ ભૂમિ સાથે અનુભવાતો તાદાત્મ્યભાવ વર્ણવતા તેઓ કહે છે.

"મારું મકાન જેવી રીતે વહાલું લાગે છે. એનાથી ભિન્ન થતા જ, આંચળેથી વછેડાયેલા વાછડાની પેઠે, એની સાથેના અવિચ્છેદ્ય સંબંધનું ભાન થાય છે. હૃદય પીગળે છે. માતા! આ તારાં ચરણ, ત્યાં આળોટવાનું મન થાય છે. નમો નમઃ ભગવતી"

આમ જીવનના બીજા તમામ સંવેદનોને, પોતાની પ્રગલ્ભ વિભૂતિથી ઢાંકી દેતું સૌંદર્ય લેખક અનુભવે છે. દેવભક્તિ અંગે આ સૌંદર્યદર્શી જીવને ઉત્સાહ કે આકર્ષણ ન હોય એ સ્વાભાવિક છે. પરંતુ કલાપ્રેમી સુંદરમને તીર્થસ્થાનોનાં મંદિરોની તથા મૂર્તિઓની ભવ્યતાનું ખાસ્સું આકર્ષણ છે. આ જ કલાપ્રેમ એમને દિવ્યતાનો અનુભવ કરાવે છે અને એ અંગેની પ્રસન્નતા તેઓ વ્યક્ત કર્યા વિના રહી શકતા નથી. બાહુબલિની ભવ્ય શિલ્પ કલા તેમને સ્પર્શી જાય છે. તેઓ કહે છે.

"મહાઅરણ્યમાં તપ કરતા બાહુબલિના અંગ પર એકે વસ્ત્ર નથી. જે તપસ્યા હજારો વર્ષની હોય ત્યાં ક્યાં વસ્ત્રો પંચ ભૂતોના આઘાતો વેઠી શકે?...એક નરી દિવ્ય પવિત્રતા તેમાંથી ઝર્યા કરે છે...જગત સમસ્તને આ બાહુબલિ પોતાની આગળ બાળક જેવું કરી દે છે... વિરાટ તો આ જ છે... માણસ જો વિરાટ હોય તો તે પોતાને આવાં વિરાટ સર્જનો રૂપે જ છે.... આ અખંડ તપસ્વીને આશ્રયની શી જરૂર હોય? એને ટાઢ તડકો લાગતાં નથી. ઝાડ ઝાંખરાનો એને ભય નથી, કારણ એના શરીર ઉપર જ આખું અરણ્ય આશ્રય પામી રહ્યું છે... આ બાહુબલિના ચરણની જ માત્ર માણસ પૂજા કરે, તથા પંદર વર્ષે તેને સર્વાંગ અભિષેક આપવાનો પ્રયત્ન કરે તો તે પણ દેવ અને માનવની શક્તિના પ્રમાણનું બરાબર જ સૂચક છે ને?"

આમ ગોમટેશ્વરની વિરાટમૂર્તિનું લેખકના માનસપટ પર આકર્ષક ચિત્ર સર્જાય છે. શિલ્પના બાહ્યદર્શન ઉપરાંત એમાં ઊંડા ઉતરી તેના આંતરદર્શનની શાસ્ત્રીય વિવેચના પણ લેખક કરે છે. તેઓ દેવદર્શનની સાથે દેશદર્શન અને સંસ્કૃતિદર્શન કરાવતા રહ્યા છે. જે તે સ્થળના લોકોના પોશાક, ખાન-પાન, રહેણી કરણી વગેરેની માહિતી ઉપરાંત ભાષાભેદની વાત કરતા તેઓ કહે છે કે ભાષાભેદ બે જણાને નજીક લાવવામાં મોટી અડચણરૂપ છે તેમ છતાં ગાંધીજીની ઉચિત રીતે જ ઉલ્લેખ કરીને કહે છે, આ એક માણસે આખા ભારતને ભાવનાતંતુથી બાંધી એકત્વ આપ્યું છે.

વિષમ સમાજરચના તેમનું તરત જ ધ્યાન ખેંચે એ સ્વાભાવિક છે.

'પક્ષી તીર્થમ' પ્રકરણમાં દેવસ્થાનની વાત કરતા દક્ષિણના મંદિરોની એ વિશેષતા તરફ ધ્યાન ખેંચે છે કે ગર્ભાગારમાં જ્યાં દેવ વિરાજતા હોય એ સ્થાન પૂર્ણ અંધકારમય હોય અને ત્યાં કોપરેલની ખોરી વાસ

સાથે પ્રકાશ પાથરતા દિવા કોઈક વિચિત્ર લાગણી જન્માવે છે. સૂર્યના પ્રકાશને મંદિરમાં આવવાનો કોઈ અવકાશ નહોતો તે જોઈ તેમની વક્રવાણી ઉછળી પડે છે. તેઓ કહે છે.

"બે ડગલા બહાર જ જ્યાં શુદ્ધતમ હવાના સાગર ઉછળતા હોય ત્યાં જીવને રૂંધતી આ હવામાં ઘડીભર ઉભા રેહવાની ધીરજ પણ ક્યાંથી રહે ? એ સિદ્ધિ તો દેવોને માટે જ શક્ય ભલે રહી."

પ્રવાસ દરમ્યાન લેખકે જોયેલ જાણેલ તીર્થધામો અને તેની સાથે સંકળાયેલી દંતકથાઓની સાથે લેખકે ત્યાંના ઈતિહાસ, ભૂગોળ, શિલ્પ સ્થાપત્ય અને કલાનો સુભગ સુયોગ સાધ્યો છે. દક્ષિણના મંદિરો, મહેલો, ઐતિહાસિક અવશેષોના શિલ્પ સ્થાપત્ય દ્વારા આ ભૂમિનું સંસ્કુતિદર્શન કરાવ્યું છે.

કલારસિક લેખક મંદિરોમાંના દેવોની અવદશા જોઈ વેદના અનુભવે છે. તેથી તેમનો રોષ વારંવાર પ્રગટ થાય છે. જે મંદિરોમાં દેવોની હરાજી થતી હોય તેમ આરતીના ભાવતાલ બોલાય તેવા દ્રવ્ય લાલસાવાળા ધર્મની આગળ લેખકનું માથું ઝુકતું નથી. તીર્થધામોમાંના પંડાઓની લુચ્ચાઈ, યાત્રાળુઓના સામાનની થતી ચોરી, તેમની સાથે થતી ઠગાઈ, મંદિરોમાં કે તીર્થસ્થાનોમાં ધન અને ધનવાનોને અપાતું મહત્વ, પૂજારીઓનો ધર્માંધતાપોષક વ્યવહાર વગેરેને લેખક ધર્મ અને તીર્થ સ્થળો પરની કાળી ટીલી તરીકે ઓળખાવે છે. 'તિરૂપતી' પ્રકરણમાં દેવો અને સામાન્ય લોકો વચ્ચેની ખાઈનો ઉલ્લેખ કરી, આપણી કઢંગી ધર્મવૃત્તિ વિશે તેઓ રોષ પ્રગટ કરે છે.

પ્રવાસકથામાં તેમનું ચિંતન મુખ્ય બે ધારાઓમાં વહે છે. એક તો ધર્મલક્ષી અને બીજું સમાજલક્ષી. ત્રિવેન્દ્રમમાં તીર્થક્ષેત્રને લગતું ચિંતન એમની વિશેષ ધર્મસાધનાનો પરિચય કરાવે છે, અને તીર્થધામની પોકળતાનો પણ પરિચય કરાવે છે. યાચકો ભોળા યાત્રાળુઓ, ખિસ્સા કાતરુઓ, ડોળીવાળા વગેરેના શબ્દચિત્રો પણ લેખકે ધ્યાન ખેંચતા આલેખ્યા છે. તેવી જ રીતે સમાજની ઉપેક્ષા પામતા હરિજનો શ્રમજીવીઓ, વર્ગભેદ વગેરેની વાત કરતા લેખકની તીવ્ર સંવેદના અનુભવી શકાય છે. ત્રિવેન્દ્રમમાં વસતા શ્રમજીવીઓનું ચિત્ર રજૂ કરતાં તેઓ કહે છે. "મલબારના તાપે તપાવી કાળા કરેલા એમના ઉઘાડા શરીર લીલી ભૂમિમાં જીવતાં છાય-ચિત્રો જેવા લાગતાં હતાં..."

બીજા એક પ્રસંગે માણસનો ભાર ઊંચકી પેટ રળતા રિક્ષાવાળાના જીવનનો આબેહૂબ ચિતાર આપતા તેઓ લખે છે. "પોતાનો એકવડા શરીર પર એક પાતળું તસતસતું ગંજીફરાક તેણે પહેર્યું હતું. તે જાણી કોઈ બીજી ચામડી જેવું જ લાગતું હતું. શરીરને કમર આગળથી ઝુકાવી તે આછી ગતિએ ધપ્યો જતો હતો."

આમ દક્ષિણ પ્રદેશના દીન-ગરીબ અને લાચાર લોકોની દુર્દશા જોઈ લેખકનું ગાંધીવાદી હૃદય વ્યથા અનુભવે છે. તેઓ મંદિરોમાં દેવના દર્શનની અપેક્ષાએ જનસમાજમાં ઈશ્વર દર્શન કરવાની ઝંખના વધુ રાખતા જણાય છે.

જનસમાજના દર્શનની એક પણ તક લેખકે ગુમાવી નથી. જેમને ઘરે ઉતર્યા, ત્યાંની નાની નાની રીત રસમોનું પણ તેમણે અવલોકન કર્યું છે. ક્યારેક દક્ષિણના લોકો અને ગુજરાતના લોકોની તુલના પણ કરી છે. આ પ્રદેશની જનતા એમને વધુ ગરીબ લાગી છે. એમના ખાનપાન અને પહેરવેશમાં વૈવિધ્ય ઓછું છે, છતાં ક્યાંય પણ આ પ્રજાને ઉતારી પાડવાનો લેખકે પ્રયત્ન કર્યો નથી. એમની સાદાઈ લેખકને આકર્ષે છે. અતિથિઓનું યથાશક્તિ સ્વાગત કરતી ત્યાંની પ્રજા એમને વધુ તેમને વહાલી લાગી છે. ઘીભીનું નહિ પણ ભાવભીનું ભોજન અહીંના લોકો ખવડાવે છે. પોતાને ઘર આંગણે આવેલી સૌભાગ્યવતી સ્ત્રીનું કુંકુમ, હળદર અને ફૂલથી સ્વાગત કરવા પાછળની મંગલકામના લેખકને સ્પર્શી જાય છે. બસમાં કે લોંચમાં પોતાના સહપ્રવાસીઓનું અવલોકન પણ તેઓ રસપૂર્વક રીતે કરે છે.

પ્રવાસ દરમ્યાન લેખકના સ્વદેશવત્સલ હૃદયનો પરિચય અવારનવાર થતો રહે છે. દક્ષિણ હિંદમાં ફરતા ફરતા, દેશનું દર્શન કરતા કયારેક પોતાનું દેશાભિમાન ઘવાતા દુઃખી પણ થાય છે. કન્યાકુમારી પ્રકરણમાં ખડક પર ઉભા રહી તેમણે કરેલું ભારતમાતાનું દર્શન અદભૂત છે. પ્રાંતોની ભિન્નતા હોવા છતાં એની પાછળનું અભિન્ન પ્રાણતત્વ લેખક જુએ છે. એમણે પ્રવાસ કર્યો ત્યારે આપણો દેશ અંગ્રેજોના શાસન નીચેની પરતંત્રતા એમને ખૂંચે છે. મદ્રાસના મ્યુઝિયમમાં શસ્ત્રવિભાગમાં અંગ્રેજોની વિજયખુમારીનાં દ્રશ્યો જોવા એમને તેમને અસહ્ય લાગે છે. છતાં દક્ષિણની અશિક્ષિત પ્રજા ગાંધીજીને ઓળખે છે તે વાતમાત્રથી તેમનું હૃદય આનંદથી પુલકિત થઈ જાય છે.

પ્રવાસમાં લેખકે અનેક વ્યક્તિઓના પરોક્ષ કે પ્રત્યક્ષ પરિચયમાં આવ્યા છે છતાં પ્રસંગોપાત કેટલીક વ્યક્તિઓના તેમણી જીવંત પરિચય આપ્યો છે. મલબારમાં શ્રી ભવાની ગુજરાતી હોટેલ જોઈ

અંધારામાં એકાએક દિવાસળી સળગે તેવો અનુભવ તેમને થયો.

"અહીં ગુજરાતી ? અને તેનીય હોટેલ ?"

હોટેલની અંદર જામનગરની વતની દુર્ગાશંકર ત્યાંની ગુજરાતી વીશીના બ્રાહ્મણ છે. એમને મળતા તેમનો આનંદ બમણો થઈ જાય છે.

પ્રવાસવર્ણનમાં લેખકના વ્યક્તિત્વને અનેક પાસા જોઈ શકાય છે. એમનું વ્યક્તિત્વ કૃતિમાં ક્યાંય અંતરાયરૂપ બન્યું નથી. એમણે આત્મલક્ષિતાનું વાતાવરણ સર્જ્યું છે પણ એને વ્યક્તિકેન્દ્રી બનાવ્યું નથી, તેમણે જાણે 'હું' ને ઓગાળીને આ મુસાફરી કરી છે. સહપ્રવાસી પત્ની મંગળાબેનનો બે કે ત્રણ વખત ઉલ્લેખ આવે છે. સમાજ કે વ્યક્તિની વાતમાં કૌટુંબિક જીવનની વાતો કે જનજીવનના ઉલ્લેખો કવચિત જોવા મળે છે. મુસાફરીમાં એમની પરમતત્વની ખોજનું સાતત્ય પણ દેખાય છે એ તત્વને પામવા તીર્થસ્થાનોમાં ફર્યા, મંદિરો જોયા પણ એ ત્યાં ન મળ્યું. છેવટે પોંડિચેરીના આશ્રમમાં ભક્તિભાવની સરવાણી અનેક ધારે પ્રગટ થઈ. લેખક અહીં જિજ્ઞાસુ અને સાધકરૂપે પ્રગટ થયા છે.

આ પ્રવાસકથા લેખકની કુશળ ગદ્યકાર તરીકેની પ્રતિભાને પણ પ્રગટ કરે છે. રોચક વર્ણનો, શિશુસહજ રમ્ય કલ્પનાઓ, અલંકારોને વૈવિધ્ય અને કલ્પનાનું નાવીન્ય લેખકની સર્જક પ્રતિભાને પ્રગટ કરે છે. તેમનું ગદ્ય શિષ્ટ, સંસ્કારી, મધુર અને વેધક રહ્યું છે. પ્રવાસમાં ક્યારેક બાળસહજ કલ્પનાલીલા કરતા જોવા મળે છે. રેતીનું વર્ણન કરતા તેઓ કહે છે.

"નાના હતા ત્યારે રેતીમાં રમવાની મઝા આવતી! આટલી બધી રેતી તે વેળા મળી હોત તો સ્વર્ગ દૂર ન રહ્યું હોત !"

તેમની શૈલીમાં તરલતા, પ્રાસાદિકતા છે તેમ લાલિત્ય અને ચિત્રાત્મકતા પણ છે. પ્રસંગોપાત વાતચીતના લહેકા પણ સંભળાય છે તેમાં તત્સમ સંસ્કૃત શબ્દો તથા તળપદા શબ્દો સમુચિત રીતે યોજાયા છે. ટૂંકા પણ અર્થપૂર્ણ વાક્યો તેમની શૈલીની લાક્ષણિકતા છે. ઘણીવાર તેમનું ગદ્ય કાવ્યમય બને છે.

ટૂંકમાં દક્ષિણાયન લલિતકૃતિ જેવા આનંદનો અનુભવ કરાવે છે. તેમણે પ્રવાસ દરમ્યાન નગરો, તીર્થસ્થાનો, પ્રાકૃતિક દ્રશ્યો તે પ્રજાજનો પ્રતિ સૌન્દર્યાભિમુખ અને સંસ્કૃતિદર્શી દ્રષ્ટિ રાખી છે. તેમની શૈલી, વસ્તુ, દ્રશ્ય કે વાતાવરણને અનુરૂપ વૈવિધ્ય ધારણ કરે છે. આમ પ્રવાસના કલાત્મક નિરૂપણને લઈ 'દક્ષિણાયન' ગુજરાતી પ્રવાસ સાહિત્યની એક અણમોલ કૃતિ બની રહે છે.

સંદર્ભ સૂચિ :

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- ગુજરાતી પ્રવાસ સાહિત્ય, લે. ડો. સરોજ શાહ, યુ.જી.સી., મુંબઈ યુનિવર્સિટી, પ્રથમ આવત્તિ ૧૯૯૧
- સુંદરમ. સર્જક પ્રતિભા શ્રેણી, ડો. રમેશ એમ. ત્રિવેદી, આદર્શ પ્રકાશન, પ્રથમ આવત્તિ ૨૦૦૭

ખુશ્બુ ગુજરાતની પર્યટન અને ગુજરાતી સાહિત્ય

Dr. Hetal P. Barot

Abstract :

પ્રકૃતિની અજબ-ગજબ અજાયબી સમા તત્ત્વોનું નિરીક્ષણ કરી તેનો આનંદ માણવાની મજા જ કંઈક ઓર હોય છે. જીવન આનંદથી ભરેલો દરિયો છે. પ્રવાસ તેનું નેત્ર છે.

સંયુક્ત રાષ્ટ્રસંઘે ૧૯૯૪માં પર્યટનના ખ્યાલને રેકોમેન્ડેશન ઓન ટુરીઝમ સ્ટેટસ્ટીક, ડોમેસ્ટીક ટુરીઝમમાં અલગ તારવ્યો હતો. જે મુજબ જેમાં દેશમાં રહેતા લોકો દેશના જ એક સ્થળની કે પછી વિદેશમાંથી આવતા પ્રવાસીઓ દેશના કોઈ સ્થળની કે દેશના પ્રવાસીઓ અન્ય દેશની મુલાકાત લે તેને આવરી લેવામાં આવી છે. આ ઉપરાત યુએનએ (UN) પર્યટનની ત્રણ શ્રેણીઓ પણ અલગ કરી છે. જેમ કે આંતરીક પર્યટન, જેમાં સ્થાનિક પર્યટનનો સમાવેશ થાય છે. રાષ્ટ્રીય પર્યટનમાં સ્થાનિક પર્યટન અને વિદેશ જતા પર્યટનનો અને આંતરાષ્ટ્રીય પર્યઠનનો સમાવેશ થાય છે. રાષ્ટ્રીય પર્યટનમાં સ્થાનિક પર્યટન અને વિદેશ જતા પર્યટનનો અને આંતરરાષ્ટ્રીય પર્યટનમાં વિદેશમાંથી આવતા પ્રવાસીઓ અને જતા પ્રવાસીઓનો સમાવેશ કરાય છે. આંતરીક પર્યટન કોરીયા ટુરીઝમ ઓર્ગેનાઈઝેશન દ્વારા શબ્દ ઉપયોગ કરવામાં આવ્યો હતો અને કોરિયામાં તે સર્વસ્વીકૃત છે આંતરીક પર્યટન સ્થાનિક પર્યટનથી અલગ છે. આ પર્યટનમાં નીતિવિષયક અને રાષ્ટ્રીય પર્યટન નીતિઓનો સમાવેશ કરાય છે.

પર્યટન શબ્દ ૧૮૧૧માં પ્રથમ ઉપયોગ થયો હતો અને પ્રવાસી શબ્દ ૧૮૪૦માં વપરાયો હતો. મારે માસ પેપરમાં સાહિત્યની રૂપરેખામાં વાત કરવાનો ઉદેશ્ય છે જેમકે સાહિત્યએ સમાજનું દર્પણ કહેવાય છે પર્યટનએ જ્ઞાન સાથે આનંદ મેળવવાનું માધ્યમ છે. પણ અહી તો ગમતુ મળે તો ગુંજન ભરવાની વાત છે એટલે કે અહીં તો સમાજના દરેક લોકો સુધી આ માહિતી પહોંચાડવાનું કામ સાહિત્ય દ્વારા કરી શકાય એટલેજ વિશ્વની તમામ ભાષાઓના સાહિત્યમાં પ્રવાસ સાહિત્ય લખાયેલું જોવા મળે છે મારો પણ મારા આલેખ દ્વારા એ વાત પહોંચાડવાનો છે.

Keyword :
પર્યટન, મનોરંજન, સંગઠન, પર્યટકો અન્યત્ર, મુલાકાત, પ્રવાસી, રોજગારી, પર્યટન ઉદ્યોગ, મહેમાનગતી, રખડવાનો, નાણાકીય, હંગામી, હલચલ, આંતરીક, આંતરરાષ્ટ્રીય, પકવાન, નજરાણું , ભાતીગળ, ઝલક, પ્રદક્ષિણા, પખાળી.

૧૯૪૧માં હુંઝીકર અને કામ્ફે પર્યટનની વ્યાખ્યા આપી હતી જે મુજબ કેટલાક લોકો નવા પ્રવાસ કરીને સંબંધો બનાવવા માંગતા હોય છે અને અન્ય લોકો સાથે રહે છે પરંતુ તેઓ ત્યાં સ્થાઈ ધોરણે રહેવા માંગતા નથી કે ત્યાં તેઓ કોઈ નાણાકીય પ્રવૃત્તિ પણ કરતા નથી ૧૯૭૬માં ટુરીઝમ સોસાયટી ઓફ ઈંગ્લેન્ડે વ્યાખ્યા આપી હતી કે પર્યટન હંગામી છે. લોકો જ્યાં સામાન્ય પણે રહે છે તેનાથી થોડા સમય માટે દુર જાય છે જ્યાં તેઓ ચોક્કસ પ્રવૃત્તિ કરવા માંગતા હોય છે. આમાં દરેક હેતુ માટેની હલચલનનો સમાવેશ થાય છે. ૧૯૮૧ માં ઈન્ટરનેશનલ એસોસિયેશન ઓફ સાઈન્ટીફીક એક્સપર્ટ પર્યટનને એક ચોક્કસ પ્રવૃત્તિઓ ગણાવી છે જે નિવાસસ્થાન બહાર કરાય છે.

પર્યટન એટલે મનોરંજન આરામના સમયે અને વેપારી હેતુઓ માટે કરવામાં આવતો પ્રવાસ વિશ્વ પર્યટન સંગઠન (World Tourism Oraganization) મુજબ પર્યટકો એટલે તેવા લોકો જેઓ પ્રવાસ કરે છે અને પોતાના સામાન્ય વાતાવરણથી અન્યત્ર સ્થળે આરામ, મનોરંજન કે પછી વેપાર તેમજ અન્ય હેતુઓ માટે ચોવીસ (૨૪) કલાકથી વધુ, પરંતુ સતત એક વર્ષ સુધી અહીં ગાળે છે. આ જગ્યાની મુલાકાત લેવા બદલ તેઓને કોઈ નાણા મળવાના નથી. સયુંક્ત રાષ્ટ્ર સંઘ દ્વારા ૧૯૪૫માં આ વ્યાખ્યામાં સુધારો કરવામાં આવ્યો જેમાં પ્રવાસીના મુકામને છ મહિના સુધીનો કરી દેવામાં આવ્યો હતો. પર્યટન શબ્દ ૧૮૧૧ માં ઉપયોગ થયો હતો અને પ્રવાસી શબ્દ ૧૮૪૦ માં વપરાયો હતો.

પર્યટન ઉદ્યોગ ઘણા દેશો માટે મહત્વનો છે. જેમ કે યુએઈ (U.A.E.) ઈજીપ્ત, ીસ અને થાઈલેન્ડ અને અન્ય ઘણા ટાપુ દેશોમાં જેમ કે ધ બહામાસ, ફિજી, માલદિવસ અને સિસિલીસ, આ ઉદ્યોગમાં રહેલા નાણા તેમજ રોજગારીની વિશાળ તકોને કારણે સેવા ઉદ્યોગ પર્યટન ઉદ્યોગ સાથે સંકળાયેલો છે. આ સેવા ઈન્ડ. માં વાહન વ્યવહાર જેમાં એરલાઈન્સ, ક્રુઝ, શીપ અને ટેક્સીનો સમાવેશ થાય છે. જ્યારે મહેમાનગતી સેવા, માં રહેઠાણ જેમાં હોટલ, રીસોર્ટ સમાવેશ થાય છે અને અન્ય મનોરંજનના સાધનો જેવા કે એમ્યુઝમેન્ટ પાર્ક, કેસિનો, શોપિંગ મોલ્સ અને મ્યુઝીક સ્થળો અને થિયેટરોનો સમાવેશ થાય છે. ભારતમાં પણ ગોવા, રાજસ્થાન, કશ્મીર, ગુજરાત જેવા રાજ્યો હાલમાં પર્યટન ક્ષેત્રોનો નોંધપાત્ર વિકાસ થઈ રહ્યો છે.

ઔદ્યોગિક ક્રાંતિ સાથે ફુરસદના સમયનો પ્રવાસ જોડાયેલો છે. યુનાઈટેડ કિંગડમએ એવો પ્રથમ યુરોપિયન દેશ હતો જે ઔદ્યોગિક વસ્તી વધારવા માટે ફુરસદના સમયના પ્રવાસને પ્રોત્સાહન આપતો હતો. શરૂઆતમાં આ ફેક્ટરી માલિકો અન્ય સંચાલક સભ્યો વેપારીઓને આનો લાભ મળતો હતો. જેમાં નવા માધ્યમ વર્ગનો સમાવેશ થતો હતો. ૧૭૫૮ માં કોક્ષ એન્ડ કિંગનામની પ્રથમ ટ્રાવેલ કંપનીની રચના કરવામાં આવી.

સાહિત્યમાં જ્યારે પર્યટનની વાત જોડીએ ત્યારે આપણને સમજાય છે કે આ બંને એક બીજાના પુરક છે. સાહિત્ય દ્વારા પર્યટન અને પર્યટન દ્વારા સાહિત્યનો વિકાસ સાર્થક છે. આપણે જોયેલી વસ્તુને સાહિત્યમાં પ્રયોજીએ છીએ અને આ પ્રયોજન સાહિત્યનું પર્યટનને ઉપકારક નીવડે છે. ગુજરાતી સાહિત્યમાં પ્રવાસ વર્ણનો પણ ઘણા લખાયા છે. ઘણીવાર અને કારણે નવું સાહિત્ય અને શબ્દ ભંડોળ પણ વિકાસ પામે છે, ચડીચડી વાવ અને નવઘણ કુવો જેણે ન જોયો એ જીવતો મૂઓ

સૌરાષ્ટ્રનું નજરાણું સોમનાથ

પ્રકૃતિની અજબ–ગજબ અજાયબી સમા તત્ત્વોનું નિરીક્ષણ કરી તેનો આનંદ માણવાની મજા જ કંકઈ ઓર હોય છે. જીવન આનંદથી ભરેલો દરિયો છે. પ્રવાસ તેનું નેત્ર છે.

મોટી કાંટડીથી લકભક ૨૫૦ કિ.મી. દૂર સોમનાથ મંદિર આવેલું છે તે જોઈ અમે આશ્ચર્યચક્તિ થયા. હું તો અનિમેષ નયને તે જોયા કરતો મંદિરની કલાત્મક કોતરણી, શિલ્પ સ્થાપત્ય અદભુત હતું. મંદિરની રચના શિખરબદ્ધ હતી. મંદિર ઉપર દીવા પ્રગટાવી શકાય તેવી સૂક્ષ્મ કોતરણી હતી.

મંદિરમાં પ્રવેશ કરતાં હનુમાનજી બળિયાદેવ અને ગણપતિજીનાં મંદિરો હતાં મંદિરના ગર્ભગૃહમાં શંભુનું શિવલિંગ હતું. પાછળ દેવી પાર્વતીની મૂર્તિ હતી ત્યાંની આરતી અદભુત હતી. મંદિરની આસપાસ વિશિષ્ટ પ્રકારના બગીચા હતા. બગીચામાં થાકી ગયેલા લોકો આરામ કરતા હતા.

મંદિરની પાછળ અનન્ય સમુદ્ર છે ત્યાંનાં મોજાં દરેકને પવિત્ર કરે છે. દેશ–વિદેશના સહેલાણીઓ તેની મજા માણવા અહીં આવે છે. અહીં ઘોડેસવારી અને ઊટસવારી ઉપલબ્ધ છે. તેની મજા માણવાનો આનંદ વિરાટ છે. ભૂલકાઓ માટે ચગડોળ લપસણી અને ટ્રેનનું આયોજન છે. બરફના ગોળા, નારિયેળ પાણી ત્યાં ઉપલબ્ધ છે. આમ દરિયાને શિવનું ત્રીજું નેત્ર માનવામાં આવે છે. અહીં બ્રહ્મા, વિષ્ણુ, મહેશનો વાસ છે. ખરેખર પ્રકૃતિની ગોદમાં રખડવાનો આનંદ અનેરો છે.

દરિયાકાંઠે આવેલ આ મંદિરનું સ્થાન ખૂબ જ રમણીય છે. સમુદ્રકિનારે મંદિરનું રક્ષણ કરવા બાંધેલી પાળ પર એક દીપસ્તંભ છે. આ સ્તંભની ટોચે આડા મૂકેલા શંખનું મુખ મંદિર તરફ અને અણી સમુદ્ર તરફ છે. પણ તે અણી એવી રીતે ગોઠવી છે કે ત્યાંથી સીધી લીટી દોરીએ તો તે દક્ષિણપૂર્વ સમુદ્ર પર જ જાય. વચમાં ક્યાંય ભૂમિ ના આવે. (ગુજરાતની ભાતીગળ ઝલક પ્રભાસ પાટણ પાન નં. ૩૨ ડો. ઉષા નાયર) ખરેખર આવા વર્ણનો આપણને એ સ્થળ તરફ આકર્ષિત કરે છે.

સાહિત્ય દ્વારા ક્યારેક એક મોટા સ્થળનું નાના સ્થળ સાથેની તુલના પણ આપણને બંને સ્થળો પ્રત્યે આકર્ષિત કરે છે. ત્રિચિનાપલ્લીથી ત્રણ માઈલ દૂર આવેલો તામ્રપર્ણી નદી પરનો ધોધ.

તામ્રપર્ણી નદી એક ઢીંચણવા ઊંડી હતી. નાનકડા ગામને પશ્ચિમ છેડે એક દોઢસો–બસ્સો ફૂટ ઊંચી ટેકરી પરથી કૂદતા હોઈએ તેવું લાગે છે. જોગનો ધોધ જોયા પછી હિંદમાં એકે એવો ધોધ નથી રહેતો કે જેનું સૌન્દર્ય જોવા માટે પસ્તાવાનું રહે. હાથીનાં પગલામાં બધાંના સમાય જાય પણ કૃર્તાલમની મજા જુદી જ જાતની છે. અહીં મજા અંદર નહાવાની . બસોએક ફૂટ ઊચા એક ઓટલા જેવા ખડકની કિનાર પરથી તામ્રપર્ણી આવતી દેખાય છે. અધવચ બીજા ઓટલા પર તે ઘડી થંભે છે. અને હવામાં ઊતરતી પરીની પેઠે તોપાનું હિમધવલ ઉત્તરીય ફેલાવતી હોય તેમ ફરીને તે નીચે ઊતરે છે. આછો મીઠો અવાજ અહી થાય છે. અહીં રાજાધોધની ગર્જના કે પ્રપાત નથી. કાળા ખડક પર સફેદ વર્ણની તામ્રપર્ણીનો પ્રવાહ શિવ ભભૂતિ લગાવીને બેઠા હોય તેવો લાગે છે. ખડકના મૂળમાં

પડેલા પથ્થરોમાં લાંબો ઓટલો બનાવી તેની આગળ એક લોખંડનો કંઠડો બનાવ્યો છે. કંઠડા અને ખડકની વચ્ચે પાણીનો વધારે મારો છે. અને છેડે નાના ધોધવા છે. ચોમાસામાં આ પાણીના પ્રવાહમાં વધારે પુષ્ટ અને પ્રવ્લી બનતા હશે. પણ તામ્રપર્ણીને તથા તેના નાનકડા ધોધને યાદ કરું છે તે માત્ર તેના સ્નાનને લીધે. જોગનો ધોધ ભલેને મહાધોધરાજ રહ્યો પણ તેણે કંઇ સ્નાન થોડું કરાવ્યું હતું.

સ્ટેશને આવ્યા. ગાડીને હજી વાર હતી. નાસ્તો કરવાની શરૂઆત કરી. પણ શું આશ્ચર્ય ખાધું. અરે કેટલુંય ખાધું પણ કેમે કરી પેટ ભરાય નહીં. આ શું? સાંજે મદુરા પહોચ્યા ત્યારે ત્યાંથી જાણી શકાયું કે એ પ્રતાપ તામ્રપર્ણીના ધોધના પાણીનો. યાત્રીઓ ધોધનું પાણી પીવાનું અને સાથે ભરી લેવાનું ચૂકતા નથી. એમાં ભૂખ પ્રગટાવવાનો એવો પ્રબળ ગુણ છે. (સાહિત્ય પુષ્પગુચ્છ. સંપાદિકા ડો. મધુ કે. સંપટ)

પ્રવાસનું અનુપમ સ્થળ શત્રુંજય :

ખુલ્લા પગે છ ગાઉની પ્રદક્ષિણા કરીને સિધ્ધવડ સુધી પહોંચનારા યાત્રિકો બહુ ઓછા ભવોમાં સિદ્ધ અવસ્થા પ્રાપ્ત કરે છે. વર્ષાકાળને બાદ કરતાં જૈનોના સૌથી મહાન તીર્થ શત્રુંજયની યાત્રા આઠ માસ દરમિયાન નિયમિત રીતે થતી જ રહે છે અને ઓછી વતી સંખ્યામાં શ્રદ્ધાળુઓનું આ તીર્થમાં આવાગમન થતું જ રહે છે પણ વરસના કેટલાંક પર્વો એવાં છે જેમાં શત્રુંજય તીર્થમાં લાખો યાત્રિકોનો મહેરામણ ઊમટી પડે છે.

ફાગણ સુદ તેરસ પણ આવું જ એક મહિમાવંત પર્વ છે આ દિવસે દોઢ લાખથી વધુ યાત્રિકો ગિરિરાજની સ્પર્શના કરવા આવે છે. શત્રુંજય તીર્થ એ દેશ-વિદેશમાં વસતા જૈનોનું એક એવું શ્રદ્ધાતીર્થ છે. જેની તોલે અન્ય કોઇ જૈન તીર્થ આવી શકતું નથી.

ફાગણ સુદ તેરસના દિવસે શત્રુંજયની છ ગાઉની વિશિષ્ટ પ્રદક્ષિણા કરવામાં આવે છે આ યાત્રામાં અંદાજે પંદર-સોળ કિલોમીટરનો વિકટ પંથ પગે ચાલીને કાપવાનો હોય છે. છ ગાઉના ઊબડખાબડ અને આકરા ચઢાવ-ઊતારવાળા માર્ગો છતાં આબાલ વૃદ્ધો આ પંથ હસતા મુખે કાપે છે. સેંકડો સાધુ-સાધ્વીજીઓ સહિત હજારો શ્રાવક-શ્રાવિકાઓ આ દિવસે છ ગાઉની યાત્રા કરીને સિધ્ધવડ નામના સ્થળે પહોંચે છે.

સિધ્ધવડ એ છ ગાઉની યાત્રાની સમાપ્તિનું સ્થળ છે. છ ગાઉની યાત્રાનો આરંભ જય તલાટીથી કરવામાં આવે છે. અહીં ભાવિકો ચૈત્યવંદન કરીને વિધિવત્ યાત્રાનો આરંભ કરે છે જય તલાટી એ પાલિતાણા ગામ તરફની આગળની તલાટી છે. અને સિધ્ધવડ એ આદિપુર ગામ તરફની પાછળ ભાજુની તલાટી છે. આ સ્થળે એક વિશાળ વટવૃક્ષ છે. આ વટવૃક્ષ નીચે ભૂતકાળમાં લાખો આત્મો સિદ્ધપદ પામ્યા હોવાથી એને સિદ્ધવડ કહે છે.

છ ગાઉની યાત્રાનો માર્ગ એ રીતનો છે કે એમાં શત્રુંજય તીર્થના સમ । દેરાસરોને આવરી લેવાય તે રીતે પ્રદક્ષિણા કરાય છે. જૈનોમાં એવી રૂઢ માન્યતા છે કે ખુલ્લા પગે છ ગાઉની પ્રદક્ષિણા પૂર્ણ કરીને સિધ્ધવડ સુધી પહોંચનારા યાત્રિકો બુહુ ઓછા ભવોમાં સિધ્ધ અવસ્થા પ્રાપ્ત કરે છે.

સિધ્ધવડ જે ગામની સીમમાં આવેલું છે તે આદિપુર ગામનું નામ ભગવાન આદિનાથ ઉપરથી પડેલું છે. આદિનાથ ભગવાને જેટલી વાર શત્રુંજયની સ્પર્શના કરી એટલી વાર તેઓ આદિપુરવાળા રસ્તેથી પધાર્યો હતા. પાલિતાણા ગામની સ્થાપના પછી એ રસ્તાનું ચલણ બંધ પડી ગયું અને જય તલાટીવાળા રસ્તાનો મહિમા વધી ગયો. છ ગાઉની યાત્રા દરમિયાન આવતાં મહત્વના સ્થળોમાં ચિલ્લણ તલાવડી, ભાડવો ડુંગર, અજિતનાથ – શાંતિનાથનાં પગલાં વગેરે મુખ્ય છે. આ દરેક સ્થળે દેરીઓમાં ચૈત્યવંદન, કાઉસ્સગ અને પંચાંગ પ્રણિપાત કરવાના હોય છે.

એક રસપ્રદ બાબત એવી છે કે ચિલ્લણ તલાવડીના કિનારે શ્રદ્ધાળુ લોકો સૂઈ જવાની મુદ્રામાં કાઉસ્સગ કરે છે. આ સ્થળે લાખો મહાત્માઓ અણસણ (અનશન, ખાનપાનનો સદંતર ત્યાગ(કરીને સૂતેલી મુદ્રામાં મોક્ષમદ પામ્યા હોવાથી તેમની સ્મૃતિમાં આપ કરાય છે.

ભાડવા ડુંગર ઉપરની દેરીમાં શ્રદ્ધાથી ચૈત્યવંદન કરનારના એક લાખ ભવોનાં પાપો નાશ પામતાં હોવાનું પણ જૈન શ્રદ્ધાળુઓમાં મનાય છે. અજિતનાથ અને શાંતિનાથના પગલાંવાળી દેરીઓની સન્મુખ જૈનોનું પ્રખ્યાત સ્તોત્ર અજિતશાંતિ રચાયું હોવાની અનુશ્રુતિ જૈનોમાં સેકડો વરસોની પરંપરામાં સંભળાતી આવી છે. આ સ્તોત્રની રચનાં નંદીષેણ મુનિ નામના જૈનધર્મના ખ્યાતનામ મુનિએ કરી હતી. કહેવાય છે કે નંદીષેણ મુનિની સ્તવનાના પ્રતાપે સામસામે રહેલી દેરીઓ દૈવી પ્રભાવથી એક જ હરોળમાં આવી ગઈ. આ સ્તોત્ર અજિતશાંતિના નામે ખૂબ પ્રસિદ્ધિ ધરાવે છે જૈનોના નવ વિશિષ્ટ સ્મરણોમાં તેને સ્થાન આપ્યું છે.

છ ગાઉની યાત્રા જ્યાં સમાપ્ત થાય છે તે સિધ્ધવડની છત્રછાયામાં ભારતભરના દાનવીર જૈનો દ્વારા સેંકડોની સંખ્યામાં માંડવા નાખવામાં આવે છે જેને પાલ તરીકે ઓળખવાનો રિવાજ છે. આ પાલમાં તમામ યાત્રિકોની અને ભારતભરમાંથી યાત્રાર્થે પધારેલા સાધુ–સાધ્વીજીઓની અત્યંત બહુમાનપૂર્વક ભક્તિ કરવામાં આવે છે.

જૂના યુગમાં ફાગણ સુદ તેરસને ઢેબરા તેરસ કહેતા હતા કેમકે છ ગાઉના યાત્રિકોને દહીં અને ઢેબરાં વપરાવીને તેમની ભક્તિ કરાતી હતી. આધુનિક સમયમાં તો યાત્રિકો માટે સેંકડો પ્રકારના ભોજન તૈયાર કરાય છે. ઘણી વખત તો ફાગઉ સુદ ૧૩ ની યાત્રાના અવસરે સમ । યાત્રિકોનાં ચરણ પખાળીને તમનું બહુમાનપૂર્વક સંઘપૂજન પણ કરવામાં આવે છે.

જૂના યુગમાં તો શત્રુંજય તીર્થની બાર ગાઉની અતિવિકટ ગણાતી પ્રદક્ષિણા કરવાનો પણ રિવાજ હતો. પરંતુ શત્રુંજય નદી ઉપર ડેમ બંધાતાં બાર ગાઉની સમ । યાત્રાપથ ડૂબમાં જવાથી વહે તે યાત્રા બંધ પડી છે. પરંતુ છ ગાઉની યાત્રાનો મહિમા તો દર વરસે વધતો જ જાય છે. અગાઉ ત્રીસેક હજાર

જૈનો છ ગાઉની યાત્રા કરતા હતા. અત્યારે આ આંકડો દોઢ લાખની સંખ્યાને વટાવી ગયો છે.

વિશેષણયુક્ત પ્રવાસમાં વિવિધ અલગ અલગ પ્રકારની પ્રવૃત્તિઓ કરવામાં આવે છે. છેલ્લા થોડા વર્ષોથી પ્રવાસનો આ પ્રકાર ઉભર્યો છે. દરેક પ્રવાસનો કંઈ અલગ હેતુ હોય છે. આમાના ઘણાનો પ્રવાસ ઉદ્યોગ અને શિક્ષણવિદ્દો પ્રવાસના સામાન્ય અર્થમાં જ ઉપયોગ કરે છે. જ્યારે અન્ય પ્રારો ઉભરી રહ્યા છે જેમાંથી કેટલાક પ્રખ્યાત થયા છે. તો કેટલાક પ્રખ્યાત થયા નથી નીચે આવા જ કેટલાક અલગ પ્રકારના પ્રવાસની યાદી આપવામાં આવી છે.

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HINDI

धरती और आकाश के बीच का प्राकृतिक जीवन

जनार्दन

शोध सार

आदिवासी जीवन का सीधा अभिप्राय प्राकृतिक जीवन से है। प्रकृति के सानिध्य में ही आदिवासी अपने विकास और जीवकोपार्जन की संभावनाओं की तलाश करता है। आदिवासी समाज का उनका पुर्खा साहित्य, सब आम समाज से काफी अगल है। पर मानव वैज्ञानिकों, जैव वैज्ञानिकों समाज वैज्ञानिकों और इतिहासकारों ने आदिवासी समाज को समझने का स्तुत्य पर्यास किया। भूमंडलीकरण के बाद आदिवासी पर्यटन पर क्रमश:ध्यान दिया जाने लगा, जिसकी कुछ अच्छाई और बुराई दोनों है। प्रस्तुत आलेख में आदिवासी समाज और पर्यटन पर ध्यान दिया गया है। आदिवासियों के मिथक, उनके इतिहास और उनके समाज के यथार्थ को केंद्र में रखकर ही उनके जीवन को जाना समझा जा सकता है। आदिवासी भी हमारे समाज के मूल नागरिक हैं, जो मुख्य धारा से कटकर कहीं जंगलों, दूर दराज़ के इलाकों में खो गए हैं। आज आवश्यकता है उनकी परिस्थितियों को समझकर उनके पास जाने की जिससे उनके जीवन की सही तस्वीर प्रस्तुत की जा सके।

Keywords : *आदिवासी, पर्यटन, समाज, वैज्ञानिक, पुरखा*

आदिवासी पर्यटन से फाइव स्टार का अनुभव नहीं प्राप्त किया जा सकता है, मगर थ्रिल जरूर महसूस किया जा सकता है, एक थ्रिल वह जो सत्यजित राय की अरण्येर दिन रात्रि में मिलता है तो दूसरा वह जो कर्मनाशा नदी के किनारे चंद्रगुप्त मौर्य के किले के भग्नावेश के पास स्थित डाक बंगला में आदिवासी लोगों से त्रिशंकु से लेकर शेरशाह सूरी व रैदास तक की बातें सुनने में महसूस होता है। सोन नदी के किनारे अगोरीगढ़ के भग्नावेश में स्थानीय आदिवासियों द्वारा बीर लोरिक की वीरता और सोन की अथाह फैलाव के सौंदर्य और आकर्षण को महसूस करना कभी न भूलने वाला अनुभव हो सकता है, बशर्ते कि वहां जाने की जहमत उठाया जाए। आदिवासी पर्यटन के सहारे हम भारत के मूल सांस्कृतिक थाती की तह तक पहुंच सकते हैं। इसलिए जरूरी है कि थोड़ा आदिवासियों के विषय में चर्चा कर लिया जाए।

आदिवासी बसाहट पूरे विश्व में है। अफ्रीका, दक्षिणी अमेरीका, आस्ट्रेलिया से लेकर एक एशिया तक विभिन्न महाद्वीपों के आदिवासी अलग तरह का जीवन बसर करते हैं, जो किसी शहरी के लिए अलग प्रकार का हो सकता है। यही अलगाव अनोखेपन में तब्दिल हो जाता है जो आम शहरी और पैसे वाले लोगों को अपनी ओर आकर्षित भी करता है।

भारत के संदर्भ में बात करें और जनसंख्या के आंकड़ो की मानें तो हमारे यहां साढ़े आठ फीसदी आबादी आदिवासियों की है जो सेंट्रल इंडिया (म. प्र., छत्तिसगढ़ और महाराष्ट्र) उड़िसा, झारखंड, हिमाचल प्रदेश, पश्चिम बंगाल, आंध्र प्रदेश, तेलांगाना, गुजरात, राजस्थान पूर्वोत्तर के राज्यों और केंद्र शासित राज्यों में दमन दीयू, अंदमान निकोबार द्वीप समूह के साथ – साथ कम मात्रा में उत्तर – प्रदेश और उत्तराखंड के जंगलों और पहाड़ों में अपनी आदिम संस्कृति को बचाए बनाए रहती हैं। उनके इसी अछूतेपन और अशिक्षा से पनपे बौड़मपन से आदिवासी पर्यटन का बाजार गुलजार होता है, जिसका विस्तार गर्ल्स ट्रैफिकिंग तक देखा जाता है। आदिवासी समाज का खुलापन, उनका घोटुल और देवर पाटा जैसी विशेषताएं यौन पर्यटन का हिस्सा बन जाती हैं।
संक्षेप में पर्यटन को मौज, मस्ती, धमाल और अनलिमटेड फन से जोड़ा जाता है, जिसके लिए बाजार का हुनर न समझने - जानने वाले आदिवासी बड़े सस्ते में उपलब्ध हो जाते हैं, जिनका उपयोग नौकर, रक्षक और यौन सेवक के रूप में किया जाता है। हां, आजकल जड़ी – बूटियों के तलाश करने वाली बहुराष्ट्रीय औषधि कंपनियां पर्यटन के बहाने परंपरागत आदिवासी ज्ञान का उपयोग करने के लिए जंगलों का रूख करती हैं और कौड़ी भर दाम के बदले अकूत ज्ञान संपदा का दोहन कर पाने में सफल हो जाती हैं। आदिवासी पर्यटन पर पूंजी और बाजार की नजर पड़ चुकी है। इसीलिए बड़े पैमाने पर ट्राइबल सफारी का प्रचलन बढ़ता जा रहा है। आगे बढ़ने के पहले जान लेना जरूरी है कि आखिर आदिवासी कहा किसे जाता है ? आदिवासी वे होते हैं जो किसी क्षेत्र या देश के प्रथम लोग होते हैं जो सबसे पहले उस क्षेत्र या देश को जीवन और संस्कृति से आबाद करते हैं। शब्दकोश में इसे इस प्रकार कहा गया है, "the term indigenous is used most broadly to refer to the first peoples of a given region."

भारत संदर्भ में बात करें तो पाते हैं कि यहां ६ ३ ५ आदिवासी समुदाय रहते हैं, जिन्हें संविधान में अनुसूचित जनजाति कहा गया है। इनके अधिकारों को संविधान के भाग पांच और छ: में लिपिबद्ध किया गया है, जिनका आए दिन सरेआम धज्जियां उड़ाई जाती हैं। यहां देखेंगे कि उद्योग के रूप में पनप रहे आदिवासी पर्यटन में इन अधिकारों का क्या होता है ?

सीधे – साधे तरीके से देखा जाए तो आदिवासी समाज का विशेष लगाव जंगल, नदी, पहाड़ और जमीन से होता है, दरअसल जंगल, नदी, पहाड़ और जमीन ही वे शय हैं जिन्हें सम्मिलित रूप से प्रकृति कहा जाता है। भागदौड़ करता शहरी इंसान जब थक जाता है तो आराम करने और मन बहलाने के लिए प्रकृति की ओर पयान करता है, जहां उसका सीधा सामना प्रकृति प्रेमी आदिवासियों से होता है। अलग जीवन मूल्य जी रहे शहरी कभी – कभी आदिवासी चिंतन दर्शन को समझ नही पाते और टकराहट की स्थिति खड़ी हो जाती है। हालांकि यह सब इतनी सरलता से नहीं होता है। इसके पीछे तमाम तरह की साजिशें भी शामिल होती हैं।

भारत के आदिवासियों के जीवन को देखना दरअसल प्रकृति के सानिध्य को प्राप्त करना है। शहर का आदमी धीरे – धीरे व्यक्तिवादी हो जाता है। प्रकृति को भी वह लाभ – हानि के बटखरे से तोलने का आदी हो जाता है। इसी दृष्टिकोण से जब वह आदिवासी जीवन के बीच जाता है तो अकूत प्राकृतिक वैभव को देखकर बावरा और लालची हो जाता है। शहरी आदमी की अजीब विडंबना है, जहां एक ओर वह प्रकृति को लूट लेना चाहता है, वहीं उसकी रक्षा में सजग समुदाय को पिछड़ा हुआ मान कर उनका अपमान करने लगता है। कभी – कभी जान से भी मार डालता है क्योंकि उसे धन और मुख्यधारा के कपटपूर्ण राजसत्ता पर असिम विश्वास होता है। हमारे देश की मिलेटरी राज इस में पूरे दिलोजान से शामिल भी होती है। जंगल, पहाड़, और लूट को रोकने से आदिवासियों की बड़ी आबादी को नक्सल करार देकर संहार किया जा रहा है।

इस बात को थोड़ा साफ करने के लिए दो एक उदाहरण जरूरी हो जाते हैं। झारखंड आदिवासी बहुल राज्य है। झार का अर्थ होता है पेड़ या वन तो झारखंड का अर्थ हुआ ऐसा भूखंड जो वनों से अटा पड़ा है। झारखंड में देवघर है, जहां सावन के महीने में उत्तर – प्रदेश और बिहार के शिव भक्त कांवरिया लेकर जाते हैं ताकि देवघर वाले भोलेनाथ यानि कि शंकरजी का जलाभिषेक कर स्वर्ग का टिकट आरक्षित करा सकें। देवघर के आसपास के क्षेत्र में आदिवासी समुदाय के लोग रहते हैं। इन्हीं समुदायों में एक आदिवासी समुदाय है असुरों का। आदिवासी समुदाय में शंकर आदिदेव के रूप में पूजे जाते हैं। असुर महादेव को पूजते हैं। मगर उनके यहां के महादेव शंकर की तरह किसी मंदिर में नहीं बल्कि खुले में विराजते हैं और अनुष्ठानिक पूजा की तमाझाम से दूर रहते हैं। इस प्रकार असुर वे हैं, जो महादेव को मानने वाले लोग हैं साथ वे जंगल के जीवन की रक्षा करते हैं, इसी कारण उन्हें राक्षस (रक्षा करने वाला) कहा जाता है। सनातनी परंपरा में बताया गया है कि असुरों या राक्षसों के सिंह होते हैं। दांत बड़े – बड़े होते हैं जो जंगली जानवरों को कच्चा चबाने के काम आते हैं। हिंदुओं का बड़ा वर्ग आज भी ऐसा ही मानता है। आज भी हमारे देश में असुरों के नाश के लिए नौ दिनों के संहार दिवस को राष्ट्रीय महोत्सव की तरह मनाया जाता है, इस नौ दिनों को अलग संहार के लिए देवी के अलग – अलग स्वांगों को अवतार के रूप में पूजा जाता है। यह कितना हैरान करने वाला तथ्य है कि एक ही देश में कुछ लोगों को आज भी इंसान नहीं माना जाता और उनके संहार को बाकायदा धर्म और संस्कृति के नाम पर संरक्षण दिया जा रहा है। यह सब पर्यटन के द्वारा दूर किया जा सकता है, क्योंकि पर्यटन से संवाद और समझदारी का दायरा बढ़ता है। ज्यादा बेहतर होगा कि देवघर तक जाने वाले थोड़ा और आगे जाएं और देखें कि जिन्हें वे असुर या राक्षस कहते हैं, वे भी उनकी तरह इंसान हैं। वे महादेव या आदिदेव के ही रूप में सही उनके शंकर की अराधना करने वाले लोग हैं। पर्यटन के उद्देश्य में अगर मानवता की परख भी शामिल कर दिया जाए तो इतना तो बनता है कि देवघर के अतिरिक्त देवघर की असली वारिसों तक भी एक नजर दौड़ा लिया जाए। जिससे दिमाग के झाले साफ हो सकें। आदिवासी और हिंदी साहित्य की बड़ी कवियत्री सुषमा असुर इसी समुदाय से ताल्लुक रखती हैं। ख्वाजा मुऊनुद्दीन चिस्ती की दरगाह की जियारत करने वालों से भी निवेदन है कि यदि वे पीर के खादिमों को समझने की कोशिश करेंगे तो पाएंगे कि खादिम भी भील जनजातीय समदाय से वास्ता रखते हैं, जो ख्वाजा के मानवतावादी व्यवहार व विचार से प्रभावित होकर उनके शिष्य बन गए। मानाकि अब वे खुद को मुसलमान समझते हैं परंतु आज भी ऐसा बहुत कुछ उनमें शेष है जिससे उनके भील होने का संकेत प्राप्त होता है। खानदेश के शबरी आश्रम को देखना और शबर आदिवासियों के सेवा भाव को देखना मिथक, इतिहास और वर्तमान को एक साथ देखने जैसा अनुभव हो सकता है।

आदिवासियों के भिन्न – भिन्न समुदाय काफी हद तक एक दूसरे से जुड़े हुए हैं। आर्यों के संहार के भय से पलायन के कारण इनमें भौगोलिक दूरी निरंतर बढ़ती गई, जिससे भाषाई अलगाव हुआ फिर सांस्कृतिक अंत:सूत्र एक दूसरे की साझी विरासत को अभिव्यक्त कर ही देते हैं। हालांकि इन साझी विरासतों पर मिट्टी डाली जा रही है किंतु यदि राहुल सांकृत्यायन या वेरियर ऐल्विन जैसा पर्यटक इन सांस्कृतिक चिह्नों को पकड़ भी

लेता है। दरअसल आदिवासी पर्यटन मिथकों से गुजरे बिना पूरा नहीं हो सकता। इसलिए कुछ मिथकों पर ध्यान देना आवश्यक है क्योंकि इससे पर्यटन दृष्टि का विस्तार होता है। श्रृग्वेद में गंडमंदाना के निवासियों को गंडधरवा कहा गया है, जो पिशाची भाषा का व्यवहार करते हैं। आर्य ग्रंथों में शंभु महादेव को भूतपिशाचों का राजा कहा गया है, जैसा कि ऊपर बताया भी गया है। सवाल यह बनता है आखिर ये पिशाच थे कौन ? उत्तर सर्वविदित है कि पिशाच शंभु महादेव के गंड (गण) थे, जिनकी बोली आर्यों के लिए अकल्पनीय थी, चूंकि वे महादेव के गणों को पिशाच कहते थे, इसीलिए उनकी बोली को पिशाची बोली कहने लगे।

मार्कंडेय पुराण में पिशाची भाषा का भौगोलिक विस्तार संपूर्ण गंडमंदाना (आधुनिक गोंडवाना) में बताया गया है, जो इस प्रकार है —

कांची देशीय पाण्डेयच पांचाल गौंड मागधम।
ब्राउचंड दक्षिणात्यच शौरसेनच कैकयम।।
शाबरं द्रविण चैव एकादश पिशाचजाः।।।

अर्थात इस श्लोक में पिशाची बोली के कांची, पाण्डेय, पांचाल, गोंडी, मागधी, ब्रांचड, शौरसेनी, कैकय, शाबरी, और द्रविण भेद बताए गए, जो भिन्न — भिन्न क्षेत्रों में बोली जाती हैं।

आदिवासी पर्यटन करने वाला शैवमतावलंबी हिंदुओं और महादेव को पूजने वाले आदिवासियों के सहारे बहुत ही सार्थक मिथकीय और धार्मिक — सांस्कृति भेद को देख सकता और महसूस कर सकता है परंतु इसके लिए भौगोलिक दूरी तय करने के साथ — साथ कुछ पुस्तकों को अध्ययन भी जरूरी है।

जो सच में आदिवासी पर्यटन में आस्था रखते हैं, उन्हें आंध्र प्रदेश के राज्य पर्व समक्का जठरा में जरूर जाना चाहिए। इस मेले में विभिन्न राज्यों से लगभग एक करोड़ आदिवासी शामिल होते हैं। सारे मेलार्थी जम्पन्ना वागू (जल धारा) में डूबकी लगाने के बाद सरक्का — समक्का देवी को स्वर्ण अर्पित करते हैं। यह पर्व पूरी तरह से शुद्ध आदिवासियत को बचा पाने में सक्षम है, जिसमें वैदिक विधान की मिलावट नही हो पाई है।

इस पर्व में जम्पन्ना वागू (गोदावरी नदी की एक सहायक) को बहुत पवित्र और आदरभाव से देखा जाता है। इस नदी को समक्का का बेटा माना जाता है। मिथकों को हटा देखने की कोशिश करें तो पता चलेगा कि समक्का के बेटे जम्पन्ना को काकतीय सेना से लड़ने में इस नदी का सामरिक उपयोग किया गया होगा। इसीलिए सदा — सदा के लिए आदर देने हेतु आदिवासियों ने इस नदी को समक्का के बेटे जंपन्ना का ओहदा दे दिया होगा।

एक आदिवासी कथा के अनुसार १ ३ वी शदी में कुछ आदिवासी लोग ने एक नवजात बच्ची (समक्का) को देखने के लिए जंगल में निकले थे। बच्ची की शरीर से किरण फूट रही थी, जिसका सीधा सा अर्थ है कि बच्ची सुंदर रही होगी। वह एक शावक से खेल रही थी। आदिवासी लोग बच्ची को अपने साथ ले आए। समुदाय प्रमुख नें बच्ची को गोद ले लिया। यही बच्ची आगे चलकर आदिवासियों की रक्षक बनी, जिसका विवाह काकतीय वंश के सामंत पगिडिड्डा राजू के साथ संपन्न हुआ। आगे चलकर वह वारंगल का शासक बना। उसकी तीन संताने थीं — दो बेटियां — सारक्का, नलगुलम्मा और एक पुत्र — जंपन्ना, जिसका उल्लेख ऊपर किया गया है।

कुछ समय बाद कई वर्षों तक अकाल पड़ गया। गोदावरी नदी सुख गई। पगिडिड्डा राजू काकतीय राजा प्रताप रुद्र को कर नहीं दे पाया। प्रताप रुद्र आदिवासियों का दमन करने के लिए एक बड़ी सेना भेज दी। पगिडिड्डा राजू और कोया सेना (गोंड सेना) पूरी बहादूरी लड़ी मगर श्रेष्ठ हथियारों से लैस शाही सेना का सामना नही कर सकी। इस युद्ध में सरक्का नगुलम्मा, गोविंद राजु (सरक्का का पति) और जंपन्ना भी शहीद हो गए।

अंत में समक्का भी युद्ध में कूद पड़ी और काकतीय सेना को तबाह कर दिया। पराजय को पास आते देख काकतीय प्रधानमंत्री कोया राज्य आया और शांति का प्रस्ताव रखा। लेकिन समक्का ने प्रस्ताव को खारिज कर दिया। अंत में वह भी बुरी तरह से घायल हो गई।

आगे कथा को फिर मिथकीय रूप दे दिया गया है। घायल समक्का कोया वंशीय आदिवासियों से कहती है कि तुम लोग जब तक याद रखोगे तब तक तुम लोगों का बचाव करती रहूंगी। इसके बाद उसने काकतिया वंश के नाश हो जाने का श्राप दिया। घायल रूप में ही वह चिराकला के जंगल में चली गई और फिर कभी नहीं लौटी। स्थानीय लोग बताते हैं कि इसके कुछ ही वर्षों बाद काकतीय वंश का नाश हो गया।

सरक्का – समक्का जठरा वारंगल जिले के तडवयी मंडल के मेदाराम गांव में हर दो साल में पूर्णमासी की शाम मे लगता है। मेला चार दिनों तक चलता है। यहां आकर गोंड आदिवासियों के इतिहास और संस्कृति को नजदिक से महसूस किया जा सकता है।

वारंगल में काकतीय सामंतों के महलों और स्वयं काकतीय महलों में कोया (गोंड) चिह्नों को देखा जा सकता है। काकतीय शासन की शासिका रुद्रदामा देवी के विषय में जितना कुछ इतिहास में लिखा गया है उससे कहीं अधिक कोया गोंडों में आज उसकी लोकस्मृति व्याप्त है, जिसे आधार बनाकर तेलुगु की कई फिल्में बनी हैं और सफल हुई हैं। वारंगल रेलवे स्टेशन उत्तर स्थित पहाड़ी पर महादेव और अन्य स्थानीय देवताओं की मूर्ति में गोंडी स्थापत्य स्पष्ट छाप मिलती है।

आदिवासी पर्यटन की दृष्टि से जबलपुर काफी महत्वपूर्ण स्थान है। यहां गोंड शासक मदनशाह का किला मदनमहल है और गोंड रानी दुर्गावती का संग्रहालय है। रानी दुर्गावती विश्वविद्यालय जबलपुर है। जबलपुर का किला है जो गोंड शासक रघुनाथ शाह का है, जो अंग्रेजों से लडते हुए शहीद हो गए थे। जबलपुर के अतिरिक्त गढ़चिरौली जो आदिवासी बहुल्य जिला है में गोंडवाना विश्वविद्यालय है। गोंडवाना विश्वविद्यालय के जनजाति अध्ययन विभाग से आदिवासी साहित्य और संस्कृति की कई लुप्तहोती जानकारियां हासिल की जा सकती हैं। इन सबके अतिरिक्त नागपुर जिसकी स्थापना गोंड शासक ने किया था में आदिवासी संग्रहालय को देखना अनुभवजन्य है।

राजस्थान के भीलवाड़ा क्षेत्र जितना राजपूत शान के लिए जाना जाता है उतना ही भीलों की बीरता के लिए भी याद किया जाता है। अंतर बस इतना है कि राजपूतों की बीरता इतिहास के पन्नों में शामिल हैं जबकि भीलों की वीरता भीलवाड़ा के लोक में महफूज है। राणा प्रताप की बीरता और विजयों में भीलों का योगदान खास तौर पूंजा भील से राणा की दोस्ती के उदाहरण मेवाड़ के राज्य चिह्न तक में व्याप्त है। अगर आप सिसोदिया राज्य चिह्न को देखेंगे तो आप को बायीं ओर भील जाति के व्यक्ति दिखेंगे और दायीं ओर सिसोदिया कुल के पुरुष की। बीच में मेवाड़ का नाम लिखा है तथा चिन्ह के सबसे ऊपर सूर्य का चित्र अंकित है। इससे यह पता चलता है कि मेवाड़ के स्वंतंत्रता संग्राम में भीलों का कितना महत्त्व है। जिसे देखने के लिए मेवाड़ जाने के साथ – साथ एक आलोचकीय दृष्टि की भी जरूरत है।

प्रस्तुत विषय की चर्चा के लिए उदाहरणों की कमी नही है। कुछ और उदाहरणों के साथ अभिपत्र का समापन किया जाएगा। दशहरा में बस्तर का आदिवासी मेला देखने से रावण के साथ आदिवासियों की सांस्कृतिक लगाव को देखा – परखा जा सकता है। यही कारण है कि कई जगहों पर रावण की मंदिर है, जैसे विदिशा, मध्य प्रदेश,कोलार कर्नाटक,कानपुर उ. प्र. जोधपुर (मंदोदरी विवाह मंदिर) और कांगड़ा, हिमाचल प्रदेश। हिमाचल प्रदेश में ही हिडिंबा की पूजा की जाती है, जहां पगोड़ा शैली में बनी उनकी मंदिर भी है। हिडिंबा आसुरी शक्ति की प्रतीक रही हैं जिनका आड़ लेकर पांडव १४ वर्ष का वनवास आसानी से काट सके और उसका पुत्र घटोत्कक्ष कुरुक्षेत्र में पांडव की ओर से लड़ता हुआ मारा गया था। देखा जाए तो हिडिंबा के साथ पांडवों का खाली छल ही दिखाई पड़ता है। आदिवासियों का वैभव झारखंड और छत्तिसगढ़ में भी देखा जा सकता है। झारखंड के मुंडा और उरांव लोगों से मिलकर बिरसा मुंडा और अंग्रेजों के साथ आदिवासी मुठभेड़ महागाथा सुनी जा सकती है और उन स्थलों को देखा जा सकता है, जहां से बिरसा ने आदिवसी संघर्ष को मजबूत किया। इस दिशा में रांची विश्वविद्यालय का जनजातीय विभाग बहुत सहायक सिद्ध हो सकता है।

सारे सपनों की कारीगरी धरती और आकाश के बीच चलती है। यदि उस कारीगरी को देखने की ख्वाहिश रखते हैं तो आदिवासी पर्यटन से बेहतर कोई विकल्प नहीं हो सकता। जो आदिम भारतीय इतिहास, संस्कृति एवं मिथकों को समझना चाहते हैं उन्हें आदिवासी पर्यटन से बहुत लाभ मिल सकता है। पूरा भारत आदिवासियत से अटा पड़ा है। इस अभिपत्र में सिर्फ एक झांकी देने की कोशिश की गई है।

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नीति मञ्जरी में व्यक्तित्व विकास एवं जीवन - प्रबन्धन की अवधारणा

-डॉ जितेन्द्र कुमार तिवारी

शोध सारांश

मनुष्य का सर्वांगीण व्यक्तित्व विकास तभी सम्भव हो सकता है जबकि स्वयं के सुख के साथ ही साथ दूसरों का हित भी उतना ही प्रिय हो। मनुष्य, मनुष्य के लिए जिये। ये सभी बातें एवं उदात्त विचारधारा मात्र तभी सम्भ्व हो सकती है। जबकि मनुष्य को सही संस्कार दिये जाएं उनकी शिक्षा पद्धति में ये बातें सम्मिलित की जाएं। यदि आज उन जीवनमूल्यों को मूल रूप में कोई भी समाज या राष्ट्र अपनाने को प्रस्तुत हो तो वह गौर व का विषय होगा इसमें संदेह नहीं। द्याद्विवेदने नीतिमंजरी में इसी अमूल्य सांस्कृतिक धरोहर को सुरक्षित रखने के लिए नीतिश्लोकों की संरचना की है। ये कथन मात्र किसी देश विशेष के व्यक्तियों के विकास और जीवन प्रबन्धन के नहीं बनाए गये अथवा काल विशेष की सीमा में ही संकुचित या आबद्ध होकर न रह जाने वाले नहीं हैं अपितु इनमें सार्वदेशिक और अखण्डकाल जयी होने की सामर्थ्य है।

नीतिमञ्जरी द्याद्विवेदकृत 15 वीं शताब्दी की रचना है। नीतिमञ्जरी नीति से सम्बन्धित सूक्तियों की व्याख्या, वैदिक ऋचाओं, ब्राह्मण वाक्यों और सूत्रों पर आधारित है। इसमें लेखक ने अपनी सरल-सरस पद्धति द्वारा गहन ज्ञानको भी ग्राह्य बना दिया है। नैतिकता के सन्दर्भ मेंदानशीलता, यश की अभिलाषा, धर्मपालन, सत्याचरण, ब्रह्म ज्ञान आदि दुरूह विषयों को सरलता से समझाने का प्रयत्न किया गया है। प्रस्तुतशोध-पत्र में नीतिमञ्जरी में सृजित नीतिवाक्यों का प्रस्तुतीकरण व्यक्तित्व – विकास एवं जीवन - प्रबन्धन के सन्दर्भ में किया गया है।

Keywords *: नीति, वैदिकऋचाएं, सद्गुण, नैतिकता, सांस्कृतिकमूल्य, संस्कार, व्यक्तित्व विकास ,जीवन-प्रबन्धन।*

कहा जाता है कि व्यक्ति का रूप, सौन्दर्य, भले ही कम आकर्षक हो किंतु व्यक्तित्व अवश्यही प्रभावशाली होना चाहिए। व्यक्तिगत सौन्दर्य तो ईश्वर प्रदत्त होता है और व्यक्तित्व भी कुछ हद तक आनुवांशिक होता है। परंतु हमारी गौरवशाली आर्यसभ्यतामें कर्म की अवधारणा को ही सर्वश्रेष्ठ स्थान दिया गया है। हमारे दैवज्ञ ऋषियों-मुनियों एवं अनेक विद्वान मनीषियों ने कर्म के सिद्धांत को ही सबसे महत्वपूर्ण माना है, इसी सिद्धांत को आधार मानकर न केवल व्यक्तिविशेष अपितु सम्पूर्ण मानव जातिके व्यक्तित्व-विकास पर बल दिया।

आज PERSONALITY DEVELOPMENT के नाम पर बहुतसी संस्थाएं कई तरह के पाठ्यक्रम चला रही हैं। यह अवधारणा आधुनिक नहीं है वरन् वैदिककाल से ही व्यक्तित्व निर्माण को अत्यंत महत्वपूर्ण तथ्य माना जाता रहा है। युग पर युग बीतते गये किंतु व्यक्तित्व निर्माण की आवश्यकता बनी हुई है और बनी रहेगी। क्योंकि एक समझदार, ईमानदार, सभ्य तथा मानवीय गुणोंसेयुक्त व्यक्ति ही ईश्वरद्वारा प्रदत्त इस अमूल्य जीवनका समुचित जीवन - प्रबन्धन कर सकता है। मनुष्यके सर्वांगीण विकास की अवधारणा आज की नहीं है अपितुयुगों-युगों से चली आ रही है। यह बात कदाचित् हमारी युवापीढी को स्मरण कराने की आवश्यकता है। व्यक्तित्व विकासके अंतर्गत शारीरिक विकास, मानसिक विकास एवं आध्यात्मिक विकास को सम्मिलित किया जाता है। शारीरिक विकास तो सभी समझते हैं और इसके प्रोत्साहन हेतु बहुत से मंत्र आदि भी रचे गये जिनमें व्यक्ति के शारीरिक स्वास्थ्य के महत्व को ज्ञापित किया जाने के साथ ही उसका महत्व भी बताया गया है। इसी तरह मानसिक स्तर को समृद्ध करने के लिए भी अनेकानेक मंत्रों, अवधारणाओं की अभिव्यंजना की गयी। वैदिक मंत्रों में निहित गूढार्थों को सरलता एवं सहजता से समझाने के लिए आचार्य "द्यादिवेद" ने नीतिमंजरी की रचना की। प्रस्तुतशोध - पत्र में नीतिमंजरी के आलोक में व्यक्तित्व – विकास की अवधारणा का अध्ययन करेंगे।

किसी भी व्यक्ति के व्यक्तित्व विकास का मूल आधार उसका चरित्र–निर्माण होता है और चरित्र - निर्माण के लिए दो बिन्दु आवश्यक होते हैं-

- विभिन्न प्रकार के निर्देशों, संयमों और नियमों का अनुपालन
- आत्म - संयम, आत्म - चिंतन, आत्म - विश्वास, आत्म - विश्लेषण, विवेक - भावना, न्याय - प्रवृत्ति, और आध्यात्मिक वृत्ति का उदय।

नीतिशब्द ? (प्रापणे) क्तिन् धातु से निष्पन्न है। जिसका लाक्षणिक अर्थ है सन्मार्ग पर ले जाना। नीतिमञ्जरी नीति से सम्बन्धित सूक्तियों की व्याख्या, वैदिक ऋचाओं, ब्राह्मण वाक्यों और सूत्रों पर आधारित है। **"नीति:एवं कर्तव्यमेवं नकर्तव्यमित्यात्मतोयोधर्म:सानीति:"तस्यामञ्ज रीनीतिमञ्जरी"।** नीति का अभिप्राय ऐसी शिक्षा से है जो हमें सही मार्ग पर कर्म करना सिखाती है और गलत मार्ग पर जाने से रोकती है। ऐसी शिक्षा देनेवाले कर्मोंके समूहको "नीतिमञ्जरी" कहा गया है। प्राचीनकाल से भारत एक कथा प्रिय देश रहा है। ऋग्वेद जैसे प्राचीनवाङ्.मय में भी कहानी का पूर्ण रूप प्राप्त होता है तथा वहीं से नीति कथा का प्रारम्भ माना जा सकता है। अंग्रेजी में नीति कथाओं की परम्परा रही है। उसके लिए फेबल" शब्द का प्रयोग हुआ है। जो कि लैटिनके "फेबला" शब्द से लिया गया है। नीति कथा एक कहानी होने के साथ ही रोचक एवं शिक्षा प्रद होती है। नीति तत्त्व विशारद जीवन की गहराई कोठीकसे सोच समझलेता है और नीतिकथाओं में लेखक को अप्रत्यक्ष कथन प्रणाली से अपना नीतितत्व सूचित करना पडता है। नीतिमञ्जरी द्याद्विवेदकृत 15 वीं शताब्दी की रचना है। इसमें लेखक ने अपनी सरल – सरस पद्धति द्वारा गहन ज्ञान को भी ग्राह्य बना दिया है। नीतिमञ्जरी 166 नीतिश्लोकों का संग्रह है, नीतिनियमों को लेखक पद्यबद्धकर के ऋचाओं एवं आख्यानों के सन्दर्भ प्रस्तुत करता है। नीतिमंजरी कार के द्वारा प्रस्तुत नीतिवाक्योंमें मुख्यत: निम्नप्रकार की शिक्षाओं का उल्लेख किया गया है-

● **संस्कारों की शिक्षा**-मनुष्यके जीवन को, परिवार को एवं समाज को सुदृढ, सुगम्य एवं उच्चत्तम स्तर तक पहुंचाने के लिए अनेकानेक नीतियों एवं सिद्धांतों की आवश्यकता होती है। तभी व्यष्टि से समष्टि तक समरसता स्थापित होती है इस प्रकार कुछ संस्कार व्यक्ति के संसार में आने से पहले जैसे गर्भाधान, पुंसवन, सीमंतो न्नयन आदि तथा कुछ जन्मोंपरांत होनेवाले यथाजातकर्म, नामकरण, निष्क्रमण, अन्नप्राशन, चौलकर्म, कर्णवेधन आदि के द्वारा भी कहीं न कहीं नीतियों का ही निष्पाद नही होता था। बादमें होने वाले संस्कारों यथा विद्यारम्भ, उपनयन, केशांत, सावित्री, समावर्तन आदि के अनुपालन के द्वारा मनुष्य के भीतर आत्म-संयम, आत्म-चिंतन, आत्म-विश्वास, आत्म-विश्लेषण, विवेक-भावना, न्याय-प्रवृत्ति, और आध्यात्मिक वृत्तिका उदय होता था। विकास का मूल मंत्र है। व्यक्ति में भरपूर आत्म विश्वास का पाया जाना। अत: शिक्षार्थियों में आत्मविश्वास जाग्रत कराया जाता था कि वह भावी जीवन की कठिनाइयों को स्वयंपर हावी न होने दे वरन पूरे आत्मविश्वास के साथ उन का सामना कर सके। और आज भी वर्तमान शिक्षा प्रणाली में बच्चे को "वैल्यूएजूकेशन", मॉरलसाएंस, जैसे विषयों के द्वारा ऐसी नीतियों की शिक्षाएं दी जाती हैं।

"द्याद्विवेद" ने "नीतिमञ्जरी" में इसी अमूल्य सांस्कृतिक धरोहर को सुरक्षित रखने के लिए नीतिश्लोकों की रचना की है।

● **"ब्रह्मचर्य" व "तप"की महिमा-** अनेक प्रकार से शिक्षा के महत्व को समझाते हुए उन्होंने सर्वप्रथम **"ब्रह्मचर्य" व "तप"** की महिमा बतायी है-

ब्रम्हचर्येण तप सादेवा मृत्युम्पाघ्नत।

इन्द्रोह ब्रह्मचर्येण देवेभ्य: स्वराभरत्?(अथ.वे.)

ब्रह्मचर्य और तप का आश्रय लेकर देवोंने मृत्यु पर विजय प्राप्त की और इन्द्रने ब्रह्मचर्य के आश्रयसे ही देवों को सुखप्रदान किया है। जब इन्द्रियनिग्रह पूर्वक सभी अनुकूल प्रतिकूल परिस्थितियों में अविचल रहते हुए मानवजीवन को ज्ञानमय और तपोमय बनाना ही जीवनका मुख्य मंत्र बन जाये तो अन्य सद्गुणों का विकास होना तो स्वाभाविक ही है।

● **गुरु की महिमा**-का बखान करते हुए नीतिमञ्जरीकार ने कहा कि जहाँ गुरुका सत्कार किया जाता है, वहाँ देवगण भी सहायता करते हैं। नीतिमञ्जरीकार के अनुसार-

देवा: कुर्वंति साहाय्यं गुरुर्यत्र प्रणम्यते।

जघानेन्द्र सहायोSरीनभ्यावर्तीगुरोर्नते:?

गुरुं संतोषये दभक्त्याविद्या विनयतत्परम्।

प्रस्तोकायददौपायु:स्तुत्वातुष्टोऽस्त्रमण्डलम्?(नी.म. 4.14-15)

जिस घर में गुरुको दक्षिणा एवं भोजन आदि के द्वारा संतुष्ट करते हुए प्रणाम किया जाता है, वहां इन्द्रादि आदि देव भी सहायता प्रदान करते हैं जैसे गुरु को प्रणाम करने वाले अभ्यावर्ती राजा ने इन्द्रकी सहायता प्राप्त करके शत्रुओं का वध किया।

● **कर्म की महिमा -** कर्म की महत्ता का गुणगान किया गया है और संस्कृतवाड. मयमेंहंस को नीर-क्षीर विवेक को धारण करनेवाला प्रतिमान माना गया है। किसी नीतिकार ने उसी हंस को सम्बोधित करते हुए उसकी इस कारण से स्तुतिकी है कि हंसकुल क्रम से चली आ रही पारिवारिक परम्पराओं का पालनकर ने में सदैवही अग्रणी व विख्यात रहा है। "**कुलक्रमागतधर्म**" का नीतिमञरीकार कभी भी त्याग न करने की अनुशंसा करतें हैं-

कुलक्रमागतोधर्मोनत्याज्या:प्रभुभि:सदा।कण्वोऽश्विभ्यांभिषभ्यांहिसुत्वक्सुश्रुत्कृत:सुदृक्?(नी.म. 1.49)

जब व्यक्ति निरंतर कर्मशील रहता है तो य उसके द्वारा किए गये कर्म अच्छे भी होते हैं और बुरे भी। शास्त्रों की यह निर्विवाद मान्यता है कि प्रत्येक प्राणी अपने द्वारा किए गये शुभ या अशुभ कर्मों को भोगता है। नीतिमंजरीकार इससे एक कदम और आगे जाकर यह घोषित करते हैं मानव की बात ही क्या? देवगण भी अपने द्वारा किये शुभाशुभ कर्म के फल को भोगते हुए देखे गये हैं अर्थात् वे भी कर्मफल भोग से बच नहीं सकते-

शुभाशुभंकृतंकर्मभुंञ्जतेदेवताअपि।सविताहेमहस्तोऽभूद्भगोऽन्ध:पूषकोऽद्विज:?(नी.म. 1.15)

● **सत्याचरण की शिक्षा-सत्यमेवजयतेनानृतम्** (मु.उप.) कहकर जीवन-संग्राम में सदैव सत्य का आश्रय लेने की ही शास्त्रकारों ने मंत्रणा दी है। सम्पूर्ण सृष्टिमें सत्य और असत्य के मध्य निरंतर द्वन्द्व की स्थिति चलती रहती है। जहां अंत में सत्य की ही विजय होती है और असत्य परास्त होता है।

वेद के इस शाश्वत।मानव-मूल्य के महत्व को स्वीकार करते हुए ग्रंथ का रसत्याचरण को जीवन में सम्मिलित करने का उपदेश देता है, क्योंकि सत्य के द्वारा ही विजय प्राप्त की जा सकती है-

प्राप्नुयाद्विजयंसत्यात्तस्मात्सत्त्यंसमाचरेत।नासात्यावशिनौसूर्यांदेवेभ्योजिग्यतु:पुरा?(नी.म. 1.46)

● **धर्म पालन की शिक्षा-**धर्मपालन को प्रत्येक दशा चाहे सामान्य हो याअसामान्य, में व्यक्ति के लिए अवश्य करणीय माना गया है। यदि कदाचित कोई कष्टकर स्थिति भी आजा ये तो भी धर्ममर्यादा का उल्लंघनन हीं करना चाहिए। नीतिमञरीकार के शब्दों में-

नत्यजेद्धर्ममर्यादमपिक्लेशदशांगत:।वामदेव:शुनोधर्मंपक्त्वाऽऽन्त्राणिचचारयत्?(नी.म. 3.8)

● **सद्गुणों की महत्ता-**सद्गुणों व दुर्गुणों के विभेद से ही विद्यावान और धनवान के मध्य प्रतिस्पर्धा बनी हुई है। किंतु हमारे शास्त्रों में यही निहित है तथा नीतिकारों का यही मत रहा है कि गुणी व्यक्ति को प्रथम सम्मान, प्रथम स्थान मिलना चाहिए। विद्या महत्व के प्रसंग में अनेक श्लोकों के माध्ययम से इसी कथन की पुष्टि की गयी है-

विद्यानामनरस्यरूपमधिकंप्रच्छन्नगुप्तंधनम्।

विद्याराजसुपूज्यतेनहिधनंविद्याविहीन:पशु:? (नीतिशतकम्16)

● **मानवता की शिक्षा-"नहिमानुषात्श्रेष्ठतरंहिकिञ्चित्"** मानवता से श्रेष्ठसंसार में कुछ भी नहीं है। मानवके अन्दर मानवीय गुणों के विकास के लिए एवं मानवता के उत्थान के लिए ऋषियों, मुनियों, आत्मज्ञानी महात्माओं, सिद्धपुरुषों, तपस्वियों की तपस्चर्या के द्वारा सद्ज्ञान का मार्ग प्रशस्त किया। वेदों, वेदांगों उपनिषद्, ब्राह्मणग्रंथों, महाकाव्यों, एवं अन्य रचनाओं में उपलब्ध नीतिगत सूत्र वाक्यों में निहित शिक्षाओं में जीवन के कल्याण का मार्ग निहित है। ऐसा प्रेरणास्पद साहित्य समाज में सर्वदा कालजयी रहेगा।

इस प्रकार यहां पर कुछ प्रमुख बिन्दुओं का प्रस्तुतीकरण किया गया है,जो कि मनुष्य के व्यक्तित्व-विकास के लिए आवश्यक होते थे, हैं और रहेंगें। इनके अतिरिक्त ऐसे ही अनेकानेक सभी बिन्दुओं का उल्लेख सम्भव नहीं है। ये तो बात हुई व्यक्ति अथवा व्यष्टि के उत्थानकी, अब हम बात करेंगे समष्टि के उत्थान के सम्बन्ध की। नीतियों का अध्ययनन केवल "व्यक्तित्व **विकास**" के लिए ही आवश्यक है वरन समाज को आपस में बाँधकर रखने में भी अत्यंत ही लाभकारी सिद्ध होता है। इसे ही दूसरे शब्दों में "जीवन-**प्रबन्धन**" कहा जा सकता है। अब हम यहाँ पर नीतियों के परिपालन की उपयोगिता को कतिपय उदाहरणों द्वारा देखेंगे-

● कुटुम्ब-प्रबन्धन हेतु पति और पत्नीकी अहम भूमिका होती है। तथा समाज के प्रबन्धन के लिए सुन्दर व स्वस्थ मानसिकता वाले मनुष्यों की। इस विषयमें वेदों के"सांमनस्य-सूक्तों" में अत्यंत सुन्दर भाव प्रकट किए गये हैं जो कि वैदिक धारा की महाननिधि हैं।

● उदाहरणार्थ-

"सहृदयंसांमनस्यम्विद्वेषंकृणोमिवः।

अनुव्रतःपितुःपुत्रोमात्रभवतुसम्मनाः.........(अथर्व. 3.30.1-3)

"हे! गृहस्थों! तुम्हारे पारिवारिक जीवनमें परस्परऐक्य, सौहार्द और सद्भावना होनी चाहिए। द्वेष की गन्ध भी न हो। तुम एक-दूसरे से उसी तरह से प्रेम करो, जैसे गौ अपने तुरंत जन्मे बछड़े को प्यार करती है। पुत्र अपने माता-पिता का आज्ञानुवर्ती और उनके साथ एक-मन हो कर रहे! पत्नी अपने पति के प्रति मधुर और स्नेहयुक्त वाणी का ही व्यवहार करे! भाई-भाई के साथ और बहन-बहनके साथ द्वेष न करे! तुम्हें चाहिए कि एक मन होकर समान आदर्शों का अनुसरण करते हुए परस्पर स्नेह और प्रेम को बढ़ानेवाली वाणी का ही व्यहार करो! "पारिवारिक जीवन में सुख और शांति लाने का इससे अच्छा उपदेश और क्या हो सकता है! उसी प्रकार से नीतिमंजरीकार ने कहा है कि-

मातरंपितरंभक्त्यातोषयेद्यसभात्युरु।

पितरावृभवश्चकुरुरुभासोनवावतः?(नी.म. 1.9)

व्यक्ति को पितृभक्त होना चाहिए – जो माता पिता को भक्ति पूर्वक (आदेशपालन आदि के द्वारा) संतुष्ट करता है, वह पुत्र ऋभुदेव की भांति अत्यधिक शुशोभित होता है।

● मनुष्य के जीवन का उद्देश्य साधारणतः व्यक्तिसुख-सुविधा और यश ऐश्वर्य का आकांक्षी होता है। मनु के अनुसार यदि अर्थ, धर्म और काम के विरुद्ध है तो उसे छोड देना चाहिए । अतः अर्थ के निमित्त किए जानेवाले प्रयास में धर्म की संस्तुति अवश्य होनी चाहिए। नीतिमंजरीकार ने भी माना कि

सर्वासांविप्रवृतीनांभिक्षावृत्तिर्गरीयसी।

पुत्रंवाचंगतोवक्तुंप्रेतेमित्रातिथावृषिः?(नी.म. 7.7)

अर्थात् विप्रों (वेदपाठियों) के लिए भिक्षावृत्ति अधिक गरिमामयी है – सभी (यजन - याजन, अध्ययन-अध्यापन, दान, प्रतिग्रह) में भिक्षावृत्ति अर्थात दान सबसेश्रेष्ठ कहा गया है।

● मनुष्य के जीवन का उद्देश्यसिर्फलौकिक जीवन का विकास ही नहीं रहा है वरन "भौतिक **उन्नतिकेसाथ-साथआध्यात्मिकउत्कर्ष**"को प्राप्त करना भी रहा है। इसके लिए पूजा,-अर्चना, यज्ञादि कर्म के साथ-साथ दान देनेका भी प्राविधान किया गया। **दानशीलता की प्रशंसा एवं महिमा** का निरूपण करते हुए नीतिमञ्जरीकार ने दानदाताव्यक्ति को सुखी वअजर-अमर माना है, जबकि अदाता को सदैव दुःख प्राप्त करनेवाला बताया है।

दातासुख्यजरःसूरिर्दुःख्यदातासदाSस्तुहि।माप्रणंतुइतिप्राहकक्षीवान्स्वनयस्तुतौ?(नी.म.2.2)

● भारतीय संस्कृति में "मातृ - **पितृभक्ति**" का अत्यधिक महत्त्व रहा है। माता-पिता द्वारा पुत्र के प्रति किये गये उपकारों का प्रतिकार सैकडों वर्षों में भी चुकाया जाना भी सम्भव नहीं है। इन्हीं उपकारों को मातृ ऋण व पितृ ऋण की संज्ञा दी गयी है। नीतिमञ्जरीकार भी इस विषय को आगे बढाते हुए कहते हैं-

पितरोहिसदाबन्द्यौनत्यजेद्पराधिनौ।पित्रबद्ध:शुन:शेपोययाचेपितृदर्शनम्?(नी.म. 1.11)

माता-पिता के प्रति अपने दायित्वों की पूर्ति करने की परम्परा का आज कल दिनोंदिन त्रास होता जा रहा है। ऐसे समयमें यहइ ससमय की बहुत प्रासंगिक मांग है।

● "**आत्मवत्सर्वभूतेषु**"का भाव, सिद्धांत दूसरों के प्रति वही व्यवहार करनेकी शिक्षा देता है, जैसा कि हम अपने प्रति चाहते हैं और अपने प्रतिकूल आचरण हम दूसरों के साथ कभी न करें - "**आत्मन: प्रतिकूला निपरेषांनसमाचरेत्** इसी मौलिक मानव–की पुष्टि हम नीतिनीतिमंजरी के निम्न शब्दों में पाते हैं-

हिंसाकूरतराचारैर्नब्रजेद्रिश्वशत्रुताम्।
विश्वशत्रुर्हतोवृत्रइन्द्रेणापांनिरोधक:?(नी.म. 1.13)

भारतीय–इसी उदारता, करुणा, ममताके भाव के कारण ही आज विश्व उसके समक्ष नतमस्तक है। अनेकों सदियों से भारतवर्ष ने बहुत से आक्रांताओं का सामना किया है,

● "**नारी संचेतना एवं नारी सम्मान**"को महत्व देना वैदिक सभ्यता की एक विशेषता रही है। स्त्री, को शक्ति माननेके साथही जीवनरूपी रथके दो पहिए में से एक माना गय है। उसे वैदिक संस्कृति में अत्यंत उच्च एवं श्रेष्ठ स्थान दिया गया। उसे मातृकुल अर्थात माता-पिता के घर में अत्यंत उच्च स्थान देते हुए श्वसुरकुलमें "साम्राज्ञी" कहा गया है। इसी परम्परा को नीतिमंजरीकार ने भी अपनाते हुए कहा है कि घर पत्नी से ही होता है। लकडी और पत्थरसे निर्मित मकान को गृह नहीं कहते, किंतु जहाँ प्रिय पत्नी हो वही घर है। यज्ञ से प्रसन्न किये गये इन्द्रने विश्वामित्र से यही रहस्य कहा था।

नगृहंकाष्ठ पाषाणैर्दयिता यत्रतद्गृहम्।
विश्वामित्रोSब्रवीच्छमेवंयज्ञेनतोषितम्?(नी.म. 3.5)

● "**निवृत्तिगामी मार्ग**" हमारी संस्कृति की सबसे प्रमुख विशेषता यह है कि यह निवृत्ति गामी है। यह हमें प्रेयस् से श्रेयस् की ओर ले जाती है। इसकी एक बहुत बडी नीति यह है कि वयोवृद्ध होने पर माया का त्याग कर देना चाहिए-बुद्धिमान व्यक्ति को अपनी पूर्वावस्था में सुकृत कर्मों का सम्पादन करने के पश्चात अंतिम अवस्था में पुत्र और स्त्री में रति नहीं रखनी चाहिए। जैसे रथ वीतिश्या वाश्वको अपनी पुत्री देकर वन चले गये थे। जीवन के अंतिम पडाव में यदि मनुष्य स्वयं की आकांक्षाओं को नियंत्रतित कर ले तो श्रेष्टों व वृद्धों का सम्मान भी बना रहता है और परिवार व समाज बहुत से क्लेश एवं आपदाओं से बच जाता है । हमारी आश्रम-व्यवस्था के नियम व सिद्धांत इतने सुदृढ व वैज्ञानिक थे कि मनुष्यस्वत: अपनी जीवन में अवस्था-परिवर्तन के साथ ही साथ त्यागवत पस्या के मार्गपर अग्रसर हो जाता था। नीतिमंजरी में भी इस प्रकार के उल्लेख मिलते हैं। एक स्थान पर एक प्रसंग में कहा है कि वयोवृद्ध होने पर माया का त्याग कर देना चाहिए-

कृत्वांतेसुकृतंप्राज्ञोनपुत्रस्त्रीरतोभवेत।
श्यावाश्वायसुतांदत्वारथवीर्तिवनंययो?(नी.म. 4.9)

निष्कर्षत : कहा जा सकता है कि ग्रंन्थकार के द्वारा प्रयुक्त नीति कथनों पर विश्लेषण करने से यह पता चलता है मानव के व्यक्तिगत जीवन को समष्टिकी आधारशिला मानने के कारण उसे संवारने, सुधारने, अलंकृत करने का विशेष किया गया है।

एतद्देशप्रसूतस्यसकाशादग्रजन्मन:।स्वंस्वंचरित्रंशिक्षेरन्पृथिव्यांसर्वमानवा:?(मनुस्मृति2.20)

अर्थात ब्रह्मावर्त या आर्यावर्त में उत्पन्न अग्र जन्मा ब्राह्मणों से पृथिवीमण्डल के सभी मनुष्य अपने-अपने चरित्र की शिक्षा लें। उक्त कथन के द्वारा महराज मनुने भारतीय संस्कृति के मूल्यों का संकेत किया है। वे केवल कोई सामान्य जीवनमूल्य नहीं अपितु पुरातन, सनातन, शाश्वत और विश्ववरेण्या आदिमानव संस्कृति के अभिन्न अंग हैं - **साप्रथमासंस्कृतिविश्ववारा।** ये सांस्कृतिक मूल्यवर्तमान समाज में प्रचलितनाच-गान आदि सांस्कृतिक कार्यक्रमों जैसे निरर्थक जीवन मूल्य नहीं थे, वरन सम्पूर्ण मानव समाज को ब्रह्मचर्य, तप, परोपकार, दान सहिसुष्णता, पारस्परिक सदभाव, शौर्य आदि उदात्त जीवन मूल्यों को आधार के रूप में स्वीकृत कर निर्धारित किये गये हैं। नीतिमंजरीकार ने भी इसी प्रकारके सद्गुणों का सन्देश अपनी कृति के द्वारा दिया है। उपनिषदों में ऐन्द्रिय सुख के मार्ग को प्रेयस और आत्मकल्याण के मार्ग को श्रेयस कहा गया है। प्रेयससे प्रिय लगनेवाली भावना आबद्ध है और श्रेयस युक्तश्रेष्ठ भावना। वस्तुत: मनुष्य की चित्तरूपी नदी की ये दो धाराएं हैं, एक सुख के मार्ग की ओर अग्रसर है और दूसरी आत्मकल्याण के मार्ग की ओर। मनुष्य का सर्वांगीण व्यक्तित्व विकास तभी सम्भव हो सकता है जबकि स्वयं के सुख के साथ ही साथ दूसरों का हित भी उतना ही प्रिय हो। मनुष्य, मनुष्य के लिए जिये। द्याद्विवेद ने नीतिमंजरी में इसी अमूल्य सांस्कृतिक धरोहर को सुरक्षित रखने के लिए नीतिश्लोकों की संरचना की। ये कथन मात्र किसी देश विशेष के व्यक्तियों के विकास और जीवन प्रबन्धन के नहीं बनाए गये अथवा काल विशेष की सीमा में ही संकुचित या आबद्ध होकर न रह जाने वाले नहीं हैं अपितु इनमें सार्वदेशिक और अखण्ड कालजयी होने की सामर्थ्य है। नीतियों के अनुपालन की आवश्यकता प्रत्येक मनुष्य, चाहे वह सामान्य हो या असामान्य, उच्चवर्ग का हो या निम्नवर्ग सभी को होती है। जब तक इस पृथिवीपर मानवमात्र का अस्तित्व है, नीतियाँ एवं उनके परिपालन की परम्परा अक्षुण्ण रहेगी।

सन्दर्भ-संकेत-

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पर्यटन की उपयोगिता एवं महत्व

-डॉ. गजेन्द्र सिंह ठाकुर

शोधसार

पर्यटन सिर्फ हमारे जीवन में खुशियों के पल को वापस लाने में ही मदद नहीं करता बल्कि यह किसी भी देश के सामाजिक, सांस्कृतिक राजनैतिक,और आर्थिक विकास में महत्वपूर्ण भूमिका निभाता हैं। आजके समयमें जहां हर देश की पहली जरुरत अर्थ व्यवस्था को मजबूत करना हैं वहीं आज पर्यटन के कारण कई देशों की अर्थव्यवस्था इस पर्यटन उदयोग के इर्द गिर्द घूम रही हैं। आज पर्यटन के महत्व को प्रत्येक देशने स्वीकार किया हैं।पाश्चात्य जगतके प्रख्यात विचार कमांटेन का कथन हैं कि पर्यटन के अभावमें कोई व्यक्ति पुर्णशिक्षित नहीं कहा जा सकता। आधुनिक युग में प्रत्येक शिक्षा प्रणाली में पर्यटनकी योजना अनिवार्य रुपसे सन्निविष्ट हैं। पर्यटन का उद्देश्य निरुद्देश नहीं हो सकता। किसी भी देश में पर्यटनराष्ट्रीय-पारस्परिकता और आंतर्राष्ट्रीय भाईचारे को बढ़ावा देता हैं। सिमटती दूरियों के बीच लोग बाहरी दुनिया के बारे में जानने को उत्सुक दिखाई देता हैं। यही कारण है कि आज दुनिया में "टूरिज्म" एक फलता-फूलता उद्योग बनता जा रहा हैं।

प्रस्तावना :-

वैसे देखा जाए तो धरती पर मनुष्यका जन्म होते ही उसका "पर्यटन"आरंभ हो जाता है। वह इस धरती पर जन्म से लेकर मृत्यु तक यात्रा करता रहता है; भले ही उसकी यह यात्रा विविध प्रकारकी हो; उसके माध्यम भिन्न-भिन्न हो; लेकिन वह जिंदगीभर यात्रा ही करता रहता है।

गतिशीलता प्राणि जगत की विशेषता है। इसी गतिशीलता या भ्रमणशीलता के आधार पर मनुष्य जाति निरंतर प्रगति पथ पर अग्रसर रही है। पर्यटन या भ्रमणशीलता के कारण ही सृष्टि पर पशु-पक्षी तथा मनुष्य जैसे जीव जन्तुओं का अस्तित्व है। मानव मूलत: घुम्मकड है, पर्यटक है, यात्री है। मराठी में एक कहावत हे "जोथांबलातोसंपला" अर्थात जो एक ही स्थान पर रुकता है, वह अपने आप समाप्त हो जाता है। इसीलिए यही सत्य है कि "चरातिचरतोभाग्य" अर्थात जो चलता है, उसका भाग्य भी चलता है। इस विश्वमें सब चलते है और जब अचल होने की स्थिति आ जाती है तब विश्व छोडकर चले जाना पडता है। अत: गतिशीलता, यायावरी वृत्तिप्रकृति की अपार उपलब्धि है। प्रकृति की गोद से सृजनशीलता, निर्मिती मे केंद्र "मनुष्य" है।

हमारे देश में पर्यटन का इतिहास काफी पुराना है। धर्म, शिक्षा, राजनीति, साहित्य एवं संस्कृति आदि विभिन्न क्षेत्र के लोग देश-विदेश गए और वहाँ की अनुभूति से पर्यटन क्षेत्र को विकसित किया। बौध्दयुग में पर्यटन को एक मुख्य मार्ग के रुप में स्वीकारा गया। स्वयंवर्ध मान महावीर तथा अन्य तीर्थकर, गौतमबुध्द, ईसामसीह, नानक, कबीर, तुलसीदास आदि महापुरुष घुमक्कड थे। उनका ज्ञान आहरण एवं धर्मप्रचार, देशभर में घूम-घूमकर जन-जन तक सन्देंश पहुचाने का कार्य केवल यात्रा से ही संभव हुआ। प्रस्तुत कार्य में देश विदेश के अनेक लोगों का, संतो का भी योगदान रहा है, यथाजगत्गुरु शंकराचार्य, वल्लभाचार्य, रामानंद, दयानंद, चैतन्यमहाप्रभु, रामतीर्थ, विवेकानंद, फाईयान, युवानस्वांन, इत्सिंग, इब्नबतूता, अल्बेरुनी, मार्कोपोलो आदि न केवल पर्यटक थे बल्कि हमारी संस्कृति को संजीवनी शक्ति प्रदान करने वाले दूत रहे भी है।

पर्यटन का अर्थ, स्वरुप एवं परिभाषा :-

"सैर कर दुनिया की गाफिल जिंदगानी फिर कहाँ ?
जिंदगानीग़र रही तो नौजवानी फिर कहाँ ?

"पर्यटन" का तात्पर्य देश-विदेश में परिभ्रमण है। मनोरंजन, अध्ययन, सांस्कृतिक आदान प्रदान, शिक्षा, स्वास्थ्य लाभ अथवा अन्य व्यक्तिगत कारण पर्यटन के मूल में होते हैं। वैसे जीवन का असली आनंद तो घुमक्कडी में हैं; मौज और मस्ती में हैं । प्रकृति और देश-विदेश के सौंदर्य का रसपान अपनी आँखोंसे उसके सामने उसकी गोदमें बैठकर ही किया जा सकता हैं । उसके लिए आवश्यक हैं - पर्यटन।

पर्यटनका कार्य व्यापार, स्वरुप, लाभ, उद्देश्य आदि को लेकर उसके प्रयोजन में भिन्न-भिन्न शब्दों का प्रयोग भी किया गया हैं। पर्यटन को ही- घूमना, यात्रा करना, भ्ा्रमण, भ्रमंती, घुमक्कड, यायावर, तीर्थाटन, देशाटन, खानाबदोश, चलवासी, मटरगश्ती (भटकंती), विचरण, चक्कर, फेरी, भटकना जैसे कई प्रतिशब्दों का प्रयोग हैं। "यात्रा" संस्कृत संज्ञा है, जिसे अरबी भाषा में "सफर" तो अंग्रेजी में "ट्रव्हेलागजर्नी " कला प्रयोग हैं। "हिंदी शब्दसागर" में एक स्थान से दूसरे स्थान पर जाने की क्रिया को "यात्रा" कहा गया हैं।

पाश्चात्य विद्वान हुन्ज़ीकेर और क्राफने, सन १९४१ में पर्यटन को इस प्रकार से परिभाषित किया हैं-"पर्यटन गैरनिवासियों की यात्रा और उनके ठहरने से उत्पन्न संबंध और प्रक्रियाओं का योग हैं, ये लोग यहाँ स्थायी रुप से निवास नहीं करते हैं और यहाँ पर कमाई की किसी गतिविधिसे नहीं जुड़े है। "सन १९७६ में, इंग्लैंडकी पर्यटन सोसायटी ने इसे निम्नानुसार परिभाषित किया-"पर्यटन लोगों का किसी बाहरी स्थान पर अस्थायी और, अल्पकालिक गमन हैं, प्रत्येक गंतव्यस्थान में ठहरने के दौरान पर्यटक सामान्यतया यहाँ रहते हैं और काम करते हैं । इसमें सभी उद्देश्यों के लिए गमन शामिल हैं। "सन १९८१ में इंटरनेशनल असोसिएशन ऑफसाईंटिफिक एक्सपर्ट्सइन टूरिज्मने पर्यटन को "घर के वातावरण के बाहर चयनित विशिष्ट गतिविधी "के रुपमें परिभाषित किया हैं।

संयुक्तराष्टने १९९४ में पर्यटन आंकडों के अनुसार इसे तीन रुपों में किया-घरेलू पर्यटन, जिसमें किसी देश के निवासियों की केवल उनके देश के अन्दर यात्रा शामिल हैं, इन बाउंड पर्यटन-जिसमें गैरनिवासियों की किसी देशमें यात्रा शामिल हैं; और आउट बाउंड पर्यटन – जिसमें निवासियों की दूसरे देश में यात्रा शामिल हैं।

संयुक्तराष्ट ने पर्यटन के तीन बुनियादी रुपों को मिलाकर इसकी तीन विभिन्न श्रेणियां व्युत्पन्न की, ये हैं-घरेलू पर्यटन, आउट बाउंड पर्यटन और आंतरराष्ट्रीय पर्यटन शामिल हैं, जो इन बाउंड पर्यटन और आउट बाउंड पर्यटन से बना है। इंट्रा बाउंड पर्यटन "कोरिया पर्यटन संगठन "(korea Tourism Organization) के द्वारा दिया गया एक शब्द हैं और इसे कोरिया में व्यापक रुप से स्वीकार किया जाता हैं। इंट्राबाउंड पर्यटन, घरेलू पर्यटन से नीति निर्माण, प्रक्रिया तथा राष्ट्रीय पर्यटन नीतियों के कार्यान्वियन में भिन्न हैं।

हाल ही में, पर्यटन उदयोग इन बाडंड पर्यटन से इंट्राबाउंड पर्यटन की ओर स्थानांतरित हो गया है क्योंकि कई देश इन बाउंड पर्यटन के लिए कठिन प्रतियोगिता का अनुभव कर रहे है। कुछ राष्ट्रीय नीति निर्माताओं ने स्थानीय अर्थव्यवस्था में योगदान करने के लिए इंट्राबाउंड पर्यटन को बढ़ावा देने को प्राथमिकता दी है। ऐसे कुछ उदाहरण है, संयुक्तराज्य में "See America""मलेशिया" में" " Malaysia Truly Asia"" कनाडा" में"" Get Going Canada"" फिलीपींस" में"" Wow Philippines"", सिंगापुर"" Uniquely Singapore"", न्यूजीलैण्ड में"" १००% Pure New Zealand"" और भारत में "Incredible""पर्यटन" एक ऐसी यात्रा" (travel) है जो "मनोरंजन" (recreational) या" फुरसतके क्षणों का आनंद" (leisure) उठानेके उद्देश्योंसे की जाती है। "विश्वपर्यटन संघटन" (World Tourism Orgnization) के अनुसार "पर्यटक" वे लोग है जो""यात्रा करके अपने सामान्य वातावरण से बाहरके स्थानों में रहने जाते हैं, यह दौरा ज्यादा से ज्यादा एक साल के लिए मनोरंजन, व्यापार, अन्य उद्देश्यों से किया जाता हैं, यह उस स्थान पर किसी खास क्रिया से संबधित नही होता है। पर्यटन दुनियाभर में एक आरामपूर्ण गतिविधि के रुप में लोकप्रिय हो गया हैं।

कई देशों जैसे इजिप्ट, थाईलैंड और कई द्वीप राष्ट्रों-जैसे “फिजी“ के लिए पर्यटन बहुत महत्वपुर्ण हैं, क्योंकि अपने माल और सेवाओं के व्यापार से ये देश बहुत अधिक मात्रा में धन प्राप्त करते हैं और “सेवा उदयोग“ (serviceindustries) में रोजगार के अवसर पर्यटन से जुड़े हैं । इन सेवा उदयोगोंमे “परिवहन“ (transport) सेवाएँ जैसे क्रूजपोत और-टैक्सियाँ निवास स्थान जैसे होटल और मनोरंजन स्थल और-अन्य ‘आतिथ्यउदयोग‘(hospitality industry) सेवाएँ जैसे रिज़ोर्ट शामिल हैं।

तात्पर्य, मनुष्य जीवनके लिए “पर्यटन” या “यात्रा” आवश्यक एवं उपयोगी हैं। इसके पीछे मनुष्य की जिज्ञासा और सौन्दर्य-दृष्टि होती हैं। प्राचीनकाल में धर्म, अर्थ, तीर्थ, ज्ञान, दूत-ज्ञान आदि कर्मों के लिए यात्राएँ की जाती रही हैं। केवल यात्रा के लिए यात्रा करना उसका उददेश्य नही हैं बल्कि किसी देश-प्रदेश, वन-जंगल, पशु-पक्षी, कीट-कीटाणु, सागर-नदियाँ, भाषा-संस्कृति, प्रकृति-परिवेश आदिका अवलोकन एवं ज्ञानार्जन उसका उददेश्य होता हैं। यात्राके बाद अपने देखे-जाने हुए का वर्णन करना, अन्यों को यात्रा के लिए उदयत करना भी यात्रा वर्णन का उद्देश्य होता हैं। यायावरीमें यायावर को अनेक कठिनाइयों से गुजरना पड़ता हैं। भाषा, संस्कृति, प्रकृति, जीवन-प्रणाली भिन्न होते हुए भी अपने लक्ष्य के साथ तदाकार होकर उस जीवनको मूर्त करना निस्संदेह चुनौती भराकार्य है, लेकिन यायावर इसे यात्रा या पर्यटन का एक अभिन्न अंगमानकर-अपनी इष्ट सिध्दि कर लेता हैं। “पर्यटन” का सबसे बड़ा लाभ यह हैं कि हमें देश-विदेश की जानकारी प्राप्त होती हैं। इससे हमारा ज्ञान समृध्द होता हैं। पुस्तकी यज्ञा न उतना प्रभावी नहीं होता जितना प्रत्यक्ष ज्ञान। पर्यटन से हमें देश-विदेश के खान-पान, रहन-सहन, तथा सभ्यता-संस्कृतिकी जानकारी मिलती हैं । इससे हमारे मन में बैठे हुए कुछ अंधविश्वास टूटते हैं । हमें यह विश्वास होता हैं कि-विश्वभर का मा्न व मूल रुप से एक हैं । हमारी आपसी दूरियाँ कम होती हैं । मन उदार बनता हैं। पूरा देश और विश्व अपना-सा प्रतीत होता हैं। राष्ट्रीय एकता बढ़ाने में पर्यटन का बहुत बड़ा योगदान रहा हैं।

भारतीय प्राच्य गंथों में स्पष्टरुप से मानव के विकास, सुख और शांतिकी संतुष्टि व ज्ञान के लिए पर्यटन को अति आवश्यक माना गया हैं। हमारे देश के ऋषि-मुनियों ने भी पर्यटन को प्रथम महत्व दिया हैं। प्राचीन गुरुओं-ब्राहमण-तपस्वियों ने भी यह कहकर कि ”बिना पर्यटन मानव अन्धकार प्रेमी होकर रह जायेगा। ”पाश्चात्य विद्वानसंत आगस्टिन ने तो यहाँ तक कह दिया कि ”बिना विश्वदर्शन ज्ञान ही अधुरा हैं । ”पंचतंत्र नामक भारतीय साहित्य दर्शन में कहा गया हैं-”विधाक्ति मशिल्पंता वन्नाटयनोती मानवः सम्यक यावदब्र जतिनभुमो देशा-देशांतरः।”

अतः स्पष्ट हैं, आनंदप्राप्ति और-जिज्ञासा-पूर्तिके लिए घूमना अर्थात् पर्यटन। ऐसा पर्यटन दैनंदिन जीवनकीभारी-भरकमचिंताओं, कष्टोंसे दूर होता हैं। जो व्यक्ति इस दशामें जितनी देर रहता हैं, उतनी देर तक वह आनंदमयी जीवन जीता हैं। पर्यटन में ज्ञान, आनंद, मनोरंजन तो बढ़ता ही हैं लेकिन साथ में पर्यटन अपने यात्रा के अनुभवों के आधार पर बीच-बीच में सूचना, मार्गदर्शन, उपदेश, हिदायतें भी देता रहता हैं।

पर्यटन का महत्वः (The Importance of Tourism)

पूरे विश्व में तकनीकी उन्नति में सुधार के कारण, विश्वभर में पर्यटन तेजी से बढ़ता हुआ व्यवसाय बन गया हैं। यह-विभिन्न तरीकों से लाभ पहुँचाता हैं हालांकि, कभी कभी बड़ी चुनौतियाँ देश के विभिन्न संसाधनों को प्रभावित करती हैं जैसे; आर्थिक, पर्यावरणीय, सामाजिक-सांस्कृतिक और शैक्षणिक आदि। यह देश की आर्थिक वृध्दि और विकास को सकारात्मक रुप से प्रभावित करता हैं जिसमें देश के विभिन्न व्यवसाय शामिल हैं, विशेष रुप से स्वस्थ्य पर्यटन व्यवसाय जैसेः आवास (होटल), परिवहन, कला, मनोरंजन, वन्य-जीवन आदि। हमारे देश में पर्यटन बहुत से लोगों के लिए नौकरी कान या स्त्रोत और देश के लिए राजस्व हैं। इसने सबसे अधिक पर्यटन किए जानेवाले स्थलों पर बहुत से स्थानीय निवासियों की जीवनशैली में विशेष रुप से सुधार किया हैं। आधार भूत वस्तुओं का मूल्य स्थानीय लागों के द्वारा पर्यटनस्थलों पर यातयात होने के दौरान बढ़ा दिया जाता हैं।

पर्यटन का महत्व और पर्यटन की लोकप्रियता को देखते हुए ही "संयुक्त राष्ट्रसंघ" ने सन् १९८० से २७ सितंबर को विश्वपर्यटन दिवस के तौर पर मनाने का निर्णय लिया हैं । यह दिन इसलिए चुना गया क्योंकि इसी दिन १९७० में विश्वपर्यटन संगठन का संविधान स्वीकार किया गया था। पर्यटन दिवस की खासियत यह हैं कि हर साल लोगों को विभिन्न तरीकों से जागरुक करने के लिए पर्यटन दिवस पर विभिन्न तरीके की थी रखी जाती हैं।

यूं तो पर्यटन दुनिया भर के लोगों का पसंदीदा शगल रहा हैं, लेकिन पर्यटन में भी "जल" आधारित पर्यटन का अपना विशेष महत्व रहा हैं। नदियों, झीलों, जल प्रपातों के किनारे दुनिया भर के कई पर्यटन स्थलों का विकास हुआ हैं और भारत भी इसका अपवाद नहीं हैं। विश्वपर्यटन दिवस को मनाने का मुख्य उद्देश्य पर्यटन और उसके सामाजिक, सांस्कृतिक, राजनीतिक व आर्थिक मूल्यों प्रति विश्व समुदाय को जागरुक करना है।

भ्रमण के लाभ (Value of the Travelling):-

बहुत से कारणों से भ्रमण किया जाता है। कभी यह भ्रमण व्यापार के सिलसिले मे होता है, तो कभी नये-नये स्थानों को देखने के लिए। इसके अलावा अन्य आवश्यकताओं के कारण भी यात्रा करनी पडती है। मौसम के बदलाव के लिए तथा पहाडी छटा देखने के लिए, सुर्योदय दृश्य देखने के लिए, समुद्र भ्रमण या समुद्रस्नान के लिए या फिर धर्म के प्रति आस्था के कारण दुर्गमतीर्थ स्थानों की यात्रा की जाती है। लेकिन हमारे देशमे ज्ञानप्राप्ती के उददेश से शायद ही कोई भ्रमण करता है। युरोप, अमेरीका तथा अन्य पश्चिमी देशो मे भ्रमण शिक्षा का आवश्यक अंग है। भ्रमणके अन्य लाभ इस प्रकार से देखे जा सकते है, जेसे देश-विदेश की जानकारी, शैक्षिक महत्व, ज्ञानमे वृध्दि, संसार के व्यावहारिक ज्ञानकी प्राप्ति, स्वास्थ्य सुधार, विस्तृत दृष्टिकोण, व्यापार एवं वाणिज्य की व्यावहारिक जानकारी तथा उन्नति, प्रकृति का ज्ञान, ऐतिहासिक विरासतों, स्थानों, स्मारकों और सुंदर दर्शनीय स्थानों के दर्शन आदि।

भारत: पर्यटन की दृष्टि से-

हमारा भारत भी असंख्य अनुभवों और मोहक स्थलों का देश है। भारत मे भी पर्यटन की उपयुक्त क्षमता है। भारतीय पर्यटन विभाग ने सितंबर २००२ मे "अतुल्य भारत " नाम से एक नया अभियान शुरु किया था। इस अभियान का उददेश्य भारतीय पर्यटन को वैश्विक मंच पर प्रमोट करना था जो काफी हद तक सफल हुआ था। भारत जैसे देश की पुरातात्विक विरासत या सांस्कृतिक केवल दार्शनिक स्थल के लिए नही होती है इसे राजस्व प्राप्तिका भी स्त्रोत माना जाता है और साथ ही पर्यटन क्षेत्रो से कई लोगों को रोजी-रोटी भी जुडी होती है। आज भारत जैसे देशो को देखकर ही विश्व के लगभग सभी देशों में पुरानी और ऐतिहासीक इमारतों का संरक्षण दिया जाने लगा है। हमारा भारत देश ऐतिहासिक धरोहर का देश है। यहाँ के मंदिर, उद्यान, ऐतिहासिक इमारतें, नदियाँ, पहाड़ आदि की सुंदरता अतुलनीय है। प्राचीनकाल से ही भव्य देवालयो ओर धर्मस्थानो से भरपूर भार तस्थापत्य कला के लिए विश्वप्रसिदध है। जो पुरे भारत मे देशी ओर विदेशी पर्यटकों ओर श्रध्दालुओ को का मुख्य आकर्षण है। विदेशी पर्यटकों के लिए भारत में अनेक आकर्षण हैं। विगत पंद्रह – सोलह वर्षों में विदेशी पर्यटकों की संख्या कें ८० प्रतिशत की वृध्दि हुई हैं, फिर भी अभी और वृध्दि की संभावना हैं। देश में पर्यटन और पर्यटकों की संख्या को बढ़ावा देने के लिए पर्यटन सलाहकार बोर्ड की स्थापना की सिफारिश की गयी हैं। यह सत्य हैं कि आज भारत पर्यटन आतंकवाद, असुरक्षा और प्रदुषण के कारण बड़े स्तर पर प्रभावित हैं। लेकिन भारत सरकार इसकी सुरक्षा और पर्यावरण संतुलनता के लिए भी कडा प्रबंध कर रही हैं और भारतीय सरकार के द्वारा भारत में पर्यटन उद्योग को बढ़ाना देने के लिए भी इमानदारी से प्रयास किये जा रहे हैं।

संदर्भ संकेत

हिन्दी का गद्य साहित्य	-	डॉ. रामचंद्र तिवारी
हिन्दी साहित्य का विवेचनात्मक इतिहास	-	राजनाथ शर्मा
शास्त्रीय समीक्षा के सिध्दान्त	-	गोविंद त्रिगुणायत
भारत एक खोज	-	पं.जवाहरलाल नेहरु
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LAW

THE INFLUENCE OF MULTICULTURALISM IN THE TRADITION OF CONTRACT: THE PRIVATE LAW PERSPECTIVE

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ABSTRACT

Contract plays an important role and is valuable to business transactions involving foreign elements specifically in international business transaction. It aims to protect the interests of contracting parties and to provide legal certainty for their business transactions. When contracting parties come from different countries with different legal systems then it certainly affects their traditions in contract. Meanwhile, contracting parties cannot survive with their own traditions of contract because of the need and demand for market share causing them to conduct business transactions. Legal problems in this article are: what is the form of multiculturalism influence on the tradition of contract? and how do the contracting parties from multi cultural legal background overcome differences in their contract? This article uses normative legal research by collecting legal instruments, scientific papers and related case examples. Example of the multicultural influence on the tradition of contract is the New BW of Netherland. In different legal cultural circumstances, the parties in contract can mutually adjust and align their different traditions of contract with each other as long as there is agreement and good faith from the parties. Adjustment and alignment of contracted traditions leads to shifts in terms of the preparation and validity of a contract. This shift and harmonization sometimes creates problems in the event of a 'gap filling' where the solution depends on the choice of law chosen by the parties concerned. Thus, contracting parties must be more thorough and detailed in arranging international business contracts with different legal systems and traditions.

Keywords : *multi cultural, influence, tradition of contract*

I. Introduction

Contract is one of the legal actions often done by legal subjects especially individual or legal entity from the private law perspective. As example, when parties decide to conduct business transaction, the next step is drafting a contract. There are various definitions to describe what is a contract. However, a contract is basically a legally binding agreement made by two or more parties who intend such agreement to have legal effect and remedy as provided by the law when there is a breach of contract (Ryan, 3). Briefly, contract itself aims to protect the interests of contracting parties and to provide legal certainty for their business transactions.

As the globalization era is now spreading all over the world, contract becomes more and more important. Globalization itself is the process of intensifications of cross-area and cross-border social relations between actors from very distant locations and of growing transnational interdependence of economic and social activities (Scherer&Palazzo,3). Thus, globalization leads this world into a borderless world where distant areas of places are no longer a hindrance to communicate or create relations with each other. As an effect of globalization and its technological sophistication, party in one part of the world becomes easy to establish business with other party located in other parts of the world. Hence, contract especially the international one which contains foreign elements in it, is playing important role to secure such business transaction.

The existence of a contract is inevitably related to legal tradition or culture adopted by each country. There are two major legal systems in the world, namely the Civil Law and the Common Law systems that influence the tradition of contract. The Civil Law system comes from the Roman Law which basically led to the foundation of French Law, the Napoleonic Code (Laeuchli, 82). Meanwhile on the other side, the Anglo-American legal tradition which is based on English law is called as the Common Law system (Ibid). With regard to contract, those two legal systems have their own traditions which in some ways are different from each other. For example, the Civil Law system is not recognizing the requirement of "consideration" to form a contract, meanwhile in the Common Law system, consideration is one of the requirement to form a contract (Ibid). Thus, such legal cultural difference certainly affects the parties coming from different countries with different legal cultures in creating their international business contracts.

In international business contract which involves contracting parties from two different legal cultures, the circumstance will become difficult if both parties insist on maintaining their own legal culture. Let us imagine with this example. There is a tourist, who comes from a country that follows Common Law system, he is very fond of silver jewelry but in his country there is no basic material to make silver jewelry. On the other side, Bali-Indonesia, which is a Civil law country, is famous for its silver jewelry and has silver base material. The silver jewelry produced by the Balinese is well known and is the target of local and foreign tourists. Finally for example, they want to do international business transaction on silver and based their agreements on contract. However, it is noted that contracting parties can not survive with their respective contracting traditions for reasons of the need and demand for market share causing them to conduct business transactions.

Hence, the legal questions raised in this article are: what is the form of multiculturalism influence on the tradition of contract? and how do the contracting parties from multi cultural legal background overcome differences in their contract? The aims of this article is to explore the form of multiculturalism influence on the tradition of contract and to elaborate the ways of contracting parties from multi cultural legal background to overcome differences in their contract.

II. Research Methodology

The method used in this study is normative legal research with snowballing technique by collecting primary, secondary and tertiary legal materials. The legal materials are then described, analyzed and interpreted therefore legal arguments can be provided so that it can analyze the above legal problems.

III. The Form of Multi Cultural Influence on the Tradition of Contract

Multiculturalism, including traditions in the preparation of contracts, is a reality that cannot be avoided in the era of cross border countries. Contract is one of the actions in the realm of private law. A contract is an agreement between two or more people which is legally binding. This agreement begins with the offer from the seller and acceptance from the buyer which later on is elaborated out into rights and obligations of the parties which are transformed into a contract (Ryan, op.cit and see also Boundy,4). The contract drafting process requires knowledge, expertise, values and of course the traditions of contract, which vary depending on which legal system is followed by a country. All of those elements are needed to accommodate the agreements raised by each contracting parties. Drafting a contract where its parties are coming from the same legal citizenship or domicile will be easier than drafting a contract for parties who are coming from different citizenship or domicile. It is noted that differences of citizenship or domicile are followed by difference in the legal systems. For example, if one party is Indonesian and another is Australian; they are having different legal system. Indonesia follows Civil Law System or European Continental system meanwhile Australia follows Common Law System or Anglo Saxon system. Difference in the legal systems will finally affect the contracting parties' traditions in a contract.

The two major legal systems in the world (Civil Law System and the Common Law System) have their own tradition or cultural differences in a contract. In general, the differences between the Civil Law System and the Common Law System can be seen through the type of legal sources, the position of the judges and the judicial systems. The main legal source of the Civil Law system is the codified codes of legislation whereas in the Common Law system it is the legal customaries developed in the community. The position of the judges in the Civil Law system is as the mouthpiece of the law whereas in the Common Law system the judge is bound to the previous court decision for the same or similar cases. Both of these legal systems also differ in the judicial system, where the cases filed in the Civil Law system court are decided by the judges while in the Common Law system, the cases filed to the court are decided by the jury (Qamar , 40). In the field of contract law, initially these two systems also have some differences starting from the legal terms of the contract, the stages of drafting a contract and the substance of the contract.

In Civil Law system, contract formation begins with the intention of contracting parties. However, the lack of negotiation process, for example lack of offer and acceptance lead to the thin-sized contract. Also, clauses in the contract regarding the rights and obligations of the parties are drawn up in accordance with the relevant legislation. For example, a contract of sale and purchase of land in Indonesia which follows Civil Law system must in accordance with the Indonesian Civil Code (Kitab Undang-Undang Hukum Perdata) and Law no. 5 of 1960 on the Basic Regulations of Agrarian Principles. Such obedience is a must due to written laws and legislations are the main legal sources of the Civil Law System. In addition, in Indonesia for example, regarding the land purchase agreement, the preparation of such contract should be in the presence of a notary. Notary is a legal official who is authorized by the Government to validate legal act into a legal document (deed, certify documents, contract). A notary signature is a fundamental element in order to guarantee the authenticity of a contract, deed or certify documents (CEPEJ Studies No.20, 434). Basically, notary already prepares various forms of contract. Thus, it is very often that the contracts provided by the notary are rigid.

On the other side, in Common Law system, a contract is said to be valid if it has started with the offer and acceptance process of the contracting parties. Contract preparation begins with the drafting of a Memorandum of Understanding (MoU). MoU is a preliminary agreement. The parties who would like to make a contract are doing a negotiation in the first place and later on transforming it into a MoU. MoU is morally binding and constitutes as commitment (Vernimmen, 802). Negotiation between the contracting parties is prioritized in order to well prepare the consideration section since this part plays an important role related to the principle of good faith in contract (Suharnoko, 120). The principle of good faith has different meaning under Civil Law System and Common Law System. In the Civil Law System, according to Hoge Raad Verdict dated 18 June 1982, NJ 1983,723, the principle of good faith is mandatory started before the contract is concluded. On the other side, Common Law System has different paradigm about good faith principle. Refer to the Gold Group Properties Limited v BDW Trading Limited (formerly known as Barratt Homes Limited) [2010] EWHC 1632 (TCC), the good faith principle applies when the contract is already concluded.

Besides that, as mentioned previously in the introduction, consideration is a main requirement of contract in Common Law system. Contracts made under the Common Law system tend to be thicker because they are more detailed and complete since those are formed as the transformation of the agreement of the contracting parties. Another difference of Common Law system from Civil Law system is the legal sources for contract formation are more into legal customaries in the contractual field, the jurisprudence and of course, the agreement of the parties.

Based on the above description, there are fundamental differences which can be seen in the tradition of contract between Civil Law and Common Law systems. Besides that, the emergence of globalization which allows the cross-border business relations is causing the emergence of the cultural shifting in the tradition of contract. The traditions of contract in Civil Law system and Common Law system affect each other. It cannot be denied that heterogeneous population or multi ethnic or multicultural can be seen in one territory of a state. Such cultural shifting is also influenced by the needs and conditions that require business actors to conduct international transactions as described in the background. Multi-cultural in traditions of contract are not obstacles but can be assumed as alignment between one legal system with another. There is no compulsion for one legal system to adopt tradition of contract from other legal systems. The cultural shifting goes by itself according to the conditions and needs of society.

Sometimes, Balinese people, whose country follows Civil Law system, are not eager to maximize the negotiation process before drafting a contract. One of the reasons is due to the daily practice of the society itself where the people are accustomed to being served by a ready-contract or the standardized one in case of land purchase agreement made by the notary. On the other hand, many business people from Common Law system countries like Australia, the United States, Singapore and the United Kingdom conduct international business transactions in Bali or with Balinese people. For a contract, a private contract, relationship between the parties concerned is on the basis of good faith and freedom of contract. Because Balinese people often conduct transaction with parties from Common Law countries, Balinese people begin to follow the contract tradition of the Common Law system, for example, they put forward the negotiations as well as the MoU drafting as the initial step of a contract. Another example, in academic area, is that some Faculties of Law in Indonesia started to introduce courses which also explain contract tradition according to Common Law System as well as its practice. This cultural shifting continues to promote the use of Laws and Regulations in relation to the object of contract as the legal basis so as not to eliminate the character of the Civil Law system which uses written Laws and Regulations as its main legal source.

Another form of multi cultural influence in contract traditions is alteration of the contract requirements in the New Dutch Civil Code. Indonesia and the Netherlands are countries that follow Civil Law system. The similarity of the legal system followed by Indonesia and the Netherlands is due to the history of the Dutch who colonized

Indonesia and based on the principle of the Dutch BW concordance derived from the French Code Civil applied in Indonesia since 1848 (Rahmatullah,25). In Indonesia, the applicable Civil Code, which is sourced from Dutch Civil Code, consists of four books: Book I on People, Book II on Objects, Book III on Agreement and Book IV on Evidence and Expiration. Meanwhile in the Netherlands, the Dutch Civil Code has grown into the New Dutch Civil Code which has ten books. Those books are: Book I on Natural Persons and Family Law, Book II on Legal Persons, Book III of Property Law in General, Book IV on Law of Succession, Book V on Real Property Rights, Book VI on Obligations and Contract, Book VII on Particular Contracts, Book VIII on Transport Law and Means Transport, Book IX on Intellectual Property Rights and Book X on International Private Law (http://www.dutchcivillaw.com/civilcodegeneral.htm.).

Initially, the legal requirements of a contract under Article 1320 of Indonesian Civil Code which is sourced from Dutch Civil Code, consist of four elements that must be fulfilled, namely: (a) there must be consent of the individuals who are bound thereby; (b) there must be capacity to enter into an obligation; (c) there must be a specific subject matter; (d) there must be a permitted clause. In general, these four requirements are the basic requirement of contract according to Civil Law system tradition. As the era progressed, the Dutch Civil Code which had been changed into the New Dutch Civil Code which now has ten books is adding the legal requirement to contract under Section 6: 217 of section 6.5.2 on Contract Formation. The article states that, “An agreement comes to existence by an offer and its acceptance”. This article shows the influence of Common Law system culture in contract. As noted, there are three fundamental requirements in the formation of contracts according to Common Law system, namely: the agreement reached through the offer and acceptance process, contractual intention and consideration (Advocates for International Development). Offer and acceptance as one of the basic conditions of contract validity can be assumed as New Lex Mercantoria. Its existence as one of Lex Mercantoria makes offer and acceptance an international custom in private law so it no longer sees the origin of the legal system (whether it is the Civil Law system or the Common Law system). Offer and acceptance is a standard requirement if contracting parties intend to have a contract.

IV. The Ways of Contracting Parties From Multi Cultural Background to Overcome Differences in Their Contract

Cultural shifting and mutual influence of cultures in contracts do not simply change all the character of each legal system (Civil Law system and Common Law system) in the tradition of contract. There are basic things that cannot be changed as mentioned in the previous description. Clauses in a Sale and Purchase Contract (including land as the object) in Civil Law system countries, such as Indonesia, shall use the relevant Laws and Regulations as well as to be drawn up before the Notary. This situation does not become a barrier for business people from Common Law system countries to draft a contract with business people in the Civil Law system countries. Basically, contract is one of the acts in private law which regulates relationship between the contracting parties (whether individual or legal entity). Contracting parties are free to determine the subject of their contract, the format of the contract and the clauses in its contract so long as it is not contrary to public order, morality and legislation (Art. 1337 and 1338 Book III of the Indonesian Civil Code). This is in accordance with the fundamental principles in the international contract drafting, namely: the freedom of contract and the consensus principles.

The freedom of contract principle is one of the general principles of law recognized by civilized nations in the world, including the Civil Law system and Common Law system countries. It is not only used in the field of private law but also public law. This principle gives freedom to the parties to have contracts with anyone, the parties are free to be bound or not in a contract and the parties are free to negotiate things that will be transformed into the contract (Ayyagar). This principle can be well-implemented if it is supported by the consensus principle. Contracting Parties are free to determine their rights and obligations (method of payment, method of delivery, in case of default, settlement of disputes) within a contract as long as there is consensus from both parties. The parties involved in the contract must, at the very first place, agree before the contract is binding and becomes enforceable. The agreed contract will become the law for the parties making it; often referred to as the Pacta Sunt Servanda Principle. The Pacta Sunt Servanda principle is used by contracting parties to prevent default. The parties cannot avoid the obligations that have been agreed upon in the contract except in circumstances of force (Andrews, 169).

Based on the above principles, business people from different legal systems can still conduct business transactions and draft their contract despite having different contracting legal traditions as long as they both agree about the content of the contract. As stated by Clive M. Schmitthoof, with the freedom of contract principle, the parties can modify and bring out their innovations to create new forms of contract that they agree on (Adolf, 21). The freedom of contract principle is also recognized in two major international legal instruments in the field of contract law, namely: the UNIDROIT Principles of International Contracts 1994 (UNIDROIT) and the United Nations Convention on Contracts for the International Sales of Goods 1980 (CISG). Article 1.1 of the UNIDROIT states that "The parties are free to enter into a contract and to determine its content." The 12 Explanatory Notes of the CISG also recognize such principle by stating, "The basic principle of contractual freedom in the international sale of goods is recognized by the provision that permits the parties to exclude the application of this Convention......".

CISG is one of the private international legal instruments that can be used to draft an international contract related to goods when parties come from countries with different legal systems and traditions of contract. Different tradition of business and contract transactions between the Civil Law system and the Common Law system are harmonized within the CISG (Denis). Several articles in the CISG actually show the characteristic of contract from the Civil Law system or the Common Law system. One of them is regarding the formation of contract. Article 18 (2) states that, "An acceptance of an offer to be effective at the moment of indication of assent reaches the offeror." An acceptance is not effective if the indication of assent does not reach the offeror within a period of time. This part shows the civil law receipt theory. This theory stated contract is concluded when the acceptance from the offeree is accepted by the offeror (Ferrari & Torsello). However according to Article 16 (1) which states, "Until a contract is concluded an offer may be revoked if the revocation reaches the offeree before he has dispatched an acceptance." This article tends to show the mail-box theory of Common Law system. The mail box theory is different from the receipt theory. This theory is based on English Law when the postal service became a popular method. The acceptance of an offer becomes effective when the offeree posts an acceptance to the offeror and not when the acceptance received by the offeror (Smith, 60-61).

In its development, the implementation of the CISG has few constraints as not all matters of international sale and contract of goods are regulated in the CISG. If there are matters that are not regulated or are ambiguous under CISG, then CISG Member States are given space for interpretation. There are no rules or legal text is perfect, contains an issue that is not foreseen by the drafters. The international legislator attempted to find autonomous method, the original terms using a single system of laws or legal terminology makes an autonomous method of interpretation necessary (Diedrich). Interpretation as provided by Article 7 (1) of CISG is different from the interpretation of domestic legislation. It is called as autonomous interpretation. The terms and concepts of the convention are to be interpreted in the context of the Convention itself. If they are to be regarded as independent terms and concepts, they must be interpreted by reference to the Convention's own system and objectives (Goode, Kronke, McKendrick, 712). Such interpretation must be based on good faith. If such effort is failed, then filling a gap should be considered under Article 7 (2). The first attempt to solve the gap is searching the general principles on which the convention is based. Or, in case such principles are absent, the recourse is to be domestic law denominated by the conflict of law rules of the forum (Schlectriem).
As an example of gap filling we can see through whether the service sale and purchase contract is a scope of the CISG. The CISG articles do not clearly stipulate whether the service-buying contracts are subject to regulation so that gap filling occurs. It can be seen in the LG Mainz Case November 26, 1998. Gap filling in a contract will become more complicated if the contracting parties are not from a country that ratifies the CISG. Differences in legal systems and different traditions of contract will make it difficult for the parties to solve the contract disputes. Interpretation of gap filling will depend on the legal system chosen. Not to mention if the legal system chosen is not the judge's national law in the filing of a case. The situation will become increasingly difficult when the parties do not clearly choose what legal system applies to their contract. Therefore, it is strongly recommended to the parties who wish to make an international contract to include three important elements, namely choice of law, choice of dispute and choice of forum. These three elements will facilitate the parties in the event of a dispute in the implementation of the contract.

V. Conclusion

Countries that follow Civil Law system and countries that follow Common Law system both have their own different traditions in contract. However, with the globalization era where world becomes borderless, the international business transaction between parties from different law systems started to growth bigger. Thus, the traditions of contract in Civil Law system and Common Law system are affecting each other. Example of multi cultural influence in contract is the New Dutch Civil Code regarding the requirement of offer and acceptance. It is also noted that cultural shifting and mutual influence of cultures in contracts do not simply change all the character of each legal systems since there are basic things in traditions of contract that cannot be changed. The solution to overcome the different traditions of contract faced by contracting parties from different legal systems is by relying on the fundamental principles of freedom of contract, pacta sunt servanda, consensus and good faith. Based on such principles, international business transactions and contract can still be conducted and drafted as long as they both agree. Thus, contracting parties specifically from different legal systems backgrounds must be more thorough and detailed by mentioning choice of law, choice of dispute and choice of forum in their contract.

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Law no. 5 of 1960 on the Basic Regulations of Agrarian Principles

The Dutch Civil Code

The United Nations Convention on Contracts for the International Sales of Goods 1980

The UNIDROIT Principles of International Contracts 1994

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INCORPORATING THE CONCEPT OF SUSTAINABLE TOURISM INTO LEGISLATIONS AND REGULATIONS IN INDONESIA

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*** I Ketut Sudiarta**
*** I Made Budi Arsika**
*** Sagung Putri M.E. Purwani**

ABSTRACT

The concept of sustainable tourism has been globally accepted and endorsed by international society. In order to ensure its implementation in practice, States over the world are working to transform such concept into its national laws. This article is aimed at analyzing both the relevance and the means of incorporating the concept of sustainable tourism into the legislations and regulations, with the case study of Indonesia. It is a legal writing that analyzes some legal instruments, especially Indonesian national laws and regulations besides some relevant international documents. This article concludes that the case of Indonesia may be used as a lesson-learned of how such concept has been further transformed to many legislations and regulations on tourism at the national, provincial, and regency/municipality levels in various ways. This writing also provides a recommendation to the socio-legal researchers to study the effectiveness of legislations and regulations in concern.

***Keywords**: Incorporation, Sustainable Tourism, Legislation, Regulation, Indonesia.*

Introduction

During the celebration of the World Tourism Day and National Tourism Day on 23 September 2015, Indonesian Minister for Tourism Arief Yahya stated that the Law No. 10 Year 2009 on Tourism (Indonesian Tourism Act) has embraced the basic concepts of "sustainable development" and "responsible and sustainable tourism" in the principles of tourism. The statement seems to emphasize that the concept of sustainable tourism has become an integral part of the tourism law in Indonesia. From the academic perspective, this matter leads to questions regarding whether such concept is in line with the objectives of conducting tourism activities in Indonesia and whether it can be integrated and incorporated into Indonesian laws relating to tourism issues.

There have been many programs designed to implement the concept of sustainable development in Indonesia. For instance, in 2015 the Ministry of Tourism, has been developing sustainable tourism development programs in cooperation with various stakeholders such as societies and universities in 20 regencies/municipalities in Indonesia. Expert Staff Minister of Tourism Hari Untoro expressed his optimism that these programs would make the number of tourist visits in 2019 to reach 20 million people, as targeted.

Unfortunately, these programs also draw some criticisms. Sambas Basuni, for example, a Professor of Forest Area Management of the Bogor Agricultural University, requested that the Sustainable Tourism program being promoted by the Ministry of Tourism of Indonesia be transformed into environmentally sound Tourism. According to Sambas, constitutional provisions which, among others, ensure that everyone has the right to live in physical and spiritual prosperity and to enjoy a good and healthy environment are often hidden by the rulers and also defeated by local regulations only for only the sake of economic development. He also argued that an environmentally sound-tourism investment would value of profit 10 times more than other sectors.

Research on sustainable tourism has been done quite extensively in various perspectives. There have been studies that analyze the condition of sustainable tourism in a socio-cultural dimension (i.e Maria Pia Adiati and Anwar Basalamah, 2014) as well as research that analyzes the impact of tourism development from the aspect of the development of the gap of economic value, condition of society, and environment.(i.e Willy Arafah, 2015) Unfortunately, legal analysis on the concept of a sustainable tourism has not been so much carried out.

Identification of the concept of sustainable tourism in the rule of law in Indonesia then becomes very important to be carried out because the existence of the rule of law that implements the concept of sustainable tourism will ensure the sustainability of the implementation of tourism. Appropriate legal instruments undoubtedly can minimize environmental damage as well as prevent social and cultural problems that potentially arise as a result of the implementation of tourism activities that are not in accordance with the concept. This article basically gives a concern on this issue.

Purposes and Writing Method

This article is a synthesis of a legal research (Satyawati, Ni Gusti Ayu Dyah, et.al, 2016), that has been further developed and reconstructed, in the field of law and tourism. The concern of this research is how to transform the concept of sustainable tourism that has been globally endorsed by States and international organizations into laws and regulations. It can be argued that the transformation from a scientific and operational concept into a legal concept, or even, a norm, will definitely ensure its effectiveness at practice. In more specific purposes, this writing is primarily aimed at analyzing both the relevance and the means of incorporating the concept of sustainable tourism into the legislations and regulations in Indonesia.

As a legal writing, it analyzes some legal instruments, especially Indonesian national laws and regulations besides some relevant international documents. There are two models of legal analysis used. Firstly, it uses a descriptive-analytic that describes and explains relevant laws and legal facts. Secondly, a juridical technique model is adopted especially when discussing the method of incorporation in accordance with the technique of legislative drafting.

III. Analysis

III.1. Sustainable Tourism: A Widely Accepted Concept

The concept of sustainable tourism has been globally disseminated. The United Nations World Tourism Organization (UNWTO), as appears in its official website, defines it as “Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities”.

The Manila Declaration on World Tourism reflects the concern of States for sustainable tourism. They entrusted the World Tourism Organization with the task of ensuring the harmonious and sustained development of tourism, in cooperation, in appropriate cases, with the Specialized Agencies of the United Nations and other international organizations concerned (Manila Declaration on World Tourism, 1980, para 3)

In 1989, the Inter Parliamentary Conference on Tourism, a conference that was jointly organized by the Inter Parliamentary Union (IPU) and the World Tourism Organization (WTO) at the invitation of the Netherlands Inter Parliamentary Group, successfully created the Hague Declaration on Tourism. One of the principles contained in this declaration declares that in view of this intrinsic interrelationship between tourism and environment, effective measures should be taken to, among others, promote the integrated planning of tourism development on the basis of the concept of sustainable development. (The Hague Declaration on Tourism, Principle III 2.b) The 1995 Charter for Sustainable Tourism holds the three main criteria of sustainable tourism development, namely; ecologically bearable in the long term, economically viable, and ethically and socially equitable for local communities. It also declares that tourism should contribute to sustainable development and be integrated with the natural, cultural and human environment.

The United Nations General Assembly also adopted a resolution that promotes sustainable tourism. This resolution invites some stakeholders (including governments) to encourage and support best practices in relation to the implementation of relevant policies, guidelines, and regulations in sustainable tourism as well as to implement and disseminate existing guidelines. It also encourages the Member States to promote investment in sustainable

tourism in accordance with their national legislation, which may include creating small and medium-sized enterprises, promoting cooperatives and facilitating access to financing through inclusive financial services, including microcredit initiatives for the poor, for indigenous peoples and for local communities in areas. (A/RES/69/233, Paragraphs 8,10)
Many types of tourism also use the concept of sustainable tourism. The first example is in the field of spiritual tourism where international communities agreed to undertake their efforts in order to create adequate conditions for a responsible and sustainable use of living cultural assets in the development of spiritual tourism. (Ninh Binh Declaration on Spiritual Tourism for Sustainable Development, 2013, Para 2). Next, this concept was also adopted in the context of tourism in mountain areas as can be seen in the Babia Góra Declaration on Sustainable Tourism Development in Mountain Areas.

III.2. Approaches in Transforming the Concept of Sustainable Tourism into the Laws and Regulations

Studies on aspects of legislation and regulations related to sustainable tourism have been carried out by a number of academics. John M. Jenkins and Mucha Mkono, for example, discusses sustainable tourism legislation and regulation (Michael C. Hall, et al, 2015). We can also explore the study of the interaction between law and tourism with the aim to achieve sustainable tourism as conducted by Michael Faure, Ni Ketut Supasti Dharmawan, and I Made Budi Arsika. They introduce the following thought:

“What has, so far, been less discussed is how law, legal institutions and legal instruments can play a role in the development of this so-called sustainable tourism. Indeed, in many ways legal instruments and institutions can play an important role in promoting sustainable tourism. How exactly that process takes place and how legal institutions can be developed with that aim has, however, largely been neglected in legal literature. Hence, the central focus of this book is the interaction between law and tourism with a view to attaining sustainable tourism.” (Michael Faure, et.al, 2014:2).

Regarding approaches to transforming the concept of sustainable tourism into laws and regulations, it is important to review some comparative studies. Aleks Prifti and Engjellushe Zenelaj, two academics from Ismail Qemali University of Vlora, Albania linked law enforcement and other issues with the development of sustainable tourism in Vlora, Albania. They discovered and assessed some interesting phenomena in the following statement: “Lack of enforcement of planning legislation and other local normative acts, mismanagement of public property and the lack of registration, etc. are some of the key problems in the development of sustainable tourism in the region of Vlora. Process has seen as great opportunity for not only sustainable tourism development, but also for sustainable development in the whole Vlora region. Tourism development in Albania faces a number of challenges.” (Aleks Prifti and Engjellushe Zenelaj, 2013:289)

In addition, a review of the Bhutan government’s role in sustainable tourism policy was written by Simon Teoh in a chapter in a book entitled “The Governmentality approach to Sustainable Tourism: Bhutan’s tourism governance, policy, and planning”. He argued that the governmental approach to sustainable tourism is a paradox that results in unpopularity for government expansionist tourism policies. (Simon Teoh in Michael Hughes et.al (Eds), 2015)

It is also interesting to observe a law-degree research written by Navamin Chatarayamontri which discusses the link between sustainable tourism and the law. In this writing, the author argued that “in order to achieve the sustainable tourism, the government needs the right tools to create better decision-making, such as by including a Strategic Environmental Impact Assessment and public participation”. (Navamin Chatarayamontri, 2009: 145)

III.3. The Role of the Government in Transforming the Concept of Sustainable Tourism

Article 2 (h) of Indonesian Tourism Act states that “sustainable” is one of the principles in the implementation of Tourism. This Act also clearly states that the Government (both the national Government and the Local Government) is the stakeholder “in the field of tourism which has the authority to regulate and manage tourism affairs in accordance with the provisions of the legislation. (Article 18 and Elucidation of Article 9 (4) of Indonesian Tourism Act)

It is an obligation of the National and Local Government to supervise and control tourism business in preventing and control various negative impacts on the society at large. Besides, they also have the authority to create a master plan for tourism development (Articles 23 (1)(d), 28, 29, and 30 of the Indonesian Tourism Act).

From the institutional perspective, the Indonesian Ministry of Tourism is the spearhead for the realization of the concept of sustainable development at the national level. This ministry has the task to assist the President in organizing governmental affairs in the field of tourism as regulated in Article 2 of the Presidential Regulation No. 19 Year 2015. Further, Article 3 of this presidential regulation makes clear that the Ministry organizes a number of functions that can realize the concept of sustainable development. This includes, among others, functions in formulating and issuing tourism policy, implementing tourism policies, and coordinating and synchronizing the implementation of tourism policies.

III.4. Program of Legislation: A Strategic Mechanism to Incorporate the Concept of Sustainable Tourism

Ideally, the concept of sustainable tourism can be transformed into not only the legislations and regulations at the national level but also into the provincial and regency/municipality regulations. An important question about this matter is how to do the incorporation.

At the level of national legislation, Articles 1 (9) and 16 of the Law No. 12 Year 2011 concerning Legislative Drafting (Legislative Drafting Act) implies that the entrance to a concept can be adopted at the stage of Planning the drafting of the Act through the national legislation program (Program Legislasi Nasional/Prolegnas) which is the instrument of planning the program of the creation of Law which is arranged in a planned, integrated, and systematic way. Prolegnas is indeed a very strategic instrument to incorporating a concept. As confirmed in Article 19 of the same Act, prolegnas covers program of the creation of law that includes the title, substance and the relation with other law and regulations that explain the background, purposes, objectives, scope, and direction of the expected law, based on the academic paper that comprises of reviews and harmonization process.

At the provincial level, the drafting of Provincial Regulations is carried out in the provincial legislation program. A little bit similar to the process at the national level, Article 33 of the Legislative Drafting Act determines that conceptions of the draft of provincial regulations cover the following elements: background and purposes; objectives; subject matter, scope, or object to be governed; and the scope and direction of the expected regulation. In addition, an academic paper is also required as a conceptual basis. Provisions applied for provincial regulations shall also apply mutatis mutandis to regency/municipality legislative programs.

It should be acknowledged that program of legislation is not a purely legal procedure but it is also a political process that works for hand in hand. Therefore, the political will of the persons, who act in their official capacity, may play an important role in the program of legislation. In this regards, it seems that the intention to transform the concept of sustainable tourism should be firstly done continuously and by repeatedly convincing them about the relevance of sustainable tourism in the laws and regulations.

III.5. Incorporating through Master Plan of Tourism Development

It can be argued that incorporation through tourism master plan is a very important means. The National Medium-Term Development Plan (Year 2015-2019), as stipulated in the Presidential Regulation No. 2 Year 2015, states explicitly the ‘mainstreaming sustainable development’. In relation to the field of tourism, this document includes an understanding that characteristics of tourism development are multisectoral and multidimensional, entails that the development of tourism in the destination area requires the involvement of related stakeholders.

The National Tourism Development Master Plan (Year 2010-2025), as stipulated in the Government Regulation No. 50 Year 2011, is a document that repeatedly mentions the phrase ‘sustainable tourism development’. Article 2 (5)(d) of this Government Regulation determines that one of the national tourism development missions includes the development of Governmental organizations, local governments, private entities and societies, human resources, regulations, and effective and efficient operational mechanisms in order to promote sustainable tourism development. Next, Article 2 (8) (a) of this document emphasizes that the direction of development of national tourism includes the development of national tourism which is carried out in accordance with the principle of sustainable tourism development. Moreover, Article 55 of this Government Regulation indicates the concern of environmental responsibility and sustainable tourism development. It puts a concern that the direction of environmental responsibility development policy is manifested in the form of tourism management development which refers to the principles of sustainable tourism development, global code of ethics for tourism, and green economy.

Master Plan of Regional Tourism of the Batu Bara Regency (Year 2014-2029) Regency Regulation of the Batu Bara Regency No. 9 Year 2014 can be used as an example. Article 27 of this regulation states the followings: "Development of environmental and social responsibility is carried out with the development of tourism business management that refers to the principles of sustainable tourism development, Global Code of Ethics for Tourism, and green economy, and encourage the growth of green economy along the chain of tourism industry that care about environmental preservation and culture in the region."

Another example is the master plan of regional tourism of the Tasikmalaya City (Year 2010-2025) that is stipulated in the Annex of Municipality Regulation of Tasikmalaya City No. 8 Year 2014 concerning Implementation of Tourism. One of the approaches used in the creation of this master plan is sustainable tourism development. It is explained that sustainable tourism, in essence, must be able to integrate at least three dimensions, namely the economic, environmental, and socio-cultural dimensions. In addition, this approach can ensure that planning documents are economically viable, sustainable environmentally, and socially acceptable.

III.6. Indonesian Laws and Regulations that have Adopted the Concept of Sustainable Tourism

The previous analysis have described some legal instruments at the national level that underlines the need for incorporating the concept of sustainable tourism development. This includes Indonesian Tourism Act, Government Regulation No.50 Year 2011 concerning National Tourism Development Master Plan (Year 2010-2025), Presidential Regulation No. 2 Year 2015 concerning National Medium-Term Development Plan (Year 2015-2019), and Presidential Regulation No. 19 of 2015 on the Ministry of Tourism.

It is worth to acknowledge that many local regulations have incorporated the concept of sustainable tourism. Interestingly, the incorporation is performed by various means. The next analysis will be based on the structure of law and regulation as guided in the Technique of Legislative Drafting, as covered in Annex II of the Law No. 12 Year 2011 concerning Legislative Drafting. It is outlined that a law or regulation must be designed in accordance with a specific path that consists of Judul (Title), Pembukaan (Preamble), Batang Tubuh (Main Body), Penutup (Concluding Section), Penjelasan (Elucidation/Explanation-if needed), and Lampiran (Annex, if needed).

III.6.1. Sustainable Tourism in the Preamble of a Tourism Regulation

The first means is an incorporation in the part of the preamble. A preamble consists of some elements, including what is called as Konsiderans (Consideration). As prescribed in the Technique of Legislative Drafting, the consideration contains a brief description of the principal thoughts that were considered and the reasons for the establishment of the legislation that must include the philosophical, sociological, and juridical elements. We can take the example of such means of incorporation in the Provincial Regulation of the Special Capital Region of Jakarta No.6 Year 2015 concerning Tourism that considers the needs of managing the resources and capital of tourism development in a more systematic, planned, integrated, sustainable, and responsible manner.

III.6.2. Sustainable Tourism in the Main Body of Tourism Regulation

The second method of incorporation is by transforming the concept of sustainable tourism into the main body of a regulation. As prescribed in the Technique of Legislative Drafting, the main body may contain Ketentuan Umum (General Provisions), Materi Pokok yang Diatur (Regulated Subject Matter), Ketentuan Pidana (Penal Provisions-if needed), Ketentuan Peralihan (Transitional Provisions-if needed) and Ketentuan Penutup (Closing Provisions).

3.6.2.1. Sustainable Tourism is Included in the Legal Definition of Tourism

Referring to the Technique of Legislative Drafting (Paragraphs 98, 107), general provisions contain, among others, definitions that must be formulated in a clear sentence to avoid multi interpretation. A definition consists of some words and phrases that reflect some concepts. The Provincial Regulation of Bali Province No. 2 Year 2012 concerning Cultural Tourism of Bali may be used as an example, where the concept of sustainable tourism is adopted. The definition of cultural tourism of Bali appears in Article 1 (14) of this regulation, that can be read as follows:

"Balinese tourism based on Balinese culture, inspired by Hinduism and the Tri Hita Karana philosophy as the main potential by using tourism as the vehicle of its actualization, in order to create a dynamic interrelationship between tourism and culture that makes them develop synergistically, harmoniously and sustainably, to be able to provide prosperity for the community, culture preservation and environment"

3.6.2.2. Sustainability is Recognized as a Principle in Performing Tourism Development

It is generally practiced that many regulations explicitly mention some principles that inspire the norms contained in such regulations. The principles are usually part of the main body, that is placed after general provisions. The other method of incorporation is the formal recognition that "sustainability" is one of the principles where tourism is organized on a sustainable basis. This method can be seen in many local regulations: Article 2 (h) of the Provincial Regulation of Lampung Province No. 6 Tahun 2011 concerning Tourism, Article 2 of the Regency Regulation of Tulungagung Regency No. 6 Year 2012 concerning Tourism, Article 2 (h) of the Regency Regulation of Badung Regency No. 2 Year 2012 concerning Tourism, Article 2 (b) of the Regency Regulation of West Bandung Regency No. 7 Year 2013 concerning Implementation of Regional Tourism, Article 2 of the Regency Regulation of Gianyar Regency No. 10 Year 2013 concerning Culture Tourism of Gianyar Regency, and Article 2 of the Regency Regulation of Buleleng Regency No. 1 Year 2014 concerning Implementation of Tourism.

3.6.2.3. Sustainability is Included in the Purposes and Objectives of a Tourism Regulation

The other incorporation technique is by including sustainable tourism into the purposes and objective of a regulation that covers the issue of tourism. This is the case of regional regulation that has been adopted by the local government in Lampung, a province that is located in the southeast part of Sumatra island. Article 4 (c) of the Provincial Regulation of Lampung Province No. 6 Tahun 2011 concerning Tourism mentions that the objectives of this regulation are, among others, to provide guidance in the planning, development, management, and development of tourism destinations based on community empowerment and sustainable environment.

3.6.2.4. Sustainability becomes the Substance of the Regulation

According to Article 236 (3) of the Law of the Republic of Indonesia No. 23 Year 2014 concerning Local Government, the regional regulation may cover substances that relate to the implementation of Regional Autonomy and Assistance and further elaboration of the provisions of the legislation are higher. In this regards, incorporation may be done by inserting the concept in concern into the substance of the regulation. For example, Article 73 (2) (e) of the Provincial Regulation of Special Capital Region of Jakarta No.6 Year 2015 concerning Tourism determines a rule that enables the granting of incentives to tourism enterprises that develops a sustainable and environmentally sound business.

3.6.3. Sustainable Tourism in the Elucidation of Tourism Laws and Regulations.

Elucidation is official interpretations by the drafters of law or regulation that is used as a means to clarify the norm in the main body. (Technique of Legislative Drafting, Paragraph 176). There has been an example where principle of sustainable tourism development is placed in the Elucidation over Article 6 (2) of the Provincial Regulation of Special Capital Region of Jakarta No.6 Year 2015 concerning Tourism

IV. Concluding Section

Facts that many international documents have adopted the concept of sustainable tourism undeniably indicate its relevance in the tourism development. Global acceptance of this concept also leads to the efforts by States over the world to incorporate it into its national laws and regulations. The case of Indonesia is a picture how sustainable tourism, as a concept, has been further transformed to many laws and regulations on tourism. It has not only adapted in laws at the national level but has even massively incorporated in many local regulations at the provincial and also regency/municipality levels. It is worth to notice that this article shows the means of such incorporation that are performed in various ways. This indeed can be used as a practical lesson-learned by other countries that pay their attention to tourism development.

This research also indicates some further works to be done in the future. As this research merely focuses on the normative aspects, it is recommended to the socio-legal researchers to study the effectiveness of legislations and regulations that have officially incorporated the concept of sustainable tourism.

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PSYCHOLOGY

EFFECT OF SPIRITUALITY ON SEXUAL ATTITUDES & SEXUAL GUILT

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ABSTRACT

The aim of the research was to find out if there is a relationship between Spirituality, Sexual Attitudes and Sexual Guilt. This study was an attempt to understand how some of the most intimate aspects of human beings are interconnected to one another. To measure the variables, the Spiritual Experience Index-Revised, the Revised Mosher Sex-Guilt Inventory and the Sexual Attitude Scale were used. The 100 adult participants, within the age-range of 30-50 years were selected using the Snowball sampling method. The study had a Correlational design and the data was analyzed using the Pearson Product-Moment Correlation. Results indicated a statistically significant positive correlation between the variables of Spirituality and Sexual Attitudes, ($p<0.01$) and between the variables of Spirituality and Sexual Guilt, ($p<0.05$).

Keywords : *Spirituality, Sexual Attitudes, Sexual Guilt.*

Introduction

Although different in their basic approach, religion and spirituality have been used interchangeably at times by defining them as, "beliefs and practices that are grounded in the conviction that there is a transcendent (nonphysical) dimension of life" (Peterson and Seligman, 2004). Miller and Thoresen (1999) highlighted the difference between religiosity and spirituality by defining spirituality as an attribute of an individual (much like a

1.1 Spirituality

Spirituality is more of an individual practice and has to do with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others. "Definitions of spirituality deal with the ultimate goal in life, the experience of a transcendent dimension that gives meaning to existence, and the capacity to experience the sacred." (Giacalone and Jurkiewicz, 2003).

The spiritual aspect ranges from empowering individuals to relieve their day-to-day stresses, to imparting worldly teachings like gaining a new perspective, coping with change or uncertainty and detachment from materialistic possessions and desires. The concept of Spirituality is often criticized for its perceived vagueness and gets labeled as a hokum attempt to deviate from the scientific norms by believing in such things as there being "something greater than the concrete world we see."

What the skeptics fail to realize, however, is that the origin of spirituality has its roots firmly based in a well-established scientific community of Psychology. In fact, "a study by the World Health Organization conducted in 18, countries linked Spirituality to the World Health Organization' Quality of Life instrument and revealed its value for health and well-being." (WHOQOL SRPB Group, 2006). Another study showed that, "spirituality is a better predictor of hope, optimism and pessimism than the Big Five Personality Factors." (Ciarrocchi et al, 1998).

1.2 Transpersonal Psychology

Transpersonal psychology is a sub-field or "school" of psychology that integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology. It is also possible to define it as "spiritual psychology". The term transpersonal psychology was first introduced in the 1960s by psychologists such as Abraham Maslow and Victor Frankl. This field strives to use the route of psychology to not only better understand spiritual experiences but to also provide a deeper and richer understanding of individuals and to help them achieve their greatest potential.

1.3 Sexual Attitudes

Sexual Attitudes are attitudes, opinions and beliefs regarding sexual matters such as sexual development, human sexual behaviour, sexual orientation and sexual risk taking behaviour. They are partly, if not completely, influenced by one's cultural background and/or previous sexual experiences. Along with these influences, sexual attitudes are also prone to change with time and generation. "Attitudes toward sex are both a product and a cause of social and sexual experiences, choices, and behaviours. These attitudes also depend on demographic characteristics such as race/ethnicity, education, and gender." (Laumann et al., 1994, 2004).

A research concluded that, "at all ages in this study, men are more likely than women to have a partner, more likely to be sexually active with that partner, and tend to have more positive and permissive attitudes toward sex. The proportions in a sexual partnership, behavior, problems, and attitudes all differ substantially by age. And these age patterns often differ for men and women" (NSHAP, 2009). Yet another dimension of the research concluded that, "men are typically more positive about sex and sexual expression than women regardless of the circumstances. And, second, attitudes tend to be more conservative among older than among younger people." (NSHAP, 2009). "For older adults in the generations represented in NSHAP, marriage provides the social and emotional context for the vast majority of all sexual activity. Marriage also provides opportunity for intimacy and affects physical and emotional satisfaction with sex" (Waite & Joyner, 2001).

1.4 Sexual Guilt

Sexual guilt or shame refers to a feeling of grave responsibility and deep remorse associated with participation in or even thoughts and fantasies about sexual activity. Those who look at particular sexual activities or sex as something to feel guilty about, regard them as sinful, wrong, immoral or unclean. Mosher and Cross (1971) defined sex guilt as a "generalized expectancy for self-mediated punishment for violating or anticipating violating standards for proper sexual conduct." Sex guilt has been negatively correlated with sexual experiences such as having sexual intercourse, engaging in masturbation (Langston, 1973; Mosher, 1973; Mosher & Cross, 1971; Sack, Keller, Hinkle, 1984), and limiting sexual participation to less intimate forms of sexual expression (Mosher & Cross, 1971).

1.5 Sigmund Freud's Theory on Sexual Guilt

Although often debated, the concept of sexual guilt is said to have its roots in the work of Sigmund Freud. Although often debated, one cannot discredit Freud as being the starting point for understanding sexual guilt. Freud maintained that libido, or the sexual instinct, is one of the core drives in human behavior and personality formation. His well-known and widely accepted theory of the Id, Ego and Superego play a major role in the explanation of sexual guilt, specifically the Id and the Superego. The id is considered to be a combination of the most primitive drives and the psychic energy needed to initiate actions designed to satisfy these desires, including the desire for sex. The Superego is considered to be the Moral guide of the three and consists of the learned and internalized social standards of behavior received from parents and others, including an understanding of banned or punishable behaviors. Thus, the superego acts as the moral conscience; it consists of internally held values about what is right and commendable, on the one hand, and what is wrong and condemnable on the other.

Transgression of superego standards leads to guilt feelings as well as to a sense of remorse, anger directed at oneself, and a loss of self-esteem. These transgressions need not be actual behaviors, such as participation in banned sexual activities. They may occur in dreams or fantasies as well (Sexual Guilt and Shame, 2005).

The formation of sexual guilt manifests itself through various types and causal factors;

Right from birth, a child is imprinted with the "dos" and "don'ts" of one's sexual expression. Eventually, due to the social and moral implications heavily associated with sex, there arises a feeling of doing something unnatural or immoral by fantasizing, thinking, desiring and/or engaging in sexual activities. As sought after as Freud's theory is, cross-cultural studies have suggested that many of his ideas are most applicable to Western societies, especially to the Judeo-Christian tradition; for example, the Japanese traditionally did not evidence much guilt associated with participation in sexual activities; rather, guilt in Japanese society was generally associated with a failure to fulfil internalized values about responsibility to one's family. This realization has led to considerable discussion of the relationship between Christianity and its emphasis on moral absolutes (e.g., sins) and the emergence of sexual guilt (Sexual Guilt and Shame, 2005)

Such beliefs get strengthened and eventually become inherent with the addition of religious implications on the subject; popularly known as Religious Guilt. Recent studies have noted considerable levels of sexual guilt associated with masturbation among the elderly as well. This is because masturbation produces guilt because it is defined as an inappropriate behavior by adults or by society in general.

Then there is, Latent Guilt, which manifests itself through the belief that sex in general is inherently wrong or dirty. Individuals with latent guilt commonly believe that sex is personally degrading and associate it with nothing more than primary, animal instincts. Individuals with these values tend to view sex as an expression of lack of self-control (Sexual Guilt and Shame,
2005).

1.6 Dual Nature of Spirituality

Even with its scientific components, Spirituality still caters largely to the transcendent beliefs of human nature. There are certain beliefs that each individual holds dear to himself/herself,

whether openly or discreetly, not always taking the practical aspect of them into consideration. Such individual beliefs may be a source of religious teachings, spiritual beliefs, upbringing or any other extraneous factors.

Spirituality is a double-edged sword when it comes to influencing an individual's beliefs about sexual attitudes and sexual guilt. One hand, with its practical approach, it can be a liberating force that enables a person to be reassuring and confident about his/her choices and beliefs. For
example, in a study, "the sanctification of sexual intercourse, or the belief that sexuality is sacred and associated with the divine, predicted increased sexual activity and sexual satisfaction." (Murray-Swank and Colleagues, 2005).

On the other hand, with its detachment-from-materialistic-desires-and-pleasures, it can enable a more conservative and self-reproach attitude; as a study concluded, "cross-sectional and longitudinal studies have shown that increased levels of self-reported religiosity and spirituality are related to higher rates of premarital abstinence, fewer life time partners, and less frequent intercourse" (e.g., Alzate, 1978; Mahoney, 1980; Murray-Swank, Pargament, & Mahoney, 2005; Nicholas & Durrheim, 1995; Paul, Fitzjohn, Eberhart-Philips, Herbison, & Dickson, 2000; Schultz, Bohrnstedt, Borgatta, & Evans, 1977; Thornton & Camburn, 1989).

1.7 Spirituality and Moral Goodness

Spirituality also gets linked with the concept of Moral Goodness. This could be because some confuse the basics of Spirituality with the basic of Moral Goodness. The emphasis of Moral Goodness is on the ethical and moral values and in the likelihood that, after death, one will go to heaven. However, what often gets neglected that, although used interchangeably, Spirituality and Moral Goodness are not one and the same.

Helminiak (1989) links spirituality to sexuality by defining spirituality as a construct that involves the integration of the whole person, a process that naturally includes the individual's sexuality. Thus, Spiritual Psychology is one of the, if not the only, driving force to influence and guide human sexual attitudes and sexual guilt.

Aim:

The aim of this study was to find out if there is a relationship between Spirituality, Sexual Attitudes and Sexual Guilt.

Objective:

This study was an attempt to get an understanding of how some of the most intimate human aspects are interconnected to each other. Along with an attempt to increase the quantity and quality of researches regarding

Spirituality, Sexual Attitudes and Sexual Guilt, the study was also an attempt to help in decreasing the taboo that usually accompanies such a subject matter.

Review of Literature

Even with Spirituality, Sexual Attitudes and Sexual Guilt being connected more than they are given credit for and being one of the most personally relevant dimensions of human beings, the body of research on these three variables as a whole is surprisingly less. Or rather, it isn't as much as one would have expected. A lot of research has been conducted on the adolescent/college students' population as compared to the other population.

However, one of the most noteworthy aspects of the available literature in these areas is that they cover researches/findings that date back as old as the 60s-70s-80s, discuss the proceedings in-between and present the current perspectives as well. So, although the quantity may be a bit scanty, it still doesn't compromise the quality of the available researches.

As a lone construct, Spirituality has a solid body of research; highlighting its merits and criticisms but when it comes to studying this aspect in relation to some other factor, it is more often than not accompanied with the construct of Religiosity.

A lot of researches have combined the concepts of Spirituality and Religiosity, in-line with the explanation that both are "beliefs and practices that are grounded in the conviction that there is a transcendent (nonphysical) dimension of life" (Peterson and Seligman, 2004).

2.1 Relationship between Spirituality and Sexual Attitudes

One such research, designed to study, "The Relationship Among Sexual Attitudes, Sexual Fantasy & Religiosity", concluded that "high religiosity is negatively related to permissive sexual attitudes and sexual fantasy" (Ahrold TK, Farmer M, Trapnell PD, Meston CM, 2011). Another study took into consideration variables such as Shame and Guilt along with Spirituality and Religiosity on Sexual Attitudes and Experiences; it was found that "spirituality was negatively correlated with sexual permissiveness, and engaging in high risk sex", "sex guilt emerged as a significant mediator between global level of religiousness and spirituality, and engagement in sexual intercourse and other sexual activities" and "sexual attitudes & experiences are related to both spirituality & religious practices independently of personality, whereas they have no relationship to shame & guilt" (Murray, Ciarrocchi and Murray-Swank, 2007).

A study by Brelsford, Luquis and Murray-Swank (2011) on the Sexual Attitudes of College Students' Permissive Sexual Attitudes showed that, "significant links between private religious practices, daily spiritual experiences, & conservative sexual attitudes for all respondents." Some of the "cross-sectional and longitudinal studies have shown that increased levels of self-reported religiosity and spirituality are related to higher rates of premarital abstinence, fewer life time partners, and less frequent intercourse" (e.g., Alzate, 1978; Mahoney, 1980; Murray-Swank, Pargament, & Mahoney, 2005; Nicholas & Durrheim, 1995; Paul, Fitzjohn, Eberhart-Philips, Herbison, & Dickson, 2000; Schultz, Bohrnstedt, Borgatta, & Evans, 1977; Thornton & Camburn, 1989).

Studies have also highlighted the construct of Spirituality as having a positive impact on human sexuality. As shown through the results of a study which stated that, "the sanctification of sexual intercourse, or the belief that sexuality is sacred and associated with the divine, predicted increased sexual activity and sexual satisfaction." (Murray-Swank and Colleagues, 2005).

As far as Sexual Attitudes is concerned, the related research focuses either on the different aspects of sexuality or it talks about sexual attitudes in terms of having a Conservative or Liberal attitude towards human sexuality. Also, research in this area has spoken about gender and often age differences in sexual attitudes.

In a study by Holder, DuRant, Harris, Daniel, Obeidallah and Goodman (2000), to determine the association between dimensions of spirituality and voluntary sexual activity (VSA) in adolescents; it was found that, "higher spiritual interconnectedness, particularly interconnectedness among spiritual friends, are independently associated with a lower likelihood of VSA." In a study aimed to measure spirituality's unique affect on young adults' sexual practices (frequency of sex, number of sexual partners, and condom use) and determining whether spirituality adds significant increment over well-established predictors; it was found that, "sprituality contributed to the prediction of participants' number of partners and condom use above and beyond the variance accounted for by religiousness, alcohol use, and impulsivity. A moderating effect for gender was found. "Spirituality appears to have a unique and strong association with the sexual practices of young adults, particularly women." (Burris, Smith and Carlson, 2009).

2.2 Sexual Attitudes and Gender Differences

Social science literature supports findings that men tend to have more permissive sexual attitudes than women (e.g., Fugere, Escoto, Cousins, Riggs, & Haerich, 2008; Oliver & Hyde, 1993). However, this difference does not suggest that men and women differ on the emotionally meaningful connections provided in a sexual relationship. The causal attribution of this is due to the fact that point that male participants' self-rated extent of spirituality was a more salient predictor of less permissive sexual attitudes, whereas for female participants the driving force appears to be their religious beliefs. It appears that although interwoven in some aspects, religion and spirituality may impact sexual attitudes differently for men and women, but both constructs act as barriers to permissive sexual attitudes. (Hendrick & Hendrick, 1987).

A classic study by Frank Lindenfield (1960), "Social Mobility, Religiosity, and Students' Attitudes Towards Premarital Sexual Relations" highlighted the gender differences in sexual attitudes when the results showed that women are more restrictive in sexual attitudes and behaviour than men.

2.3 Relationship between Spirituality and Sexual Guilt

Sexual Guilt, as stated earlier, has been written about since the age of Freud. Back when the aspect of religiosity was much more sought after than spirituality, sexual guilt was heavily linked with religion along with the societal norms. Nevertheless, the notion of being "watched" and "judged" and the internalized pressure to be respectful and honest in the beliefs that one has shown towards a nonphysical entity does play a role in elevating feelings of guilt, particularly about sexual matters.

A study concluded, "cross-sectional and longitudinal studies have shown that increased levels of self-reported religiosity and spirituality are related to higher rates of premarital abstinence, fewer life time partners, and less frequent intercourse" (e.g., Alzate, 1978; Mahoney, 1980; Murray-Swank, Pargament, & Mahoney, 2005; Nicholas & Durrheim, 1995; Paul, Fitzjohn, Eberhart-Philips, Herbison, & Dickson, 2000; Schultz, Bohrnstedt, Borgatta, & Evans, 1977; Thornton & Camburn, 1989).

2.4 Sexual Guilt and Erotophobia

Researches dating back to the 70s and 80s have also reported about a concept called as "Erotophobia" also known as aversion to sex. In studying erotophobia, it was found that it existed more among women than among men. It is said to occur largely among people who are not affluent and among those of intensely religious backgrounds, but can also be seen to some degree throughout society. This aversion is learned by children who grow up in families where sexuality is severely restricted and sexual behavior punished. (Donn Byrne).

In an article, Daniel Goleman (1985) talked about how, "psychologists in one recent study found, for example, that some young women who acknowledge strong feelings of guilt about sexual behavior or feelings may react stronger physiologically to sexual stimuli than other women, but are unaware of it. Previous studies have found that women acknowledging such guilt reported little sexual response, but the current study was the first to measure physiological reactions."

Sex guilt has been negatively correlated with sexual experiences such as having sexual intercourse, engaging in masturbation (Langston, 1973; Mosher, 1973; Mosher & Cross, 1971; Sack, Keller, Hinkle, 1984), and limiting sexual participation to less intimate forms of sexual expression (Mosher & Cross, 1971). Recent studies have noted considerable levels of sexual guilt associated with masturbation among the elderly.

2.5 General Findings on Sexual Guilt

In general, the research findings on higher Sexual Guilt suggest that, 1) has a negative correlation with both the amount and type of sexual behavior, 2) relates to higher levels of affective guilt, shame, embarrassment and depression following exposure to sexual stimuli and, 3) is associated with less sexual knowledge acquired. (Wyatt and Dunn, 1991).

A study, investigating the relationship of sex guilt as a personality disposition to reports of previous sexual experiences, feelings following participation, or reasons for nonparticipation, and pre- and post-marital sexual standards for 60 male and 76 female undergraduates. Results showed that, the more guilty females gave moral beliefs as their reason for not participating in intercourse or more intimate forms of petting; the more guilty males reported that moral beliefs, respect for the girl, and fear of pregnancy or disease were their reasons for nonparticipation in intercourse or oral-genital relations. (Mosher, Donald L.; Cross, Herbert J., 1971).

Like Sexual Attitudes, research on Sexual Guilt has also extensively suggested that women experience this phenomenon more than their male counterparts.

2.6 Sexual Guilt and Gender Differences

A research that looked at 132 studies, carried out over the course of almost 40 years, which measured the physical and mental responses of more than 4,000 men and women. Their reactions were tested after they were exposed to a series of erotic stimuli, including being asked to think of a fantasy or being shown images or pornographic films. The findings showed that men's brains and bodies were almost always aligned, while women were much more likely to have an inconsistency between the two. (Kate Devlin, 2010).

A study comprising of a huge number of undergraduate students, viewed two pornographic films portraying face-to-face intercourse and oral-genital sex between the same couple. Results showed that, females, high sex-guilt subjects, and less sexually experienced subjects rated the films as more pornographic, disgusting, and offensive. High guilt subjects saw the oral-genital sex as abnormal. Males reported more affective arousal indicative of general activation and approach tendencies, while women reported larger increases in negative affects after viewing the films. (Donald L. Mosher, 1973).

Guilt as a construct other than Sex Guilt has also been studied in relation to Spirituality. "One study showed that spirituality with an emphasis on connectedness with others had a positive correlation with maladaptive interpersonal guilt, while general spiritual experience had an inverse relationship with maladaptive interpersonal guilt" (Albertsen, 2002). A study by Albertsen, O'Connor and Berry (2006) on Asian Americans, Europeans and Latin Americans showed that ethnicity, religious affiliation, and religious or spiritual emphasis were significantly related to guilt."

Research Question:

Is there a Correlation between Spirituality, Sexual Attitudes and Sexual Guilt?

Method

Participants:

The 100 adult participants involved in this study were between the age-range of 30-50 years of age. The participants were Indian (Asian), Mumbai residents, with a minimum proficiency of the English language.

Variables:

The variables of this study were Spirituality, Sexual Attitudes and Sexual Guilt. Spirituality is regarded as more of an individual practice and has to do with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others. Sexual Attitudes are attitudes, opinions and beliefs regarding sexual matters and Sexual Guilt refers to a feeling of grave responsibility and deep remorse associated with participation in or even thoughts and fantasies about sexual activity.

Operational Definitions:

Spirituality: Spiritual inclination in relation to personal faith, spiritual growth and spiritual power. Higher the scores on the Spirituality measuring scale, higher will be one's spiritual inclination.

Sexual Attitudes: Conservative outlook in relation to sexual attitudes. A score above 50 on the sexual attitudes measuring scale shows one's conservative outlook towards human sexuality.

Sexual Guilt: Guilt in relation to sexual participation, sexual fantasies or sexual thoughts. Higher the scores on the sexual guilt measuring scale, higher will be one's level of guilt.

Tools:

The tools/scales used for the purpose of this study were;

1. The Spiritual Experience Index-Revised:

he Spiritual Experience Index-Revised, developed by Genia (1997), is a 23-item scale that measures faith and spiritual journey, aiming to not impose any particular faith as part of the questions. This questionnaire is a revised version of the Spiritual Experience Index. The scale is a shortened version and was revised into two subscales of; Spiritual Support Subscale and Spiritual Openness Subscale. Higher scores represent greater spiritual maturity or experience.

The internal consistency of the scale ranged from .82-.87 and high correlations were found to provide support for its construct validity. Various studies have also provided evidence about the scale's unitary measure.

Scoring: items '1,3,7,10' in the Spiritual Openness Subscale are reverse-scored. Each subscale is scored separately. Scoring is kept continuous.

2. The Revised Mosher Sex-Guilt Inventory:

The Revised Mosher Sex-Guilt Inventory, developed by Donald Mosher (1998), is a 50-item scale that assesses guilt about sexual matters. It is in the form of a Likert scale (0-6) and measures sex guilt on a range of 0-300. Higher scores indicate greater guilt. The internal consistency of the scale is estimated in the .90 range and its convergent validity ranges approximately from .66 to .86.

Scoring: items '1,4,5,8,9,11,14,16,17,19,22,23,26,27,30,32,34,36,38,39,42,43,46,47,49' to be reverse-scored. After reverse scoring, add scores together to find total guilt scores.

3. The Sexual Attitude Scale:

The Sexual Attitude Scale, developed by Walter Hudson, Gerald Murphy and Paula Nirus, is a 25-item scale which measures liberal versus conservative attitudes towards human sexual expression. The Sexual Attitude Scale has a cut-off of 50, with a score below 50 representing a liberal orientation towards human sexuality and a score above 50 representing a conservative orientation towards human sexuality. Lower scores indicate a more liberal attitude towards sex. Internal consistency of the scale falls in the range of .90 and its construct and factorial validity ranging in the .60 or greater range.

Scoring: items '21,22' to be reverse scored, summing these and the remaining scores, subtracting the number of completed items, multiplying by 100 and dividing by the number of completed items times 4.

Research Design:

The study had a correlational research design. In a correlational design, two or more variables are studied to determine if there is a relationship between the variables. A correlational research is basically looking for variables that seem to interact with each other, so that when a change is observed in one variable, one gets an idea of you of how the other variable(s) will change. A correlation can be positive or negative. A positive correlation means that an increase in one variable leads to an increase in other variables while a negative correlation is when one variable increases, other variables decrease.

Procedure:

The 100 participants involved in this study were chosen through the process of Snowball sampling. In snowball sampling, the participants who are already associated with the research study recommend or recruit additional participants from among their acquaintances, who fulfil the required criterions of the study. Before administering any of the tests/scales on the participants, they were asked to sign a consent form to ensure their permission for being a part of the study. Participants were also asked to fill a sheet of their demographic details before proceeding ahead with the scales. Participants were given complete freedom to clear any of their doubts regarding the study.

Data Analysis:

For the purpose of analyzing the data, the inferential analysis test used was the Pearson Product-Moment Correlation. The Pearson Product-Moment Correlation is a measure of the linear correlation between two variables and its value of either positive correlation, negative correlation or no correlation. This statistical analysis was used to find out if there is a correlation between the three variables and if it is a positive correlation, a negative correlation or a zero correlation.

Ethical Considerations:

Each participant was provided with a consent form to be filled before being officially associated with the research. Taking into consideration the sensitive content of the subject matter, participants were reassured that their anonymity will be protected and they were also given the freedom to decide whether or not they wanted to reveal their name in the demographic details sheet. Also, they had the total freedom to quit the study if at any time they felt emotionally strained due to any personal issues or were unwilling to continue ahead.

Results

Table 1 shows the Mean and Standard Deviations of the Spirituality, Sexual Attitudes and Sexual Guilt variables. The large standard deviation of the three variables indicates a greater variability among the data. The reason for this large deviation could be attributed to the outlier response, specifically for the Sexual Guilt variable. However, the maximum score possible to obtain on the Sexual Guilt scale in itself being a higher number (300), the participant who has high Sexual Guilt may have given higher ratings for its items and obtained a score which is higher as compared to the rest of the participants, thus becoming the aforementioned outlier response. On the whole the sample appears to be leaning more towards liberal sexual attitudes.

Table 1: Mean and Standard Deviations for Spirituality, Sexual Attitudes and Sexual Guilt.

A study concluded, "cross-sectional and longitudinal studies have shown that increased levels of self-reported religiosity and spirituality are related to higher rates of premarital abstinence, fewer life time partners, and less frequent intercourse" (e.g., Alzate, 1978; Mahoney, 1980; Murray-Swank, Pargament, & Mahoney, 2005; Nicholas & Durrheim, 1995; Paul, Fitzjohn, Eberhart-Philips, Herbison, & Dickson, 2000; Schultz, Bohrnstedt, Borgatta, & Evans, 1977; Thornton & Camburn, 1989).

2.4 Sexual Guilt and Erotophobia

Researches dating back to the 70s and 80s have also reported about a concept called as "Erotophobia" also known as aversion to sex. In studying erotophobia, it was found that it existed more among women than among men. It is said to occur largely among people who are not affluent and among those of intensely religious backgrounds, but can also be seen to some degree throughout society. This aversion is learned by children who grow up in families where sexuality is severely restricted and sexual behavior punished. (Donn Byrne).

In an article, Daniel Goleman (1985) talked about how, "psychologists in one recent study found, for example, that some young women who acknowledge strong feelings of guilt about sexual behavior or feelings may react stronger physiologically to sexual stimuli than other women, but are unaware of it. Previous studies have found that women acknowledging such guilt reported little sexual response, but the current study was the first to measure physiological reactions."

Sex guilt has been negatively correlated with sexual experiences such as having sexual intercourse, engaging in masturbation (Langston, 1973; Mosher, 1973; Mosher & Cross, 1971; Sack, Keller, Hinkle, 1984), and limiting sexual participation to less intimate forms of sexual expression (Mosher & Cross, 1971). Recent studies have noted considerable levels of sexual guilt associated with masturbation among the elderly.

2.5 General Findings on Sexual Guilt

In general, the research findings on higher Sexual Guilt suggest that, 1) has a negative correlation with both the amount and type of sexual behavior, 2) relates to higher levels of affective guilt, shame, embarrassment and depression following exposure to sexual stimuli and, 3) is associated with less sexual knowledge acquired. (Wyatt and Dunn, 1991).

A study, investigating the relationship of sex guilt as a personality disposition to reports of previous sexual experiences, feelings following participation, or reasons for nonparticipation, and pre- and post-marital sexual standards for 60 male and 76 female undergraduates. Results showed that, the more guilty females gave moral beliefs as their reason for not participating in intercourse or more intimate forms of petting; the more guilty males reported that moral beliefs, respect for the girl, and fear of pregnancy or disease were their reasons for nonparticipation in intercourse or oral-genital relations. (Mosher, Donald L.; Cross, Herbert J., 1971).

Like Sexual Attitudes, research on Sexual Guilt has also extensively suggested that women experience this phenomenon more than their male counterparts.

2.6 Sexual Guilt and Gender Differences

A research that looked at 132 studies, carried out over the course of almost 40 years, which measured the physical and mental responses of more than 4,000 men and women. Their reactions were tested after they were exposed to a series of erotic stimuli, including being asked to think of a fantasy or being shown images or pornographic films. The findings showed that men's brains and bodies were almost always aligned, while women were much more likely to have an inconsistency between the two. (Kate Devlin, 2010).

A study comprising of a huge number of undergraduate students, viewed two pornographic films portraying face-to-face intercourse and oral-genital sex between the same couple. Results showed that, females, high sex-guilt subjects, and less sexually experienced subjects rated the films as more pornographic, disgusting, and offensive. High guilt subjects saw the oral-genital sex as abnormal. Males reported more affective arousal indicative of general activation and approach tendencies, while women reported larger increases in negative affects after viewing the films. (Donald L. Mosher, 1973).

Guilt as a construct other than Sex Guilt has also been studied in relation to Spirituality. "One study showed that spirituality with an emphasis on connectedness with others had a positive correlation with maladaptive interpersonal guilt, while general spiritual experience had an inverse relationship with maladaptive interpersonal guilt" (Albertsen, 2002). A study by Albertsen, O'Connor and Berry (2006) on Asian Americans, Europeans and Latin Americans showed that ethnicity, religious affiliation, and religious or spiritual emphasis were significantly related to guilt."

Research Question:
Is there a Correlation between Spirituality, Sexual Attitudes and Sexual Guilt?

Method

Participants:
The 100 adult participants involved in this study were between the age-range of 30-50 years of age. The participants were Indian (Asian), Mumbai residents, with a minimum proficiency of the English language.

Variables:
The variables of this study were Spirituality, Sexual Attitudes and Sexual Guilt. Spirituality is regarded as more of an individual practice and has to do with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others. Sexual Attitudes are attitudes, opinions and beliefs regarding sexual matters and Sexual Guilt refers to a feeling of grave responsibility and deep remorse associated with participation in or even thoughts and fantasies about sexual activity.

Operational Definitions:
Spirituality: Spiritual inclination in relation to personal faith, spiritual growth and spiritual power. Higher the scores on the Spirituality measuring scale, higher will be one's spiritual inclination.

Sexual Attitudes: Conservative outlook in relation to sexual attitudes. A score above 50 on the sexual attitudes measuring scale shows one's conservative outlook towards human sexuality.

Sexual Guilt: Guilt in relation to sexual participation, sexual fantasies or sexual thoughts. Higher the scores on the sexual guilt measuring scale, higher will be one's level of guilt.

Tools:
The tools/scales used for the purpose of this study were;

1. The Spiritual Experience Index-Revised:
The Spiritual Experience Index-Revised, developed by Genia (1997), is a 23-item scale that measures faith and spiritual journey, aiming to not impose any particular faith as part of the questions. This questionnaire is a revised version of the Spiritual Experience Index. The scale is a shortened version and was revised into two subscales of; Spiritual Support Subscale and Spiritual Openness Subscale. Higher scores represent greater spiritual maturity or experience.

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Scoring: items '1,3,7,10' in the Spiritual Openness Subscale are reverse-scored. Each subscale is scored separately. Scoring is kept continuous.

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Scoring: items '21,22' to be reverse scored, summing these and the remaining scores, subtracting the number of completed items, multiplying by 100 and dividing by the number of completed items times 4.

Research Design:

The study had a correlational research design. In a correlational design, two or more variables are studied to determine if there is a relationship between the variables. A correlational research is basically looking for variables that seem to interact with each other, so that when a change is observed in one variable, one gets an idea of you of how the other variable(s) will change. A correlation can be positive or negative. A positive correlation means that an increase in one variable leads to an increase in other variables while a negative correlation is when one variable increases, other variables decrease.

Procedure:

The 100 participants involved in this study were chosen through the process of Snowball sampling. In snowball sampling, the participants who are already associated with the research study recommend or recruit additional participants from among their acquaintances, who fulfil the required criterions of the study. Before administering any of the tests/scales on the participants, they were asked to sign a consent form to ensure their permission for being a part of the study. Participants were also asked to fill a sheet of their demographic details before proceeding ahead with the scales. Participants were given complete freedom to clear any of their doubts regarding the study.

Data Analysis:

For the purpose of analyzing the data, the inferential analysis test used was the Pearson Product-Moment Correlation. The Pearson Product-Moment Correlation is a measure of the linear correlation between two variables and its value of either positive correlation, negative correlation or no correlation. This statistical analysis was used to find out if there is a correlation between the three variables and if it is a positive correlation, a negative correlation or a zero correlation.

Ethical Considerations:

Each participant was provided with a consent form to be filled before being officially associated with the research. Taking into consideration the sensitive content of the subject matter, participants were reassured that their anonymity will be protected and they were also given the freedom to decide whether or not they wanted to reveal their name in the demographic details sheet. Also, they had the total freedom to quit the study if at any time they felt emotionally strained due to any personal issues or were unwilling to continue ahead.

Results

Table 1 shows the Mean and Standard Deviations of the Spirituality, Sexual Attitudes and Sexual Guilt variables. The large standard deviation of the three variables indicates a greater variability among the data. The reason for this large deviation could be attributed to the outlier response, specifically for the Sexual Guilt variable. However, the maximum score possible to obtain on the Sexual Guilt scale in itself being a higher number (300), the participant who has high Sexual Guilt may have given higher ratings for its items and obtained a score which is higher as compared to the rest of the participants, thus becoming the aforementioned outlier response. On the whole the sample appears to be leaning more towards liberal sexual attitudes.

Table 1: Mean and Standard Deviations for Spirituality, Sexual Attitudes and Sexual Guilt.

	Mean	Std. Deviation	N
Spirituality	92.70	21.717	100
Sexual Attitudes	44.19	18.932	100
Sexual Guilt	121.43	46.694	100

Table 2 shows the values of the Product Moment Correlation conducted to find out if there is a correlation between the Spirituality, Sexual Attitudes and Sexual Guilt variables.

The value of 'r' was found to be .53 which indicated a moderate positive correlation between the variables of Spirituality and Sexual Attiudes. The value was found to be significant at .01 level ($p<0.01$).

A weak positive relationship was found between the Spirituality and Sexual Guilt variables with the value of 'r' found to be .20. The value was found to be significant at .05 level ($p<0.05$).

Table 2: Correlation between Spirituality, Sexual Attitudes and Sexual Guilt.

	Spirituality	Sexual Attitude	Guilt
Spirituality	1		
Sexual Attitudes	.539**	1	
Guilt	.205*	.610**	1

*. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Discussion

Spirituality, a broad concept within the umbrella term of Transpersonal Psychology, has a wide room for different perspectives and is generally looked upon as more of an individual practice and has to do with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others.

Sexual Attitudes are attitudes, opinions and beliefs regarding sexual matters such as sexual development, human sexual behaviour, sexual orientation and sexual risk taking behaviour.

Sexual guilt or shame refers to a feeling of grave responsibility and deep remorse associated with participation in or even thoughts and fantasies about sexual activity.

The aim of the present study was to find out if there is a correlation between Spirituality, Sexual Attitudes and Sexual Guilt.

The product moment correlation conducted on the variables of Spirituality and Sexual Attitudes showed a moderate positive correlation which was found to be significant at .01 level.

The obtained result is in-line with past studies that have found significant relationships between spirituality and conservative sexual attitudes; Brelsford, Luquis and Murray-Swank (2011) in their study on the Sexual Attitudes of College Students' Permissive Sexual Attitudes showed that, "significant links between private religious practices, daily spiritual experiences, & conservative sexual attitudes for all respondents." Another study took into consideration variables such as Spirituality and Religiosity on Sexual Attitudes and Experiences; it was found that "spirituality was negatively correlated with sexual permissiveness, and engaging in high risk sex."

The product moment correlation conducted on the variables of Spirituality and Sexual Guilt showed a weak positive correlation which was found to be significant at .05 level.

The obtained positive correlation is in-line with past studies such as; cross-sectional and longitudinal studies conducted by Murray-Swank and colleagues concluded that, "increased levels of self-reported religiosity and spirituality are related to higher rates of premarital abstinence, fewer life time partners, and less frequent intercourse."

There may have been some additional reasons for the obtained results.

The population being studied in this research was Indian and the construct of spirituality has a vital influence on the Indian population. For some, it may be about participating in organized religion. Whereas, for others, it may be more personal, such as through, private prayer, yoga, meditation, quiet reflection, or even long walks. However, spirituality also gets linked with the concept of Moral Goodness. The emphasis of Moral Goodness is on the ethical and moral values and in the likelihood that, after death, one will go to heaven. Such beliefs get strengthened and eventually become inherent with the addition of religious implications on the subject. Thus, those who look at particular sexual activities or sex as something to feel guilty about, regard them as sinful, wrong, immoral or unclean. This could be further linked to Freud's explanation of sexual guilt in terms of the Id and the Superego. The Id is considered to be a combination of the most primitive drives and the psychic energy needed to initiate actions designed to satisfy these desires, including the desire for sex. The Superego is considered to be the Moral guide of the three and consists of the learned and internalized social standards of behavior received from parents and others, including an understanding of banned or punishable behaviors. Thus, in this scenario, Spirituality may be acting as the moral conscience that dictates the internally held values about what is right and commendable, on the one hand, and what is wrong and condemnable on the other.

Although considered to be a more acceptable topic of discussion, 'sex' still continues to prevail in the Indian society as a taboo and conservative subject. The participants involved in this study were middle-aged adults and as such their subjective perception of certain concepts such as "homosexuality", "masturbation", "petting", "discussing their sexual affairs with others", "pre- marital sex" among others may have influenced their responses along with other possible reasons such as the family environment that they grew up in, exposure to sex-related matters, societal and educational influences.

Lowered sex drive could be another reason for the obtained results as some of the participants could have possibly given higher ratings to the sex-related items.

Some participants reported being on medication for medical conditions such as blood pressure, leg injury and some female participants in their 50s also reported starting menopause. Both,
medications as well as menopause are known to have decreased/lower sexual drive as their accompanying side-effects. Thus, it is possible that as a result of the lowered sexual drive, participants may have been more prejudiced while rating items containing sex-related content.

Some female participants also reported as either being pregnant or having had their first child in their 30s. With the target population belonging to the middle class socioeconomic strata and the concept of nuclear families being a prevalent norm, the scope for having full-time nannies or the in-laws providing round-the-clock care for the child is considerably less. So, although the age for having children or rather the firstborn has increased, married working women who have children in their 30s are likely to find themselves preoccupied with the management of their family, career and the child which could result in stress and physical exhaustion that in turn could affect their desire towards sexual activities.

As stated before, Spirituality means something different to each individual. Thus, it also differs in its influence on an individual's beliefs about sexual attitudes and sexual guilt. With its practical approach, it can be a liberating force that enables a person to be reassuring and confident about his/her choices and beliefs; as concluded in a study, "the sanctification of sexual intercourse, or the belief that sexuality is sacred and associated with the divine, predicted increased sexual activity and sexual satisfaction." (Murray-Swank and Colleagues, 2005). Thus, this could be a large contributing factor for the obtained correlations to have been 'moderate' and 'weak' instead of a 'high' correlation.

There are certain limitations to the study such as, both genders were not represented equally and not all participants could understand some of the sex related terms mentioned in the items of the Sexual Guilt and Sexual Attitude scales.

Thus, the obtained results showed a statistically significant moderate positive correlation between the variables of Spirituality and Sexual Attitudes and a weak positive correlation between the variables of Spirituality and Sexual Guilt.

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THE IMPACT OF GENDER, AGE AND WORK TENURE ON PSYCHOLOGICAL CAPITAL

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ABSTRACT

Positive psychological capital is defined as the positive and developmental state of an individual as characterized by high self-efficacy, optimism, hope and resiliency. The present study studied the impact of factors like gender, age and work tenure on psychological capital. It was found that there were no significant gender differences in psychological capital nor was there any significant correlation between psychological capital and age and work experience. These findings are important in the context of employee selection and placement in organizations.

Keywords: *Psychological capital, gender, age, work experience*

For decades psychology has been associated as dealing mainly with the treatment of mental illness. At the very end of the twentieth century a new approach in psychology gained popularity: positive psychology. Positive psychology, the study of optimal human functioning, is an attempt to respond to the systematic bias inherent in psychology's historical emphasis on mental illness rather than on mental wellness. Seligman (2002) focused on two, forgotten but classical psychological goals: (1) Help ordinary people to live a more productive and meaningful life and (2) a full realization of the potential that exists in the human being. Two new branches of positive psychology have emerged in the industrial-organizational world: 1) Positive organizational scholarship (POS) and 2) Positive organizational behavior (POB).

The origins of Positive organizational scholarship is credited to Kim Cameron and colleagues. It is a research field that emphasizes the positive characteristics of the organization that facilitates its ability to function during periods of crisis.

The origins of Positive organizational behavior is credited to Fred Luthans. It focuses on measurable positive psychological states that are open to development and have impact on desired employee attitudes, behaviors, and performance. Luthans recommended that POB researchers study psychological states that could be validly measured, and that are malleable in terms of interventions in organizations to improve work performance. Psychological capital (PsyCap) is a positive mental state in an individual's growth and development to encourage people to have a positive organizational behavior.

Four positive psychological capacities have been identified as best meeting the above PsyCap inclusion criteria of being positive, unique, theory and research-based, measurable, developmental and manageable for performance impact in the workplace. These capacities are: self-efficacy/ confidence, hope, optimism and resiliency (Luthans, 2002; Luthans et al., 2007).

Self-efficacy. Self-efficacy, or simply confidence, is largely based on Bandura's (1986, 1997) social cognitive theory, and when applied to the workplace can be defined as 'an individual's conviction (or confidence) about his or her abilities to mobilize the motivation, cognitive resources, and courses of action necessary to successfully execute a specific task within a given context' (Stajkovic and Luthans, 1998b). Self-efficacy has been found to be strongly correlated with work-related performance (Stajkovic and Luthans, 1998a).

Hope. Snyder (2002) described hope as a multidimensional construct that consists of an individual's 'willpower' and 'waypower'. Willpower is an individual's agency or determination to achieve goals and 'waypower' is one's ability to devise alternative pathways and contingency plans in order to achieve a goal in the face of obstacles (Snyder, Irving & Anderson, 1991). Hope enables individuals to be motivated to attain success with the task at hand by looking for the best pathway (Avey et al., 2008). The components of hope thus complement each other (Weick & Quinn, 1999). Hope has made a significant contribution to positive PsyCap and has demonstrated importance in the workplace (Duggleby, Cooper & Penz, 2009; Luthans & Jensen, 2002).

Optimism. Optimism is more closely associated with positive psychology than the other constructs (Luthans et al., 2004). It is regarded as being a realistic, flexible and dynamic construct that can be learned and developed (Peterson, 2000). Optimism is defined by persistence and pervasiveness – two key dimensions of how people explain events (Carver & Scheier, 2002). People with an optimistic outlook see setbacks as challenges and opportunities that can eventually lead to success (Luthans et al., 2005). These individuals persevere in the face of obstacles (Stajkovic & Luthans, 1998). In the work context, an optimistic employee is better able to assess external, temporary and situational circumstances (Youssef & Luthans, 2007).

Resilience. Rutter (1987) defined resilience as people's ability to manipulate their environment successfully in order to protect them from the negative consequences of adverse events. Luthans (2002) extended this definition to include people's ability to 'bounce back' from adversity. In this regard, resilient people move on in life after having had a stressful tenure or event such as personal adversity, conflict and/or failure. Therefore, resilience highlights the strength of the individual and his or her coping resources to successfully resolve and/or manage testing situations (Baumgardner & Crothers, 2010).

Combining the four psychological capacities together, Luthans et al. (2007) defined Psychological capital as: an individual's positive psychological state of development that is characterized by: (1) having confidence (self-efficacy) to take on and put in the necessary effort to succeed at challenging tasks; (2) making a positive attribution (optimism) about succeeding now and in the future; (3) persevering toward goals and, when necessary, redirecting paths to goals (hope) in order to succeed; and (4) when beset by problems and adversity, sustaining and bouncing back and even beyond (resiliency) to attain success.

Literature Review

PsyCap, has been the subject of considerable theory and research over the past several years. PsyCap researchers (Luthans, Youssef, & Avolio, 2007a) have developed and validated (Luthans, Avolio, Avey, & Norman, 2007) measures of PsyCap. Taken to the workplace, preliminary empirical evidence supports the PsyCap latent core construct and its relationship to performance (Luthans, Avey, Avolio, & Peterson, 2007) in multiple cultural contexts (Luthans, Avolio, Walumbwa, & Li, 2005).

PsyCap is impactful on work-related performance. Research to date supports that PsyCap is significantly related to performance in the workplace, both the individual components (efficacy/confidence, hope, optimism and resiliency) and in combination as overall PsyCap (e.g. Luthans et al., 2005, 2006b; Youssef, 2004). This relationship has been shown through utility analysis to make a dramatic contribution to the organization (Luthans et al., 2006, 2007). Thus, PsyCap becomes a meaningful and justifiable investment and means toward veritable organizational performance and possibly sustained competitive advantage.

PsyCap and positive emotions may play a key role in combating dysfunctional attitudes and behaviors that may deter organizational change (Avey, Wernsing, & Luthans, 2008). PsyCap helps to discourage deviant behaviors in the workplace and will in fact be a catalyst for positive organizational change (Avey, Wernsing, et al., 2008). Avey et al. (2011). In their meta-analysis they found that PsyCap is negatively related to undesirable workplace attitudes such as cynicism, turnover intentions, deviance, stress and anxiety. Beal, Stavros and Cole (2013) found resistance to change had a negative correlation with PsyCap. They found a positive relationship between PsyCap and organizational citizenship behavior in the context of organizational change.

THE PRESENT STUDY

AIM OF THE STUDY

The objective of the present study was to investigate the impact of age, gender and work tenure on psychological capital.

SPECIFIC OBJECTIVES

The specific objectives of the study were:

(1) To study gender differences in psychological capital.

(2) To study the relationship between age and psychological capital.
(3) To study the impact of work tenure (the number of years of work experience of the employee) on psychological capital.

METHODOLOGY

Sample Selection

The sample for the study consisted of 56 employees in one of India's large public sector banks. 78 questionnaires were distributed among the employees. 66 employees returned the duly filled questionnaires. The responses of 10 participants were rejected as the respondents had either not filled up the questionnaires fully or had not filled them correctly. The findings and conclusions in this study are based on the responses of 28 male and 28 female employees. The average age of the participants in the study was a little over 45 years.

Measuring Tools

PsyCap was measured with the PCQ-24 questionnaire developed by Luthans et al. The reliability and validity of the PCQ-24 questionnaire have been demonstrated in previous research. The PCQ-24 questionnaire consists of four dimensions: self-efficacy, hope, resilience and optimism. The total scale consists of 24 items, and each of the four dimensions is measured by six items. Each of the items was scored on a Likert scale in which 1 indicated strongly disagree and 5 indicated strongly agree. All questions asked the participants how they felt "right now." Higher values indicate higher levels of PsyCap.

Hypotheses

Based on past research findings, the following three hypotheses were proposed and tested:
H1: There is no significant difference in the psychological capital of males and females.
H2: There is no significant correlation between employees' age and psychological capital.
H3: There is no significant correlation between employees' work tenure and psychological capital.

RESULTS

The data collected from the study was tabulated and analyzed using popular statistical tools and techniques. Table 1, represents the findings of the hypothesis test between the two levels of I.V. The mean psychological capital scores of the females were higher than that of the males however this difference was not statistically significant. Thus, the results are consistent with the null hypothesis (H1). There was a significant difference between males and females on only one of the four components of psychological capital: Hope. The mean scores of females were reliably higher than that of the females. No such reliable difference was found between males and females on the other three components of psychological capital: self-efficacy, resilience and optimism.

TABLE 1: Independent samples test for differences in gender Psychological Capital and its four components

Variable	Gender				t-value	Significance
	Males (28)		Females (28)			
	Mean	SD	Mean	SD		
Psychological Capital	84.82	8.65	88.46	7.62	1.67.	ns
Hope	22.71	3.85	24.54	2.06	2.21	0.05
Optimism	20.82	2.40	21.50	2.38	1.06	Ns
Self-Efficacy	19.64	2.51	19.93	2.19	0.45	Ns
	21.64	2.28	22.50	2.82	1.25	ns

Table 2, presents the bivariate correlations of the variables under investigation. There was a small positive correlation (0.176) between employees' age and psychological capital as well as between employees' work tenure and psychological capital (0.197). However, both these correlations were statistically not significant. Neither the age of the employees' age nor their years of work experience was a reliable predictor of psychological capital. Thus, the findings of the study were consistent with hypothesis 2 and hypothesis 3.

TABLE 2 : Interco-relations between study variables:

Variables	Age	Work Tenure
Psychological Capital.	0.176 (ns)	0.197 (ns)

Pearson's correlation coefficient.

DISCUSSION

The current study investigated psychological capital (PsyCap) amongst employees of a public sector Bank. The authors were interested in studying the impact of employees' gender, age and work tenure on psychological capital.

The first hypothesis examined the impact of employee's gender on psychological capital. It was found that gender had no significant impact on psychological capital among the study respondents. These findings were consistent with past researches. In the Indian context, these findings were deftly explained by Barmola (2013), " … in earlier researches there used to be differences between male and female in various aspects of the life in India but since the beginning of the LPG (liberalization,privatization and globalization) age this difference has come down and the same is found in the present study in the name of positive psychological capital among adolescents." According to Barmola, the significantly higher scores of females on the 'hope' dimension of psychological capital is on account of high rate of spirituality, specifically amongst females. This is mainly due to parenting, family environment and traditional Indian values and culture." Snyder, Irving and Anderson (1991) found that females are better than males willpower' and 'waypower'. Willpower is an individual's agency or determination to achieve goals and 'waypower' is one's ability to devise alternative pathways and contingency plans in order to achieve a goal in the face of obstacles. Hope enables individuals to be motivated to attain success with the task at hand by looking for the best pathway (Avey et al., 2008).

The second and third hypothesis examined the impact of employee's age and work tenure on psychological capital. The findings supported the null hypothesis and were consistent with past researches (Hidayat and Mangundjaya, 2010)

Significance of the Study

Psychological capital is a very important factor in organizational success and well-being. Low psychological capital of the employees can be a major obstacle in the face of organizational change. The findings of the study are particularly important during the time of recruitment. Recruiters need to keep in mind that psychological capital is not affected by gender, age or number of years of work experience. This will help to prevent confirmatory bias in the selection process. But the positive side of these findings is that it is possible to manage and increase the level of PsyCap of employees in organizations through deliberate interventions and the outcomes are not going to be affected by gender, age or work tenure. Luthans, Avey, Avolio, Norman, & Combs (2006) demonstrated that organizations can increase the level of PsyCap by using short training sessions of one to three hour micro interventions in which they measure PsyCap before and after the interventions.

Limitations of the Study

An important limitation is that researchers used the same sample to gather data on both independent and dependent variables. This method of obtaining data may result in common source bias and lead to inflated relationships (Podsakoff, MacKenzie, Lee & Podskoff, 2003). The prescribed approach to reducing common source bias is to obtain predictor measurements from one observer and measurements of outcomes from another (or use separate occasions for measuring). The authors did not use these methods because of resource constraints about the ability to issue several surveys and use several observers. However, one should note that data from distinct observers or measurement occasions might distort the prediction estimates as much as common source variance does (Kammeyer-Muller, Steel & Rubenstein, 2010).

The study examined the effects of psychological capital in the context of only one organization. Research with different sample compositions and bigger sample sizes should be conducted to better understand the factors impacting psychological capital.

CONCLUSIONS

This study examined the impact age, work tenure and gender on psychological capital. The study found no significant gender differences in psychological capital nor was there any significant correlation between the psychological capital and age work tenure. Future research in the area of PsyCap would benefit from longitudinal studies in which researchers observe levels of PsyCap over time. Such a study would improve our understanding of how age, work tenure, gender and PsyCap interact overtime. A longitudinal study would yield this information. This would reveal the point in time that psychological capital has greatest effect.

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A REVIEW OF THE PSYCHOLOGICAL, SOCIAL AND SPIRITUAL BENEFITS OF TOURISM

***Neha Bhansali,**

ABSTRACT

This paper attempts a review of what could be the psychological, social and spiritual benefits of travel. The psychological benefits, which include cognitive and affective benefits, have been discussed in the paper. The social benefits at both an individual and larger societal level are explored. Lastly, this paper attempts to discuss how travelling could contribute to personal and spiritual growth and well being.

Keywords : *travel , benefits, psychological, social, affective, spiritual, well-being*

The world is a book, and those who do not travel read only a page.

- Saint Augustine

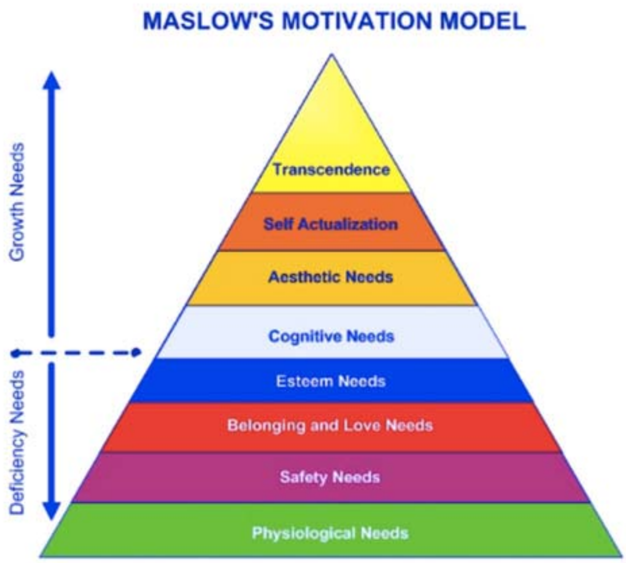
Stress is a part of everyday life. So much so that the term stress has become part of our colloquial speech. It is a noun (We have stress). It is an adjective (He has a stressful job). It is an adverb (She acts stressed). And it is a verb (Writing a paper stresses me). Indeed, a recent poll by the American Psychological Association (2007) shows that, for many of us, stress levels are high and are on the rise.

Most guess that minor stressors would produce minor effects, but that isn't necessarily true. Research shows that routine hassles may have significant negative effects on a person's mental and physical health (Delongis, Folkman, & Lazarus, 1988; Klumb & Baltes, 2004; Sher, 2003). In fact, researchers found that scores on a scale measuring daily hassles were more strongly related to participants' mental health than the scores on a scale measuring major life events were (Kanner et al., 1981).

In a technologically connected world even a day off is laden with email, messages and phone calls. People today have all the more need to get away from these cumulative pressures even if it is for a while.

What does travel bring to the table then ? People travel not only for a vacation but for also for work. At times work related travel is a source of stress. In spite of this it has it's merits.

Tourism related individuals as well as their families always look forward to travel. At times people travel also to get over a crisis or get in touch with their own self.



An interesting way to look at what travel could provide could by drawing from Abraham Maslow's Hierarchy of needs(1943). Maslow's Hierarchy of Needs has often been represented in a hierarchical pyramid with five levels. The four levels (lower-order needs) are considered physiological needs, while the top level of the pyramid is considered growth needs. The lower level needs must be satisfied before higher-order needs can influence behavior. The levels are as follows

- Self-actualization – includes morality, creativity, problem solving, etc.
- Esteem – includes confidence, self-esteem, achievement, respect, etc.
- Belongingness – includes love, friendship, intimacy, family, etc.
- Safety – includes security of environment, employment, resources, health, property, etc.
- Physiological – includes air, food, water, sex, sleep, other factors towards homeostasis, etc.

Further researches have identified cognitive, aesthetic and self transcendence needs. Depending upon the kind and purpose of the trip , tourism can satisfy needs of belonginess and affiliation, aesthetic needs, cognitive needs and even self-actualization and transcendental needs.

Some Significant Researches

In tourism, a number of scholars (Neal et al., 1999; Neal et al., 2007; Sirgy et al., 2011) 19 have examined the benefits of tourism based on bottom-up spillover theory .This theory suggests that overall life satisfaction is influenced by evaluations of various life domains, such as personal health, work, leisure, and family, while the positive and negative affects accompanied by a life event are assumed to have an influence on how individuals evaluate various life domains (Neal et al., 1999).

A series of studies have been conducted to empirically test the bottom-up spillover model in tourism. Neal et al. (1999) were among the first to examine the effects of vacationing as a life event on individuals' life satisfaction. Their research indicated that life satisfaction was directly influenced by trip satisfaction($p<0.05$), while the proposed mediating role of leisure life satisfaction was found to not be significant ($p > .05$)

Sirgy et al. (2011) developed a scale to measure the positive and negative affects accompanied by taking a vacation couched within various life domains, including: social life, family life, leisure life, cultural life, health and safety, financial life, work life, love life, arts and culture, spiritual life, intellectual life, self, culinary life, and travel life. Sirgy et al., (2011) also tested whether the positive and negative affects of vacation experiences on these 13 life domains influenced overall life satisfaction through satisfaction with the 13 life domains. They found that positive affects associated with taking a vacation had direct and indirect effects on overall life satisfaction.

Westman et al have employed a series of studies to investigate the impacts of vacations on burnout (Westman & Eden, 1997; Westman & Etzion, 2001; Westman & Etzion, 2002;Westman et al., 2008), and their results have indicated that vacations decreased respondents' job stress and burnout. In a similar vein, Sonnentag and Frtiz subsequently demonstrated that vacation recovery experiences (such as psychological detachment from work, relaxation experience, master experience, and perceived control during vacation) can contribute to employees' mental and physical health by providing internal and external resources (Fritz & Sonnentag, 2006; Sonnentag & Fritz, 2007).

Individuals with health problems and/or disabilities have also drawn attention from scholars in health science. For example, Gump & Matthews (2000) examined the association between frequency of vacationing and health risks among 12,388 men at high risk for heart disease in the United States. They found that individuals who traveled more frequently had fewer nonfatal cardiovascular events and lower risk factors for coronary heart disease. Furthermore, based on their interviews with 11 individuals with mental health problems in the Netherlands, Pols & Kroon (2007) also found that mental health patients might benefit from taking a vacation in terms of new perceptions of self-identity, skill development, and social relations.

Psychological Benefits

When we speak of psychological benefits it becomes imperative to discuss both psychological and cognitive benefits of tourism .

At a cognitive level people report learning about various geographical phenomena, cultural aspects, historical events and linguistic aspects through travel. They not only get informed but also learn to appreciate individual and cultural differences. Travelling also develops individual's planning skills along with a slow gradual acceptance of uncertainty.

Traveling requires identification of the purpose, research about places that will satisfy the purpose , planning the arrangements, costing-economics as well as planning of events and activities during the stay. It develops communication and co-ordination skills as co-travellers are expected to come to an agreement. At times this planning process does teach conflict management skills to the involved parties.

Affective benefits could be understood by the term "Peak Experiences". Maslow, the term's inventor, says that "peak experiences are sudden feelings of intense happiness and well-being, possibly the awareness of an "ultimate truth" and the unity of all things ... the experience fills the individual with wonder and awe....he feels at one with the world, and is pleased with it ...." They are moments when you feel more at one with yourself and the world, more integrated. You feel happy, even ecstatic, interconnected and in harmony.

According to Conway and Rubin (1993), "autobiographical memory is memory for the events of one's life" Autobiographical memory relates to our major life goals, our most powerful emotions, and our personal meanings. As Cohen (1989) pointed out, our sense of identity or self-concept depends on being able to recollect our personal history. Individuals who cannot recall the events of their lives have effectively lost their identity. The vacations and trips people take have a special position in their autobiographical memories. The positive emotions generated during their trips contribute to their self-concept and identity formation. Positive life events and places they fondly remember are also used in a technique called as Safe Place Imagery which is often used with trauma survivors and people suffering from anxiety. Very often this "safe place" is a place that they have visited as tourist and had positive life experiences there .

For children also the benefits are many. Travel gives children a chance to explore the unchartered territory that they may have only heard or read about before. It satisfies and fosters their curiosity. With children the fascination for the new brings joy as so with the natural child in the adults(Berne,1964).At a family level it gives chances for better communication and shared novel experiences make the bond with co-travellers or family stronger.

Social Benefits

At a societal level, tourism challenges stereotypes about the tourist as well as the habitants of the destination. The Contact Hypothesis states that increased contact among people from different groups can lead to a growing recognition of similarities between them—which can change the categorizations that people employ. (Pettigrew, 1997). The more we are in contact with the so called "out-group" , the less the chances of us having prejudices or stereotypes about them . Exposure to groups that we perceive as different may also bust a couple of myths about differences as well as similarities. Observing situations in context provides understanding rather than just obtaining information randomly.

With the latest trend of AIRBNB and other informal homestay possibilities the contact with the inhabitants is genuine and in-depth. The tourist doesn't just get a superficial upper slice of the experience but has an opportunity to experience a lifestyle that may be dramatically different from his/her own along with developing empathy for the inhabitants.

Tourism also gives a boost to the economic welfare of the destination. Better tourism income could lead to development of infrastructure and travel facilities. This in turn could open up more economic, occupational possibilities for the inhabitants.

Spiritual Benefits

Going away from the comfort of familiar settings and pulling away from daily pre-occupations does a very positive effect on self-awareness. When faced with new environment, mind tends to be refreshed by necessity of being alert. It is instigated by apparent absence of comfort zone held together by configuration of habits. As Roman Payne once said "A person does not grow from the ground like a vine or a tree, one is not part of a plot of land. Mankind has legs so it can wander. "

Spiritual tourism and it's benefits are well known. Spiritual journeys are one type of cultural tourism that is on the rise, as people are increasingly looking to develop their own spirituality and to discover that of others. In 2007, spiritual tourism was judged by the UNWTO as the most rapidly growing segment, although it cannot be easily framed. In fact, spiritual tourism is based on a variety of motivations, ranging from traditional religious tourism to alternative medicine to forms of deep immersion in nature. Pilgrimages have been a favourite for a large number of people of various religions. However, in the past few years spiritual tourist retreats and ashrams are on the rise. India is one of the leading destinations for this kind of spiritual tourism and we have tourists from all over the world coming for such retreats. Meditation, yoga, mindfullness are some of the activities that are taught in these retreats .

When we speak of spiritual benefits we do not necessarily mean only the benefits of spiritual tourism. Discomfort and spontaneous circumstances can help awaken conscious intentions to be tolerant and receptive, compassionate toward yourself and others. At times , a person facing a crisis or dilemma may do well by exploring unknown destinations. Traveling alone or with strangers may also lead to introspection and challenging our perspective to life. The lone traveler may obtain a kind of freedom from societal and worldly pressures or expectations. The feeling of freedom once savored may grow into a strong desire to abandon superficial existence and embrace life of an authentic individual.

In conclusion, the benefits of travel are many and at various levels. The psychological, social and spiritual benefits cut across ages , gender and other demographic backgrounds. Certain kinds of tourism need to be explored more as to how they contribute to growth. It would be interesting to study if certain kind of personality and cultural characteristics show greater preference to certain kinds of tourism. This kind of information can prove beneficial to all the stakeholders.

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SOCIOLOGY

WOMEN'S POLITICAL VOICE- FEMINIST INTERVENTIONS IN POLITICAL SCIENCE RESEARCH METHODS

Dr. Vatsala Shoukla[1]

ABSTRACT

Political Science has evolved considerably since the beginning of the study of politics as a discipline, which was primarily centered around men, masculinity and maleness, and where women were considered apolitical and therefore, invisible. Classical canons of political theories not only argued for women's apolitical and invisible status in politics but went beyond and made an attempt to validate their claim and justified women's exclusion as natural. Nonetheless, women's relentless struggles for political space and feminist political scientists' persistent work highlighting women's visible role in politics opened a new era in the study of politics, which definitely helped broadened the understanding of politics.

The paper is an attempt to highlight the significance and use of feminist research methods in the study of politics, particularly those used in capturing women leaders' lived experiences in municipal government in Mumbai in a recently concluded pilot study. In order to deal with the challenge of enumerating the role and challenges faced by these women leaders, the approach involved a shift from exclusive objectivity to privileging elements of positionality, subjectivity and intersectionality of respondents. In concise, the paper endeavors to draw attention towards the reality of women's marked visibility in municipal politics, the significance of studying their personal and professional experiences and struggles, highlighting the process of their political empowerment as they are challenging and changing several political stereotypes, and the importance of using feminist research methods in capturing these details.

Keywords : *Women leadership, feminist research methods, women and political representation*

Political Science has evolved considerably since the beginning of the study of politics as a discipline, which was primarily centered around men, masculinity and maleness, and where women were considered apolitical and therefore, invisible. Women were not simply missing in the canonical texts, they were defined in terms of their disruptive sexuality, lack of justice, incapacity for reason or all of the above and more…they were cast as being utterly deficient in those qualities that were deemed necessary for active participation in the civic community. (Clarke & Lange, 1979) Nonetheless, women's relentless struggles for political space and feminist political scientists' persistent work highlighting women's visible role in politics opened a new era in the study of politics, which definitely helped broadened the understanding of politics.

Feminist scholars' serious engagement with gender and other categories of oppression and exclusion in previously gender-blind field of political study provided tools for addressing the substantive questions that make political science a worthwhile enterprise. The innovative methods used contributed towards the understanding of normative, conceptual and empirical reality of the field, which often followed a non-linear process. This is because social and political research is inherently dynamic. Feminists goals are plural and contested and as such feminist research cannot be reduced to a particular normative orientation or political, ideological agenda. Nevertheless, a definitive shift can be witnessed in the study of politics epistemologically, methodologically and empirically.

Epistemologically, conventional approach to study politics posits objectivity of observers who study atomistic individuals, uses neutral categories in value-free research to instruct universal theories, seeks explanations, tacitly assumes male as a norm. While, feminists' practice and study of politics posit gendered observers of socially interdependent people, use socially constructed categories in value-encoded research to construct socially contingent theories, understanding and interpretation, uncover this tacit assumption. Methodologically, conventional political methodology involved a particular set of methods or way of doing research, covered quantitative methods and survey research techniques that impose concepts and meanings on respondents, is considered as adequate tools to the task of capturing the most important features of people's political lives. Whereas, feminist methodology is not a series of particular methods or guidelines for research, like a protocol, is a commitment to using a whole constellation of methods reflectively and critically, with the end aim being the production of data that serve feminist aims of social justice, prefers qualitative methods such as participant observation and intensive, open-ended interviews that do not impose concepts and meanings on people. Similarly, there are differences in what the two schools find empirically interesting or worth knowing about-conventional school is more concerned with state, stability, powerful etc. and feminists focus on change, consciousness, empowerment, inclusiveness etc. (**Flammang,** 1997)

Critical Perspective in Feminist Research

Feminist inquiry is known for working across disciplines. It is that critical perspective on social and political life that draws our attention to the ways in which social, political and economic norms, practices and structures create injustices that are experienced differently or uniquely by certain groups of women. Taking that view of feminism in the research does not require one to participate in direct social and political action or necessarily to label or identify oneself as a feminist. A feminist research ethic is a methodological commitment to any set of research practices that reflect on the power of epistemology, boundaries, relationships and multiple dimensions of the researcher's location throughout the entirety of the research process and to a normative commitment to transforming the social order in order to promote gender justice. (Yuval-Davis, 2006) Key elements include-attentiveness of power, attentiveness to boundaries, intersections and normalization, attentiveness to relationships among all stakeholders (researcher-participants, subject-participants, translators, facilitator, communities etc), self-reflection at each stage of the research process. (Peterson, 1992) The critical perspective is very important not only to the research but to the entire process of research. In political science, the science of social science is highly respected and it is a challenge on the part of researcher how to keep a balance between a feminist research ethic and social science-oriented rigor.

The Study

The study is located in the Municipal Corporation of Greater Mumbai (MCGM), the largest and oldest municipality in India, established by BMC Act in 1888, where women's massive presence (women account for sixty percent in MCGM) has made a revolutionary shift in the urban politics in many ways. Understanding the nature of this shift is very important, however getting to know about the functioning of the complex interplay of forces involved in the process is a challenge. Women working in different capacities as mayors, chairpersons and members of different municipal committees have been showcasing their confidence, competence and potential in decision making and implementation. They have countless accomplishments and success stories. An approach which facilitates highlighting those components that correspond to the actual reality in place can only be helpful. Therefore, the prime concern of the paper is to uncover these experiences and struggles of women and highlight the importance of feminist methods in capturing their voices representing a reality as perceived by them.

The broad objectives of the study are a) to get fresh insights into women's leadership experiences in urban governance. Does it make a difference in women's position? b) to analyze the effectiveness of women's reservation and its implications for gender equality in politics. Has it provided level playing field? c) to examine the nature of women's political representation. Women are forced into lime light, Are they forced into power sharing? What changes/ differences has it brought in at personal and professional level? d) to evaluate women's expanding personal and political spaces. What are their challenges, political concerns? What kinds of different agencies opened up for women and their implications for a gender-just politics? The paper is based on the pilot study[2] conducted with six women councilors in municipal corporation of Mumbai, selected through non-probability convenience sampling method.

Capturing Women's Political Voices- Key Challenges

The study uses narrative technique to capture women's experiences at personal and professional levels. Following the tradition in women's studies, where gender narratives are increasingly being used to record the voices of women, their perceptions and perspectives, irrespective of whether the narrators are leaders, victims or participants in struggle, the study records women leaders' experiences, struggles and challenges encountered using narrative technique and case study method. Using narrative as a technique of data collection provide a space for less dominating and more relational modes of interviewing, which reflect and respect participants' ways of organizing meaning in their lives. (DeVault, 1999) This approach does not assume objectivity but, instead, privileges positionality and subjectivity of participants. (Riessman, 2008) The approach helps to build up an atmosphere where participants feel free to share their views and are tempted to talk on hitherto unvoiced areas of their life. Of course the participatory approach makes them feel they possess an important resource of knowledge. Researcher believes that knowledge is co-created. The objective is to create an in-depth case study without exerting epistemological violence, to allow a kind of conversational space that is though defined, but has no clear boundaries.

Right from formulating the proposal to every stage of research process, primacy has been given to the critical perspective. Use of innovative ways required formulating a flexible interview schedule that provided a direction to the nature of data collection without imposing theoretical concepts or structured framework to be followed by participants, while sharing their experiences. In the process framing, reframing, fine tuning of questions becomes indispensable on the part of researcher as each woman's story of struggle is unique, which is informed by her own location. Therefore, providing representation to every aspect of her struggle and experience in a holistic manner and thus highlighting political reality becomes critical. The study also makes an attempt to understand the deeply entrenched notions of 'what constitutes actual politics' and an attempt to widen our understanding on women providing responsive as well as indicative (proxy) representation in politics, how do they perceive about their accomplishments? How do they feel about this political empowerment? Insights provided by feminist standpoint theory become helpful in getting to know about their perceptions of political reality and empowerment.

A critical approach to research which provides a space for innovation, creativity and plurality of knowledge resources requires application of innovative/ mixed research methods. This is very much desirable under feminist research objectives. The study used a flexible framework, quantitative/qualitative techniques, without compromising on the fundamental purpose of the study- to provide representation to women's political voices. Indeed the study intended to highlight the reality of women's political voices from their perspective and this determined the kind of tools and technique could be useful in highlighting their political empowerment. The use of participatory approach during interviews was particularly important as it enlightened both the researcher and the researched. This has also witnessed a shift in the power relations between them. The process itself has been empowering for the women who were sharing their powerful stories. There have been debates on the unequal power relations and the oppressive presence of data collection tools and techniques. The current research uses video camera and voice recorder to capture and record audio and visual data, which women respondents found very empowering for their story will get a voice and validation. The researcher observed that contrary to conventional belief about using tools (i.e. technological instruments, which are seen as oppressive, transgressing personal space and reflection of unequal power dynamics between researcher and researched), women enjoyed the presence of technology and they were very much aware of its implications and how this very tool could be used as a channel to provide an outreach to their story. However, they might be conscious while narrating their experiences, which again put limitations on the process itself. Nonetheless, they valued the process being democratic, open and un-hierarchical and felt empowered all through. As regards limitations on the use of technology and method itself, not many qualitative methods are infallible. Nevertheless, they have potential to widen the horizon of our social reality indeed.

The current study uses a variety of (mainly qualitative) research techniques majorly drawn from feminist standpoint theories, including- i) in-depth face-to-face interview, recording oral narratives, video interviews, relevant video resources, photos ii) through dialogue, constant engagement, meaning-making exercises, questions to maintain the flow at the same time letting directional and focused conversation iii) formulation of generative questions, which are both open ended and open to refinement iv) flexible interview schedule and semi-structured questionnaire, which allows for new stories and ways of self- and world-making to emerge, and avoids early use of theories and concepts v) participatory approach vi) knowledge is co-creational vii) inter-subjectivity and self-reflexivity- a challenge lies in finding a balance between acknowledging the researcher's influence and avoiding obsessing over it, how to contextualise the research without allowing context to steal the scene. The trustworthiness of narrative accounts cannot be evaluated using traditional correspondence criteria as there is no canonical approach to validation in interpretive work. Besides, there is no standard set of procedures compared to some forms of qualitative analysis. Several studies underscored this issue, '...oral recollections, as we have seen have many rough edges, which create methodological problems, but then different criteria of credibility, must be used to judge its value, so that distortions, repetitions, exaggerations, silences may begin to make sense in certain instances. (Saldanha, 2006) The raw data includes- oral, written and visual representations, which can be in the form of researcher's commentaries, field notes (taken simultaneously to facilitate indexing of each recorded interview), interview transcripts, researchers' observations, copy of relevant reports and documents, photo, audio and video recordings (to preserve each woman's story in her own words).

Conclusion

Empirical data acquired through using feminist research methods highlights the significant facets of women's personal and political struggles and challenges, and undoubtedly marked a significant shift in understanding women's leadership potential, skills and accomplishments in municipal governance. The study observed detailed and distinct responses from women representatives with regard to expansion in their personal and political spaces. Responses definitely put a light on the nuances that exist in these spheres and which eventually widen the range of accepted notions about the tryst between personal and political spheres. The study observed discrete categories, such as- distinct private and public role divide, widening areas of public engagement, exercising political agency. Further, the study highlighted the indispensable role of education and practical knowledge in empowering women, the specific feminist concerns being the by-product of women's political orientation and activism, the presence of several hard core feminist leaders in corporation, the need to mainstreaming of women role models in politics, the indispensable role of women's increased presence in party, the importance of women's critical consciousness to be pro-active in politics, the importance of an inclusive approach to ensure women's quest for responsive representation.

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MEDICAL TOURISM: WITH SPECIAL REFERENCE TO FERTILITY TOURISM

***Twinkle Sanghavi**

ABSTRACT

The current paper makes an attempt to review the Indian scenario with regards to Medical tourism. It first explains how tourism has now moved away from its traditional meaning of holidaying and now includes holidays with medical care. The advances in technological shifts allows for patient mobility and the rapid advances in obtaining information from across the world through the internet helps individuals make better decisions regarding health care. The paper emphasizes the role of fertility tourism and describes how these health care travel programmes are packaged. It concludes with the roles of government, health care industry and travel industry in promoting fertility tourism.

Keywords : *Assistant Reproductive Technology, Surrogacy, diagnostic center, corporate hospital.*

Introduction

Globalisation has cemented the way for many countries for opening their health system to greater cross-border movement of patients. Healthcare has become the most crucial and vital need in the present dynamic and stressful life.

Healthcare facilities are not available everywhere, if available, facilities are provided at very expensive cost which cannot be afforded by all. The world population is aging and becoming more affluent at rates that surpass the availability of quality healthcare resources. In addition, out of pocket medical costs of critical and elective procedures continue to rise, while nations offering universal care and faced with ever-increasing resource burdens. These drivers are forcing patients to pursue cross-border healthcare options either to save money or to avoid long waits of treatment.

This is where the concept of medical tourism emerges.

Medical tourism can be defined as the process of travelling outside the country of residence for receiving medical care. Growth in the popularity of medical tourism has captured the attention of policy- makers, researchers and the media. Originally, the term referred to travel of patient from less- developed countries to developed nations in pursuit of the treatments not available in their homeland.

Today we are experiencing both qualitative and quantitative shifts in patient mobility, as people travel from richer to less –developed countries in order to access health services. Such shift is mostly driven by the relative low cost of treatment in less developed nations, the availability of inexpensive flights and increased marketing and online consumer information about the availability of medical services.

What really puts the word "Tourism' in medical tourism concept is that people often stay in the foreign country after the medical procedure. Travellers can thus take the advantage of their visit by sightseeing, taking day trip or participating in any other traditional tourism activities.

Medical Tourism in India

It is estimated that worldwide tourism is growing at a rate of 15-25% with rates highest in North, Southeast and South Asia. The Indian medical tourism is expected to reach $6 billion by end of 2018, with the number of people arriving to India. India is one of the first countries to recognise the potential of medical tourism and today is leading destination for global medical tourists.

Medical tourism in India is one of the best options available to people across the globe. Millions come every year to get treated and then enjoy their recuperative holidays across India. People from different occupations cutting across the entire span of the globe come to India to have their treatments done with peace of mind.

India provides world class medical facilities with hospitals and specialized multi-speciality health centres providing their expertise in the areas of cosmetic surgery, dental care, heart surgeries, coronary bypass, heart check- up, valve replacements, knee replacements, eye surgeries, Indian traditional treatment like ayurveda therapies and much more, practically covering every aspects of medicine combining modern treatments with traditional experience. India is placed among the top three medial tourism destinations in Asia, mainly due to the low-cost of treatment, quality health - care infrastructure and availability of highly skilled doctors.

Top speciality for medical travellers in India:

- Cosmetic surgery
- Dentistry
- Cardiovascular
- Orthopaedics
- Cancer
- Weight loss
- Scan, tests, health screening and second opinions
- Reproductive (fertility, IVF, Women's health)

Reproductive Tourism/ Fertility Tourism

India is becoming the outstanding player in the global industry of reproductive tourism, in which infertile people across international borders inquire about Assistant Reproductive Technology (ART).

As an integral part of the growing medical industry, the fertility industry is slated to bring in additional revenue. Although there are no accurate figures for the number of individuals who travel to India for ARTs, including surrogacy.

Surrogacy

Surrogacy is an arrangement between a women and a couple or individual to carry and deliver a baby. Women or couples who choose surrogacy often do so because they are unable to conceive due to missing or abnormal uterus, have experienced multiple pregnancy losses, or have had multiple in vitro fertilization attempts that have failed.

It is estimated that the surrogacy business alone is worth$6 billion. ART clinic are no longer concentrated in metropolitan and big cities, but are also appearing in smaller towns and cities that otherwise lack even basic civic amenities and necessary health care facilities. The 'phenomenal growth' of this sector is also demonstrated by the fact that the international umbrella organisation for infertility consumers, the international Consumer Support for Infertility.

The ARTs industry is pegged on the movement of babies, reproductive body parts and women's caring and reproductive labour, both as egg donors and surrogates from one country to another, resulting in the 'globalisation of motherhood' which impacts both women who mother and those who enable others to do so.
The main reasons for fertility tourism are legal prohibitions or regulations of the sought procedure in the home country, as well as lower costs in the destination country.

Promotion of Fertility Tourism

To promote the fertility industry specially the surrogacy the marketing is done in various ways on net some of the analysis is given below-

The tag lines that one can scroll down on net are

- "First world treatment at third world price"
- XYZ " We have combined out medical package with travel to Bikaner, a city in Rajasthan, India " what more you wish if your treatment is combined with fun and pleasure."
- " Infertile?

No problem!
Fly to India,
Enjoy the sun, sea and the exotic country side.....
And have a baby too.
World class facilities, world class doctors, 1//4th Cost, no legal Hurdle,
...and we speak English too!"

- Hope for the Childless Couples
- Where hope turns into reality
- Having a child is not a dream anymore
- We are LGBT friendly Clinic etc.
- Royal Package include following services:

Person= 1 patient and 2 accompanying person. For every extra day, you will be charged as per package charges.

1. Airport Pick-up and drop at airport after your treatment by our executive.
2. One company executive will accompany you from arrival till departure.
3. Total appointment and co- ordination of
   - Doctors
   - Diagnostic centres
   - Hospitals
   - Arrangement for operation theatre if required
   - Provisions for all medicines
4. Travel assistant like air ticketing, reservation, arrangement with private tour operator if you are interested.
5. Indian foods like Muglai, South Indian, Sea food & Seasonal Fruits.
6. Visit to shopping malls for shopping and visit to multiplex theatre for entertainment if required
7. Laundry arrangements
8. Transportation by A/C station wagon car, with driver till your treatment.
9. Cell phone will be provided by the company to you along with all emergency telephone no & should be return before your departure back home. (You pay as you talk bases.)
10. Five star hotel accommodation or 3 bedroom, hall furnished apartment with A/C.
11. Pre-treatment or post- treatment, sightseeing by road or by rails to Goa (well- known beaches) Ajanta and Ellora (Historical place). Panchgani and Mahabaleshwar (Hill stations) as time permits and for as many days possible.

50% discount only on service charge for any extra patient.

Favourable Environment for Fertility Tourism

India has many advantages.

- Coast advantage
- Hospitals equipped with international standards
- Most of the Indian doctors and staff has world class exposure
- Fluent English which is connecting language globally
- Many exotic tourist point
- Centre for Yoga and ayurveda
- Cheap labour
- A1 treatment to foreigners
- Booming of fertility Industry
- Uneducated woman's
- Lack of legal procedures etc.

Challenges faced by the Fertility Tourism.

- No strong Government Support to promote Fertility Tourism
- Lack of co-ordination among various players in the industry- airline operator, hotels and hospitals
- The negative perception about India with regard to public sanitation, hygiene, standards or prevalence of contagious diseases
- No proper accreditation and regulation system for hospitals
- Lack of uniform pricing policy across hospitals

ü Strong competition from many other players
ü Lack of insurance policies for this sector

Though India's booming commercial surrogacy tourism is on the point of collapse after government plans to introduce new regulation banning foreigners from hiring Indian surrogates

In October 2015, Indian embassies stopped issuing medical visas allowing foreigners to enter the country for the purposes of hiring a surrogate mother. The Indian Council of Medical Research has also banned clinics from offering such services to foreigners.

What was a $2.3 billion industry will collapse. The government says that the lack of a legal framework has allowed surrogates to be under paid and exploited by clinics, which charge between $25,000 and $50,000 for the safe delivery of a baby. Surrogates get between $4,000 and $6,500 from foreign couples and between $3,000 and $5,000 from Indian couples.

Conclusion:

There are certain ways in which the healthy medical tourism can be promoted and they are

1) The Role of Government:-
The government of India must act as a regulator to institute a uniform grading and accreditation for hospitals to build consumer trust it should also act as facilator to encourage private investment in medical infrastructure and in policy making for improving medical tourism the government should reduce beerier in getting medical visa for patients

2) Holistic medical end diagnostic centre within the corporate hospitals:-
Most of the big tertiary hospitals are opening up holistic centres within the premises with yoga and meditation programmes along with naturopathy,herbal medicines and homeopathy departments

3) Setting up National level bodies:-
To market India's specialised health care products in the world and also address the various issues confronting the corporate health care sector leading private hospitals across the country are planning to set up national level body on the lines of National Association Of Software and Service Companies.

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MEDICAL TOURISM: A CURSE OF SURROGACY

*** Meherjyoti Sangle**

ABSTRACT

The current paper is a review of medical tourism in India with special reference to Surrogacy. It describes how health tourism existed even in the early 19th century due to the expertise Indians possessed in herbs and medicines. Also the mineral rich soil in India acted as a magnet for international visitors. The paper describes the advantages and disadvantages of health tourism in India and also compares costs with the U.S.A. The article concludes with recommendations for the health tourism industry.

Keywords : *Medical tourism, India- Ancient Therapy, Ayurveda, Spas, Globalisation, Fertility Tourism, Surrogacy, Ethical Issues and Legal Control.*

Introduction

Hunziker and Krapf in 1941 defined tourism as 'the sum of phenomena and relationships arising from travel and stay of non-residents in; so far as they do not lead to permanent residence and are not connected with any earning activity.'

But later this phase of tourism has undergone several changes. In today's era we have know people to back up their lives and just travel across borders for years together. People travel across countries to attend just singular events, some to taste delicate red ant chutney from a corner of the Meghalaya forests, some travel across countries just for ayurvedic massages (Kerala) or travel across the world for thermal baths (Budapest). Well of course this is coupled with interesting conversations, learning about the other regions' culture, lifestyle and food amongst several other things.

Tourism was not always looked at from the perspective of leisure, but had great signification in various regions or geographies through the ages. If we deep dive into history, we will notice that geography and the geographical positioning of regions plays an important aspect in the evolution of that area's tourism. For e.g. the tourism in Europe was faster advanced and tourist friendly compared to that of South Africa.

Health Tourism

Excessive stress at the work place and mechanics of life in big and crowded cities make people run to unknown places and unwind themselves. Health tourism was always existed but it was not until the eighteenth century that it became important. Ancient Indian medical texts were translated and this knowledge transposed to China, Greek and Europe.

People often visited spas to unwind and relax. Some of them were orthodox like the natural reservoirs in India proved as rich sources of the sulphur where people used to visit and treated their skin diseases.

The spas of the southern states of the USA in the 19th century served a rural market, whilst spas in the north were largely urban in characters. Leisure habits for the German bourgeoisie in the mid-1800s were often highly localized and this contributed to the lack of resort development on the north German coast until the early years of 20th century. In contrast, Italian's indulged in local town, country spas and seaside resorts and limited international tourism and rarely extended beyond Switzerland and the South Tyrol.

The period of spa growth in England (c. 1550-1820) was marked by a multitude of spa births and deaths, not a smooth projection of rise and decline. And, it is also too simplistic to see these English spas operating in isolation from a much wider urban leisure system.

Medical tourism has served as a gateway for patients to receive affordable and quality medical care by crossing borders. The net worth of the health tourism industry is believed to be $40 billion. Savings from medical tourism can be 15 to 85 percent in some cases. Leading medical tourism hubs around the world include Brazil, Costa

Rica, India, Malaysia, Mexico, Singapore, South Korea, Taiwan, Thailand and Turkey. Estimates show that over 7 million global citizens cross borders every year to appreciate the effects of medical tourism.

Growth of medical tourism in India has been very rapid in the last 10 years and according to Confederation of Indian Industry over 1, 50, 000 patients travelled to India to seek health care services in 2005. And according to Ministry of Tourism, India, medical tourism growth in India is expected to see an exceptional growth rate of 30% by 2015 and set is to become a 2billion USD industry.

Indigenous and Natural Health Tourism

India has an ancient healing system called Ayurveda – knowledge of life – This system combines naturopathy with various natural therapies which include invigorating Yoga lessons added in these therapies. These have no side effects but very much rejuvenating. All around the World there is now a greater interest in this Indian Traditional Medicine System. Tourism Marketing teams have included Rejuvenation packages for travel to Kerala, Goa, Karnataka, Tamil Nadu etc., states which have developed quite a number of resorts with the aim of providing Ayurvedic therapies. These are now receiving worldwide attention.

Treatments are provided for Allergy, Chest & Pulmonary, Cardiothoracic / Cardiovascular Surgeries, Vascular Surgery, Cosmetic Surgery, Pediatrics and Pediatric Surgery, Infertility / Reproductive Medicine and Obstetrics and Gynecology

Globalization and Fertility Tourism

With the onset of globalization, there has been a decline in fertility levels. This has led to what is known as ‘reproductive tourism. Of the many options, surrogacy has caught the public-eye and so much so that visa regulations have been changed in line with the growing practice. With no legal regulation and easy availability of surrogate mothers at one-third the global cost, the practice proliferates in an unfettered manner in India. The rapid growth of the industry also poses various challenges to various familial notions and makes settled concepts like ‘motherhood’ look rather hazy.

In the advanced technological era, there are many alternatives available for the couple who crave to have a child. Despite the fact that adoption and other options of the like nature exist to counteract the issue of childlessness, there is noted a great desire among couples to have a child of their own. That is to say that the infertile couples want a child genetically related to them. It is this yearning and aspiration of the infertile couples for a genetically related child that has fuelled the growth of assisted reproductive techniques, and more particularly, surrogacy.

India’s booming commercial surrogacy tourism businesses face a bleak outlook. Official figures suggest 2,000 children are born to surrogate mothers in India each year, and unofficial figures for the value of the industry range from $400 million to $2.3 billion. EY, a consultancy, published research in July 2015 suggesting that the market could grow by 20% a year.

The government is planning legislation to ban most foreigners from hiring Indian surrogates.
In October 2015, Indian embassies stopped issuing medical visas allowing foreigners to enter the country for the purposes of hiring a surrogate mother. The Indian Council of Medical Research has also banned clinics from offering such services to foreigners.

What was a $2.3 billion industry will collapse. The government says that the lack of a legal framework has allowed surrogates to be underpaid and exploited by clinics, which charge between $25,000 and $50,000 for the safe delivery of a baby. Surrogates get between $4,000 and $6,500 from foreign couples and between $3,000 and $5,000 from Indian couples.

The new law aims to safeguard the rights of surrogate mothers, as surrogates are sometimes surreptitiously implanted with more than one embryo to improve the success rate, resulting in multiple births that could be difficult for the mothers. Because the business is largely unregulated, there is little recourse if something goes wrong.

Commercial surrogacy is allowed in a number of other countries, including Malaysia, Russia and Ukraine, and in some U.S. states. Most developed countries allow altruistic surrogacy, in which no payment changes hands, but ban commercial surrogacy. The industry was banned in Thailand in August 2015, and legislation is under discussion in Malaysia.

Advantages of Medical Tourism in India

The biggest advantage of medical travel in India is the low cost health care service, Technological advancements and highly educated doctors, Availability of latest medical instruments, High health care standards offered, No language barrier as English is widely spoken across India. Moreover many hospitals in India hire native translators for patients from African countries so that they can communicate effectively, Relaxed visa rules, Visa on India arrival for patients from specific countries (Just announced by P. M. Mr. Modiji in the SAARC, 2016), availability of low cost generic medicines.

Disadvantages of Health Travel in India

Medical practice has known as a noble profession but it changes its nature and became commercial. There are few disadvantages of medical travel in India. Medical malpractice has emerged most danger disadvantage. Misdiagnosis during the treatment can result in unforeseen damages even though hospitals provide malpractice insurance. And since travellers are not aware of the legal rules in India, this can cause further troubles.

Second, Indian Insurance policies are very clumsy and hidden. Insurance coverage varies on the type of medical treatment. So before seeking any treatment it is important to understand all the facts to avoid any unnecessary expenses during your stay abroad. And since medical travellers are unaware of legal issues, it may cause problems to them since in countries like US & UK legal procedures are very transparent. Third is an expense raised in Post Operation Therapy and health check up. Issues arise when the recovery time of procedure is longer and in such cases medical tourists in India have to arrange stays outside the hospital on their own. Legal paperwork and permits are tedious and/ or serve as ahinderance to patients in medical tourism destinations. In foreign countries, it may be possible to unaware the legalities of medical care travel. and Last is Travel Cost is always recommended for medical tourists to accompany someone while travelling abroad for medical treatment. But this spurts the travel, accommodation and other bills.

Health Care Cost – India Vs USA

Here's the summary of important heart surgical procedure in India compared to US. (Source: American Medical Association)

Conclusion

Tourism is the effective tools for building prosperous community economically, socially and culturally. Economics gains have been a major driving force the growth of tourism in developing countries. The World Travel and Tourism Council calculated that tourism generated $121 billion or 6.4% of the nation's GDP in 2011. It was responsible for 39.3 million jobs, 7.9% of its total employment. The GDP of the tourism sector has expanded 229% between 1990 and 2011. The sector is predicted to grow at an average annual rate of 7.7% in the next decade. In a 2011 forecast the World Travel and Tourism Council predicted the annual growth to be 8.8% between 2011 and 2021.

India is ranked fifth among countries with the fastest growing tourism industry. India has a large medical tourism sector which is expected to grow at an estimated rate of 30% annually to reach about 9,500 crore by 2015. The Ministry of Tourism designs national policies for the development and promotion of tourism. In the process, the Ministry consults and collaborates with other stakeholders in the sector including various Central Ministries/ agencies, state governments, Union Territories and the representatives of the private sector.

This sector must be environmentally sound and followed the regulations of Carrying capacity. Carrying capacity is a central principle in environmental protection and sustainable tourism development. Carrying capacity includes several elements Physical, Ecological, Cultural, and Tourist social, Host social Carrying capacity. Carrying capacity denotes how much tourism is sufficient to yield positive returns and avoid its blights.

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WOMEN'S LABOUR: A HIGHLIGHT OF POVERTY TOURISM

***Sangeeta Desai**

ABSTRACT

Poverty is marketed in an undignified manner by the tour operators , big organisations and to some extent also by the state development agendas. Women in particular become the face of this poverty. The homes and everyday lives of the poor women do get dissected in the process of 'understanding the local lives'. The struggles and hardships faced by the poor become a source of consumption item for the visitors. "We also did the slums" becomes a necessary catch phrase for the tourists visiting the slums. The effects both positive and negative of slum tourism is necessary to understand. While poverty tourism is not only relevant to urban slum but is experienced in rural areas too. It however gets camouflaged under the name of development. Poor women who are part of the SHG movement are invariably the targets of development tourism. Regular visitors to tribal belts wherein women have made an attempt to change their lives through SHGs have become a common sight. While undoubtedly the SHG movement brings in positive changes from an economic and social empowerment perspective what gets overlooked is that in order to showcase the success of the programme the poor women and the families become fascination object of policy makers.

Keywords: *Tourism, Labour, Development agenda, empowerment, poverty, SHG*

Introduction

Poverty and Slum Tourism is a new advent in the field of tourism. The Oscar award winning movie Slum dog millionaire has been instrumental in bolstering a sudden increase in slum tourism in India. Dedicated slum tour operators are making a business out of the need of foreigners to see the grim underbelly of Mumbai ie the slums of Dharavi.The city of Mumbai houses Dharavi which is Asia's second largest slum. Slums like Dharavi have become a tourist destination and must see activity for many tourists . Taking a tour of the slums would have sounded absurd some years back however this has become a essential tourist activity. The local slum tour operators market the tours promising to show the real lives of people. Dingy rooms, poor sanitation, water problems and the hardships and struggles of the poor become the highlight of these slum tours. Poverty tourism though is a debatable topic as the pro poverty tourism advocates argument that it benefits the local communities and brings in a better understanding of the lives of the locals. While the anti poverty tourism brigade says it does not bring any material difference to the people living in the slums rather they rob them of their dignity. Slum tourism and the ethics of tourism is not an issue faced only by India it is also faced by poor and developing nations such as South Africa.

Tapping the financials in Slums:

Slum tourism is not just an initiative of the local slum tour operators. The business is thriving because there is a huge market to experience the slums. Various small and big enterprises indirectly contribute to slum tourism. Slums are suppliers of raw material required for various industries. Men and women living in these slums are engaged in home based enterprises. Many of them are engaged in running small independent ventures from their tiny homes. Their homes also become their place of work. These small business include embroidery work, tailoring, drying and selling fish, vegetable vendor, supplying tiffin service, making papads, pickles, cleaning and during coconut garlic or running beauty parlours. These poor self employed people require working capital and to bridge these requirement various financial instituitions step in. The worling capital requirement is filled in through micro loans. Organisations also want to prove how they contribute towards sustainable development by engaging local communities. targeting women borrowers makes sense from a public policy standpoint. The business case for focusing on female clients is substantial, as women clients register higher repayment rates. They also contribute larger portions of their income to household consumption than their male counterparts. There is thus a strong business and public policy case for targeting female borrowers

Various Financial instituitions including leading banks and micro financial instuitions (MFIs) and Non government organisations lend micro loans to poor people especially poor women living in the slums of Mumbai. Loans are generally given to increase the income generating capacity of the poor women. The loans are closely monitored and on successful completion of the loan cycle additional loan facility is provided to the women.

Questions surrounding the inspection tours:

It is a trend among the financial instituition (especially foreign banks and NGOs) that whenever the top officials visit Mumbai they are taken a tour of the slums and introduced to the women borrowers. The focus of the tour is to show how the borrowers have utilised the loan in their individual business/activities. In order to further highlight the business plans the officials are taken to the homes of these women and shown their enterprises. While one may argue that this is a due diligence on part of the organisation to safeguard their business interests and ensure that the money so lent is used for the purpose it is meant to be, but it is also a fact that poor women's hardships, struggles and her survival strategies have become commodities which the powerful organisations are using for their business interests. It is common sight to see officials of these organisations taking a tour of the slums where their borrowers reside. While women's empowerment is considered as one of the main strategy of the MFI , this very aim of empowerment can go loggerheads when poor women's personal lives are dissected or interfered with by the organisations. NGO's working in the slums also indirectly contribute to slum tourism by organising 'work tour' for their donor agencies.

Development Agendas and tourism factor :

Poverty Tourism is not restricted to urban areas. The need to experience the poor rural life is also of great interest to the new age traveller. However the development agendas of the state and the efficiency of the development programmes also raise interest among researchers, social scientists, economists, academecians, donor agencies and bureaucrats. The categories mentioned above directly or indirectly become the 'watchful tourist' of these development programmes.

To bring into an example of a development programme that was run by Mahila Arthik Vikas Mahamandal (MAVIM). The focus of the program is on social mobilization through formation of Self Help Group (SHGs) as the basic instrument of empowerment of women. These SHGs assist women to access basic financial services like thrift, credit and insurance, take advantage of new or improved livelihood opportunities and provide a forum for delivery of other services. The program promotes awareness campaigns in terms of legal, policy and programmatic provisions which assist women in organizing and networking for advocacy purposes.IFAD is the prime donor agency and the Self Help Group programme is run in all the 35 districts of Maharashtra.

Yavatmal is one of the districts of Maharashtra where this programme was first implemented in the year 1994. The SHG women have benefitted from the programme and have started their own enterprises including processing of dals, making papads and pickles. These SHG women were also given adequate training for the same. What is interesting to note is that the district office of Yavatmal has a dedicated team which takes care of the visitors coming to the office and takes to Lohar village which is near the city center . The women are busy at their homes making the products, they are ready to answer the questions asked and more than happy to display their fruits of labour. They have a line of orders to process on a single day. They appear industrious and confident. Infact they are eager to have a conversation and their confidence shows that they are used to answer questions regularly. The women tell us that various sections of people visit them to understand their work and the progress made by them. They are frequently asked questions as to how was their life before joining the development programme and how is the financial progress made by them. These questions are directed to the women folk as they are the beneficiaries of the development programme. As these programmes are closely monitored by the bilateral agencies there is a steady stream of visitors from these agencies to overlook the programme outcome. These visitors include both local, national and international.

One of the positive aspects of developmental tourism is that the exposure of these women increase, the ability to exchange ideas and views increase. In some of the development programmes, women who have long been the object of the observer also get a chance to visit a foreign country where they are invited to speak and share their experiences in the development programme.

Conclusion

Be it a private MFI loan or be it state development agenda, in both cases women's labour is examined in great detail. Both the agencies try hard to prove how empowered their women borrowers are. However in the process the aspect of privacy is completely neglected. The powerful 'watchful tourists ' adorn the cap of a controller and such control can be oppressive at times. Some of the unanswered questions are Do Slum tourism and Development tourism border in making mockery of poverty. Why is women's labour inspected in such great details? How can one bring in power and dignity to the one who is observed . Is slum tourism and development tourism a passing fad..

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FACTORS CONTRIBUTING TO THE HARMONIOUS CROSS-MARRIAGES BETWEEN THE BALINESE AND THE CHINESE IN BALI

***Ni Luh Sutjiati Beratha**
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ABSTRACT

Chinese and Balinese are two different ethnicities. Many Chinese people participate in the local Desa Pakraman in Bali which constitutes the social identity of the Balinese people. It can be assumed that the strong relations between the two are based on ethnic stereotypes, i.e. their subjective view about their ethnicity. This article discusses the stereotypes of both ethnic groups with regard to the occurrences of cross-marriages and togetherness of the two different ethnic groups in the Desa Pakraman in Bali. The results of the analysis indicate that ethnic stereotyping in relation to the cross-marriages and togetherness between Balinese and Chinese in the Desa Pakraman is based on certain views shaped by both of them. The views include consideration of physical features (beautiful, handsome), economic aspect, attitude, and social behaviour. In choosing a future husband or wife, they always have physical orientations, i.e. whether she is beautiful or he is handsome. However, if their physical orientations do not match, values of other aspects (economy, religion, and attitude) are taken into consideration so that cross-marriages between the two different ethnic groups takes place. It is interesting to note that in terms of their togetherness in the Desa Pakraman, both the Balinese and Chinese have certain reasons to preserve such a condition as part of their traditions inherited from their ancestors. They thought that although they belong to different ethnicities, they still feel that they belong to one 'family'. This is quite possible because they are an advocate to Buddhism which has several similarities to the Balinese Hinduism which is the main religion of the majority of people in Bali.

Keywords : *stereotypes, cross-marriage.*

1. Introduction

The relations between the Chinese and Balinese people in Bali have for long been a conspicuous situation without problems, and even ones showing relative harmony. This condition is quite in accordance with the motto of Indonesia, i.e Bhinneka Tunggal Ika (unity in diversity) whereby laws have been established to put all citizens on an equal footing. In fact, there are many crossed-marriages between the two ethnic groups and many Chinese people do become members of the local Desa Pakraman in Bali (Wirata, 2000; Ardika, 2006). Desa Pakraman is well known as the social identity of the Balinese. Of course, Chinese people have their own culture as a symbol of identity, as well. Therefore, it could be assumed that there should be various things that underlie the decision of a crossed-marriage between the Balinese and Chinese and for the Chinese to enter into the Desa Pakraman membership.

According to Koentjaraningrat (1982), there are some reasons behind the marriage between Balinese and Chinese and behind the Chinese participation as members of the Desa Pakraman. Ethnic stereotyping is a kind of subjective description of the Chinese by the Balinese and subjective description of the Balinese by the Chinese. Based on these allegations, the Chinese's view of the Balinese, and the Balinese's view of the Chinese, especially in the context of the crossed-marriages and togetherness in the Desa Pakraman are interesting to discuss.

With regard to marriage, Koentjaraningrat (1980: 90) states that it serves many functions both culturally and socially, namely that it 1) regulates sex, 2) gives protection to children born through the marriage, 3) meets the need of a friend's life, wealth, prestige, increased class society, and 4) maintains good relations between groups - a particular kind of group. Referring to this, then it is conceivable that people will not choose their partners at random, but under a full consideration and careful assessment, and hopefully still within the context of those functions of such marriages. If the various functions of marriage are examined in more detail, it can be predicted that the focus of attention in choosing a prospective wife/husband is primarily on physical aspects, the economy, social standing, and culture. In terms of its relation, the priority in the choice is as follows: the beauty or good looks, the economic ability, religion, social status, attitudes, and behaviour.

In the context of the participation of the Chinese as members of the Desa Pakraman in the villages, there is a strong indication that Chinese and the Balinese share a common social interest, namely membership to the same Desa Pakraman. Without such an interest, it is difficult to imagine that the Chinese will become such members because their participation will result in a number of obligations to fulfil materially and immaterially, money and good as well as service to the Desa Pakraman. On the other hand, it is also hard to imagine that the Balinese accept the Chinese to become members of the Desa Pakraman without seeing a good prospect in their participation. With regard to this, Susanto (1985:37-38), says that a group is formed because there are expectations on the part of the members; and one of human needs is the need to be psychologically secure through membership in the group, where they are considered to be 'refugee' and therefore must feel safe. Based on the theory developed by Anderson and Parker as discussed by Susanto (1985:52), a group is the unity of ecology that is formed due to the accumulation of people who occupy certain areas, for a long enough period and therefore share certain experience as a result of their integration through economic and social relations.

Based on those facts, this article would discuss two main points. First, the description of characteristics of the Balinese as stereotyped by the Chinese and of the typical Chinese characteristics as perceived by the Balinese, i.e. perception resulting from cross-marriages between the Balinese and Chinese. Second, the description of the characteristics of the Balinese as stereotyped by the Chinese and of the typical Chinese characteristics perceived by the Balinese which contributes to their willingness to be members of the same Desa Pakraman.

2. Results and Discussion

The results of this study indicate that historically, crossed-marriage between the Chinese and the Balinese and their common participation in the Desa Pakraman have occurred since ancient times. Among the Chinese found in this study, none is full-blooded Chinese, all being half-blood Chinese. The phenomenon can only be explained in terms of the history of the Chinese community in Bali.

2.1 Cross-Marriages between the Balinese and the Chinese

Based on the information collected from the informant, there are five factors affecting the cross-marriage between the Balinese and Chinese. The factors are: 1) physical factors (beauty and good looks), 2) socioeconomic, 3) religion, 4) basic attitudes, and 5) social solidarity. The factors are taken into consideration when choosing a future husband and/or wife between the Balinese and Chinese. It should be noted that among these five factors, the physical and economic ones are given relatively more weight in the assessment process in the framework of decision making for mixed marriages. However, if the value of the physical and socio-economy of one party is considered less commensurate with the determined value, the value of other factors are used as a compensation. For example, one party subjectively considers the value of good looking higher than the other aspects. Thus, the decision is made for performing a mixed marriage based on relative cumulative values achieved during the assessment. Instances of various version of these mixed marriages are given below.

2.1.1. A Less Beautiful Balinese Woman Married by A Charming Chinese Man

A Chinese man aged 39 years, olive skin tone, tall and sturdy who did not graduate from high school, working as a trader and his religion is Buddhism married a 38-year-old Balinese woman with brown skin, relatively short, graduated from senior high school, working as a trader and her religion is Hinduism. Seen from her physical characteristics of that Balinese woman who becomes his wife is relatively less beautiful.

In reality, the mixed marriage was based on the assessment and consideration of several things. The Chinese man was willing to marry the Balinese woman that is considered less commensurate with his good look because he is a widower with two children, while the Balinese woman was willing to marry him because the man is handsome, i.e. more than the assessed value of hers. In addition, they have similar professions. The man is working in various fields of economy both as employee and the owner of a company and the woman is a trader. After the marriage, they both run the economic enterprises of the wife. This is clearly a reflection of the husband's attitudes and behaviours that signal the social solidarity of his wife.

In addition, there is a degree of similarity between Buddhism and Hinduism which serve as an important background of the cross-marriage. Such married couples feel that Buddhists and Hindus perform religious rituals in a very similar way, both Buddhists and Hindus believe in ancestor worship. Therefore, the existing difference between the two religions is not a hindrance but rather a driving force for their marriage. Both Balinese and Chinese hold the philosophy of life of the local genius known as sagilik, saguluk, paras paros sarpanaya, salungsung subayantaka that reflects solidarity and tolerance. The expressions are strongly in accordance with the Buddhist doctrine of Tat Twamasi 'that you are'. 'You' in this case can be taken to mean 'you' and 'I', i.e. the inclusive 'we', the listener and the speaker. The idea of 'that you are' bring an understanding of "if you hurt that it means, you hurt yourself". Therefore, "love that in order to love yourself". This philosophy underlies the basic attitude of the Balinese and ensures the Chinese to feel secure living together with the Balinese rather than with other ethnic groups. It also makes the communication between the Balinese and Chinese runs smoothly. In addition, both the Balinese and the Chinese believe in Ahimsa 'non-violence'. The essence of this teaching is harmonic or/and peace in life. The strong impetus to the domain of religion also supports the assumption that there is no problem in the case of the Buddha and Hindu in consuming a certain food. For example, both do not abstinence in consuming pork and all types of food.

2.1.2. A Less Handsome Chinese Man Married with A Balinese Beautiful Woman

The Balinese woman aged 41 years who was graduated from high school is a Hindu, working as a businesswoman. She sells various kinds of clothes on the land of her husband's family. The man who is a 48-year-old, the husband also graduated from high school, and now has a regular job. He is Buddhist, the physical posture of this woman seems to fit her own assessment by saying that she is very beautiful and even claimed herself as an angel descent from Giri Putri Cave located on the island of Nusa Penida, an island which is part of the Klungkung regency. The husband also admitted, and even stated, that his wife's ability is so much better than his, but he could not specify concretely the benefits she carries to their married life.

During courtship, this woman had got no job yet and claimed that she was very secluded, her activities being restricted by all members of the family. While the man who became her boy friend, (now her husband) worked as a daily worker in a fishing boat. This woman claimed that she would marry the man who was much older than her (closed to 7 years older than her) for the reason that the man has large tracts of land around the port of Padangbai. That area is considered to have a high selling price and is highly suitable as a place to open the trading centre. He further said that he loved her deeply and he even dared to face the tough challenge from her family who threatened him with a weapon and indeed was hit by the prospective in-laws because he was discovered when being together in one place with her. He admitted that he was ready to die if another man married his beautiful dream woman. This means that she wanted to marry the man mainly because of economic factors and the true attitude inherent in the man.

Associated with religious affiliation, both the man and the woman stated that there is no significant problem, especially when the wife had converted from Hinduism to Buddhism. As mentioned before, in practice there are similarities between Hinduism and Buddhism, both being of the same faith in terms of ancestor worship. For example: when they worship, the media for praying consist of flowers, food and incense. The prayers are conducted in the morning, afternoon, and evening, all directed to the ancestors. The Chinese do the worship at their Konco, and the Balinese do it at their family Shrines (or Sanggah Kemulan). Both Konco and Sanggah Kemulan are the Shrines for the manifestation of the ancestors of both Chinese and Balinese. In fact, now, the wife confessed she usually performs rituals according to Buddhist tradition prevailing in the husband's family, though she also prays at various temples, both in the village where they live now and outside the village. The Balinese and Chinese people pray everywhere because of the philosophy of Wiyapi Wyapaka, which means that 'God is all present'. It is interesting to note when she admitted that every full moon she meditated at Giri

Putri temple which is located at Giri Putri Cave. Upon this, the husband and all the family members never worried about it, because there are similarities between Hinduism and Buddhism.

2.1.3. The Marriage of A Wealthy Chinese Woman with A Less Wealthy Balinese Man

A Chinese woman in the eyes of a Balinese man is of high positive value due to the work ethic being held, namely being industrious and resilient. This perception is expressed by an informant from Carangsari village. As a descendant of an aristocratic family, he thinks that marriage with an own royal relative will only cause homogeneity. This will generate such a character lacking in creativity and tenacity. These considerations seem to be one of his motivations to marry a Chinese woman. Their Marriages did not get the necessary approval from the family but despite this, the marriage went on and has given birth to 3 children now.

It is necessary to note, that the man now lives in the house of his wife's family, not in the palace (Puri). Although this condition seems to break the norm applicable for the Balinese Aristocrat (which is highly patriarchy in character), yet it is still socially acceptable at Carangsari Village. If judged according to the forms of capitals proposed by Bourdieu (1986), it appears that in this context the wife has the necessary cultural capital (because of her having better educational qualification) and a better economic capital so that it can be accepted by the husband even though he is a civil servant in Badung regency.

2.1.4. The Marriage of A Less Wealthy Balinese Woman with A Wealthy Chinese Man

The information which is provided by a Balinese woman at Padangbai village is quite interesting to observe. It seems that the marriage is much in concern of the family. At first, she would be married with her Balinese relatives, but she decided to marry a Chinese husband although the physical aspect of the Chinese man is less handsome. The marriage was motivated by family relationships and business. The woman initially helped his aunt (Balinese) whose husband was of Chinese descendant to sell crops. Her aunt's husband happened to be the uncle of the groom. Thus, this marriage was inspired by the previous Balinese-Chinese inter-marriage, i.e. the marriage between her aunts and the man of Chinese descent, which seems to have made their lives always harmonious and successful.

Another example is a Balinese woman who is married to a man of Chinese descent at Padangbai. According to this woman, three of her aunts were also married to men of Chinese descent, who were working in the restaurant originally owned by her aunt where they met the men. The working relationship and marital history of the family (of her aunt) seem to be one factor motivating the marriage of the Balinese women and Chinese men. Her aunt's family seems to have been used as a reference for Balinese women to marry a Chinese. On the other hand, the economic capital of the Chinese men is apparently better than the women of Bali.

Such marriage cases as described above also occurred among the Balinese women and Chinese men at the village of Padangbai. There are some similarities between them. First, their families (her aunt) married with men of Chinese descent. It is used as a kind of reference or a role model on the part of both Balinese women. Second, they were employed long enough in the Chinese family by her aunt, which served as a media to understand Chinese culture. Third, viewed from the economic capital, the two Chinese men are much stronger than the two Balinese women. In this context, cultural capital and economic capital owned by the Chinese men seem to be a force or incentive for the Balinese women to marry Chinese men. It is interesting to note that in terms of physical appearances and ages the two Balinese women are better (more beautiful) and younger than their husbands.

2.2 Togetherness through Common Participation in The Desa Pakraman

In the context of togetherness in the Desa Pakraman, both the Chinese and Balinese basically have their respective goals and desires. Their daily lives are much connected to the life of Desa Pakraman, and this has endured since the childhood until adulthood and has been going on for several generations. The informant said that such togetherness is possible because the doctrine of Tat Twamasi in Hinduism is in accordance with the life principles of the Chinese. Under this doctrine, the two ethnic groups agree that loving others is the same as loving ourselves and likewise harming others is equal to hurting ourselves. Thus, their togetherness is deeply rooted in religious values and traditions inherited from their ancestors. Hence, the goal and/or desire to preserve such paternal teachings and traditions that are empathetic and nuanced with this solidarity underlie their togetherness in the daily lives including the lives at Desa Pakraman.

By examining the evidence more seriously, it appears that there are many facts indicating that each party's interests related to their togetherness in Desa Pakraman. The Balinese through the Desa Pakraman often accept donations and material support from the Chinese individually and institutionally. Donations are usually deliberately encouraged by the Balinese, but sometimes spontaneously done. The need for donation is usually associated with the implementation of the rituals in a temple or with the renovation or construction of a village hall. This means that Balinese people are much concern with materials that would be obtained free of charge from the Chinese. They are really loyal and participative in all activities at Desa Pakraman. This is because Balinese people are also considered as their own relatives and even be called nyama toko or semeton toko 'relatives in trade'. It is interesting to note that most of the Chinese in Bali are businesspeople who support their lives by running shops. In addition, the Balinese always maintain the Hindu philosophy, called 'Tri Kaya Parisuda' 'three basic concepts of good and godly human behaviours, which include Manacika 'to think well', Wacika 'to talk well', and Kayika 'to behave well''. The Chinese also feel that it is much easier for them to interact with the Balinese than with other ethnic groups.

The Chinese who contribute in this regard are not only those who live in the village but also those who live in outer-parts of the village, or in other the countries and have relatives in the village. It has been mentioned earlier that the Chinese have adapted well to the Balinese. However, in order to perform religious ceremonies associated with life cycles, the Chinese conduct such ritual in their own places of worship and they adopt or apply local Buddhist tradition.

Another interesting case that needs to be mentioned is that the donations are given under the initiative of the Chinese themselves. A group of Chinese hereditary maintains and finance the rehabilitation of a so-called Bale Pawedan 'a place for the priest to officiate the ritual service' at a temple belonging to Desa Pakraman. In addition, there is a group of Chinese who bear the entire cost for the tin roof of a Balai Wantilan 'village hall' of the village. There is also the Chinese who donated several rolls of fabric, goats, pigs, sugar, rice, and tens, hundreds or even millions of rupiahs for the implementation of rituals in the temple of Desa Pakraman.
In addition, according to the Chinese, the contributions were given as the forms of gratefulness, both to God worshiped in the temple for blessings them with health and safety to the Desa Pakraman that has long encouraged and/or invited their close relationship. Based on the philosophy known as Tri Hita Karana 'Three main causes for prosperities', namely mutual respect to God, environment, and human, i.e. a balance or harmony between human and God, environment, and another human. Both the Balinese and Chinese believe in this concept. Thus, Balinese, in this case, means the Chinese donation as a token of solidarity with the Chinese tradition. It should be noted however, that the Chinese interpret to signify donation of gratitude and thanks to the Gods as well as a form of gratitude to the Balinese and to the surroundings.

According to Habermas (Thompson, 2007), such actions are taken by the Balinese and Chinese in terms of tune-donate could be categorised as instrumental actions. That is, the Balinese use Desa Pakraman as a tool to meet their needs to get donations for purchasing various facilities for the Desa Pakraman which is established a symbol of the identity of the Balinese themselves. By borrowing the capital concepts as proposed by Bourdieu (1986), it appears that the Balinese use Desa Pakraman as capital gain i.e. to strengthen the contribution of capital of Desa Pakraman. However, the Chinese use his properties as tools to meet their needs, namely the need for security, safety and even the need for fortune, event in the form of land. By obtaining this material, the Chinese were granted the land by the Desa Pakraman or by the Puri 'the royal palace' to be used as the local cemetery, a place of worship (Konco). There are even lots of Chinese families who are granted land for settlement. Therefore, this can also be categorised as economic capital used as a tool for building social capital (security) and cultural capital (the burial place and a place of worship).

3. Conclusions

Crossed-marriages between the Balinese and Chinese in Bali are motivated by at least five factors of lives that are taken into consideration in the decision-making process. The factors are physical (beauty and good looks), socioeconomic, religion, principal attitudes and social solidarity. Among the factors, beauty/good look and socioeconomic conditions are the priority factors. However, if the results of the assessment of the parties concerned do not match, the values of other factors are used as a compensation in the framework of decision-making for marriage.

Togetherness on the part of the Balinese and Chinese in Desa Pakraman is guaranteed by the willingness of both parties to preserve the traditions inherited from their ancestors who had since a long time ago been practicing crossed-marriages and togetherness through common participation and interest. There are some similarities between Hinduism and Buddhism in performing religious rituals and in the belief in ancestor worship which serves as the background of their marriages. In addition, it seems that each ethnic group has interests at Desa Pakraman. On the one hand, The Balinese is interested in gaining support from the Chinese to strengthen the Desa Pakraman as a cultural capital and a symbol of their identity. On the other hand, the Chinese want to gain the support of the people of Bali to get a sense of security and land for shelter, cemetery, and a place of worship as well as cultural capital as a symbol of their identity. In the case of supporting each other, it seems that the Balinese use the Desa Pakraman as tools to gain support from the Chinese, whereas the Chinese interpret this as social capital as well as the cultural capital obtained by using the economic capital in the form of money and goods donated to Desa Pakraman. In this context, it seems that the Chinese keep maintaining their existence at Desa Pakraman.

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THE SOCIAL PRACTICE OF HALAL TOURISM-BASED RELIGIOSITY VALUE OF PANCASILA IN THE COMMUNITY.

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ABSTRACT

This paper aims to describe the social practice in halal tourism-based religiosity value of Pancasila in community of Senggigi village. Seen from social condition of villagers Senggigi has good potential to develop into a halal tourism destination. Halal tourism is a tourism concept put forward highly **religiusity value** in creating convenience for tourists visiting. Pancasila is the ideology of Indonesia as the directions to reach a goal. Methods of research is used qualitative methods and approach of phenomenology. This study analyzes the theory of social practice who developed from a habitus of community, capital and social field. Some villagers practice **is the capital** of the community to develop the halal tourism, such as knowledge and traditions of the Islamic society as cultural capital, tahlilan activities to creating a power of solidarity as social capital is a community effort in realizing the social practices for pioneered the halal tourism based –value **religiusity** of Pancasila in community of Senggigi village.

***Keywords** : Social practice,Halal tourism, Religiusity Value of Pancasila*

A. Introduction

Liberalism tourism has provided free space for countries to conduct the interaction in the field of tourism. Both in terms of marketing or promotions as well as in social interaction in the area of tourism. This created a lot of social change in the areas of tourism destinations, among the changes in the economic system, social system even includes a cultural system of society. But liberalism also becomes a challenge to the people of Indonesia to create innovation new developments in the world of tourism so as to not compete with other countries.

The Community of Indonesia has Foundation of lifethat is the form pancasila which gave values that are the **deity and humanity**. The values underlying these norms are held by the public. So also in the villagers of Senggigi as citizens of Indonesia has given rise to norms that are based on the values of pancasila. However, the liberalization of tourism has entered the social life of the community of Senggigi village. This brings the impact on the social life of the community, because its current culture from outside who entered including the ideology of other countries. This is the one who can destroy the order of the ideology of a society that has a strong held so that the values of pancasila is starting to wear off.

Viewed such phenomena, Government NTB started pioneering the concept of halal tourism as a tourism concept that puts the comfort and safety of travellers in particular muslim to travel with the aim of creating an atmosphere of tourism by developing the local wisdom is built on the values of the culture of a society rooted in values of divinity and humanity on the basis of the ideology of pancasila Indonesia society. This paper will explore how the social practices of the villagers of Senggigi in pioneering tourism-based halal religious values of Pancasila.

B. Halal Tourism

Halal tourism is a new concept in tourism industry. Thus, there is a need to develop more products halal tourism and dynamic services to be developed in this market. Halal tourism offers travel packages and destinations tourism that are equipped with a design to serve the Muslims in considering their needs. Halal tourism integrates more conservative religious motivation which brave to show a trip with a model Islamic lifestyle and sends underlined the discrepancy with the model practices Western-style tour (Chookaew et.all, 2015).

Sofyan in Andriani Syariah tourism definition more of tourism religious tourism that is based on the values of the Islamic Syariah. As recommended by the World Tourism Organization (WTO), the Islamic tourism consumers not only Muslims but also non Muslims who would like to enjoy local wisdom. The owner of the Hotel chain Sofyan explains general the criteria of Islamic tourism was the first, having the benefit of the public to the orientation. Second, having the orientation of enlightenment, refreshment and serenity. Third, avoiding idolatry and khurafat. Fourth, free from immoral. Fifth, maintain security and convenience. Sixth,maintaining environmental sustainability. Seventh, respecting the socio-cultural values and local wisdom (Andriani et al, 2015:5).

C. Religious Values of Pancasila

Religious values is one of the values contained in the ideology of the Indonesian nation i.e. pancasila. Pancasila has values that have become the cornerstone of life for the people of indonesia. The fifth of value contained in the grain of sila in the pancasila. One of the values of pancasila is a religious value. Religious value or the value of the Godhead (spiritual) is the Supreme and absolute value. This value is predicated on trust and confidence man. The value of The Almighty Godhead imply the existence of recognition and confidence of the nation against the existence of God as the created of the universe. This valuestating the Indonesian nation is a nation of religious not nationatheist.

Pancasila as State ideology is crystallization of cultural values and religion of the Indonesia nation. The nation of Indonesia, have cultural roots and religion that grew from long ago in the life of the community. Pancasila accommodatingthroughout social life activities, nation and State.

Allport claimed that the value it is trust that made human preferences in its actions. Select or choose human activity based on the value which he held. So the value is a belief or trust that is the basis for a person or a group of people to choose his actions or assess a meaningful or not meaningful for life.
Religious Values in terms of fundamental truth has the most robust compared with other values. These values are sourced from the highest truth comes from God and scope value is very spacious and arrange all aspects of human life. The value is based on the type of religion that is embraced by the people, and the truth of this absolute value for adherents of each religion. So if the value of the religious foundation of a basic act, would have a meaningful action is formed based on the principles of the Godhead (Muhfathurrohman.wordpress.co).

D. Social Practice

Social practice theory is a theory advanced by Pierre Bourdieu, a French sociologist. Social practice is a product of the relationship between habitus as a product of history and also a field is a product of history. Bourdieu asserts generative formula outlining the social practices : (habits x capital) x field = practice (Bourdieu: 1984.101).

Habitus is the value that grasp into the thoughts, feelings and aesthetic person, so the affect and determine the value of a person’s tastes. Habitus is the values that support through the “social space” and can reflect one’s position in the socio-economic landscape, though not absolutely (Lubis, 2014:113).

Capital is a concentration of power, a specific force that operates in field. Every field of demanding individual to have capitals specifically to be able to live well and survive in it. Capital in view of Bourdieu not only in the form of financial capital or capital economies, but also capital divided into capital-immaterial capital such as social capital, cultural capital and symbolic capital. This capital is used to determine the position within a field. Capital must always be produced and reproduced again. (Demartoto et al., 2014:30-31).
The practice is an embodiment of habitus and capital in their vessels, namely the field. Social practice is the result of relation of habits as a product of history and in the realm of betting has the forces of people who have a lot of capital, as well as people who don’t have capital in this capital is a concentration of power in which the strength of the specific operations within the realm. (Sunuwati, 2015:22).The field is a competitive market type place different kinds of capital (economic, cultural, social and symbolic) are used and disseminated (Ritzer, 2012:907).

E. Methods

The methods used in this research was the qualitative method and approach of Phenomenology. Kuswarno (2013:35) describes phenomenology aims to find out the world from the perspective of the people who experience it directly or with regard to the natural characteristic of the human experience, and meaning that affixed to it.
It is in this research through purposive sampling researchers will find the informant to be a source of research data. The procedure is a purposive one strategy to determine the most common informants in qualitative reseach i.e. determining the groups of participants who become informants in accordance with the selected criteria are relevant to a particular research problem (Bungin, 2007:107). Data collection techniques in the study done by the method of interview and observation. The validity of data was done using triangulation

procedure source. Furthermore the analysis process was done by the method of Phenomenology of data analysis.

F. Result and Discuss

The study in this paper was conducted on the villagers Senggigi Batulayar subdistrict of West Lombok Regency of West Nusa Tenggara Province. This study looked at social practices carried out by the villagers senggigi the day which show behavior and actions that reflect religious values of society. Religious value as a value that is contained in the first sila of Pancasila shows a value of trust against God Almighty, or can be called also with religious values.

Religious values to the community of the senggigi village is an absolute value that must be followed. From religious values this is formed of moral values, ethics and behaviour of society which became the measure of right and wrong. The villagers of senggigi as a predominantly Islamic society, it is very fast to hold religious values. The behavior and actions of society based on laws of resting on religious values.

Religious values also became the basis for the formation of the concept of halal tourism. Halal tourism as a new tourism trend that aims to enhance the spirit of religiousity by way of entertaining. Halal tourism is formed essentially to meet the needs of visiting muslim tourists, with emphasis on religious values of islam as development guidelines for the sake of creating comfort and safety in travelling to muslim travelers without leaving religious rituals.

The village of senggigi as a village which has a good tourism potential, one of them a natural potential i.e. Senggigi beach is a tourist destination that has been planned for local Government to become a halal tourism destinations. This is supported by potentials, which is seen from the natural potential, the potential of the infrastructure and the potential social community environment very supportive.

The social life of the community of the village of senggigi were formed from the values and norms of religions held firm. Habits, attitudes and behaviour of society based on religious principles. In the theory of social practices, habits, attitudes, knowledge, character, values and norms of the society referred to be viewed as a habitus. In this case a few community activities reflecting the habitus can grow capitals that can be used to create a social practice in the development of halal tourism-based religious values of Pancasila.

Community social events such as likes society held a pengajian (the study of the Sciences of islam), tahlilan, hiziban, and deliberation is one of a community habitus can be meaning as a way to knowledge broaden and strengthen community solidarity, through silaturrohmi. The Pengajianalso means knowledge to form a muslim character to have principles and a strong identity so that the community can form the social environment with a strong religious character. Such things shows habitus village community is based on the value in religious precepts are listed in the first pancasila as a strategy that can be developed into halal tourism attraction power. The community's decision to take a job in the tourism field is also shaped by the habitus that is owned by the community. The community is attempting to decide on taking a job that they think is good and lawful according to the view of the Islamic religion. The villagers of Senggigi is certainly taking a chance to work in the tourism sectors, such as hotels, waiters, driver guide, merchants of souvenirs, and more. This is done in the community to be able to continue to survive in the field of Senggigi tourism.

To continue to survive in the field of tourism, of course the villagers of senggigi, in need of capital. This capital can be used to increase the community's opinion of the economy, in order to meet the needs of primary and secondary. In view of the capital, Bourdieu not only in the form of economic capital, but consists also of social capital, cultural capital and symbolic capital.

Social capital is capital that is a resource that can be seen with the emergence of the institutionalize network and durable. Social capital consists of the network, reciprocity, trust (mutual trust), values and norms. In the villagers of senggigi a relationship that is a form of reciprocity of society can be seen in the activities of the begawe. In this activity the community help each other help in preparing for the begawe event. This is certainly well supported by mutual trust in the community. The power of trust in this community can foster good cooperation networks in the fields of business and others so as to increase the income of the economy of the community.

Such things showed a value of togetherness and humanity in the community of the village of senggigi, which is an implementation of the religious values of pancasila in halal tourism development.

Other capitalowned by - senggigi community is the cultural and symbolic capital. Cultural capital is capital in the form of knowledge, traditions, customs, and the principles of the community. The cultural capital is played by the villagers of Senggigi on halal tourism field providing halal cuisine such as culinary, pelecing kangkung, grilled fish, Sate bulayak, es kelapa mudal, cerorot cake, tarek cake and a variety of other culinary, culinary recipes which are public knowledge inherited hereditary by the parents.

Tradition of community prayer at the grave (Makam Batulayar) at Lebaran topat which ends with begibung (eating together), is one of the traditions that indicate implementation of religious values. This is a form of spiritual activities of the religious community, because the community has trust prayer at the grave (Makam Batulayar) of Waliyullohto look for favor (berkah).

Higher education owned by the villagers of Senggigi will make communities feared and respected among the community of Senggigi. This can be a symbolic capital of society to play in tourism halal in Senggigi.

Capital-capital owned community, surely it is an asset that can be used in the community to be able to survive in the field of tourism. Field or realm of halal tourism in the village of senggigi is divided into various forms of the realm which has its own rules. These rules are signs for people to be able to enteringin the realm of Halal Tourism. Of course here the dominant realm is the realm of the religious. The religious realm is the realm of a very supportive in the development of Halal tourism. The villagers of Senggigi as the majority of the Muslim community would certainly have values and norms which are based on Islamic law.

The religious field in Halal tourism also has rules that are based on the principles of Islam, such as halal culinary consumptions, worship facilities, the provision of a place of purity that has separate privacy between male and female, free entertainment that is immoral, and others. Halal tourism is designed to create a friendly tourism for muslim travellers and convenient also to consume non-Muslims. The villagers of Senggigi as part of tourism actors in the halal tourism field of play their cultural capital which based on the values of islam which has been their personal religious beliefs.

The values stored in the Holy Book of islam i.e. the Qur'an and confirmed by al-Hadith as a heritage of values and knowledge that must be held by adherents of the religion of islam. Some of the things the principle of Islam that is part of the cultural and social capital of the community of Senggigi is brought and applied in Halal tourism is in terms of decency, for example when meeting with fellow Muslims should give salam, wearing clothes that closes the genitals (Awrat) consume halal food both in terms of physical or its nature, maintaining hygiene, because in islam these hygiene is a part of the faith and weaveSilaturrohmi.
Associated with it in a braid and keep silaturrohmi, the community Senggigi fond of holding deliberations, his activities or hiziban and tahlilan as a container to meet and greet each other with friends or relatives, in congregation prayer at the Mosque activities is also one part of the braid silaturrohmi to maintain Community solidarity.

The villagers of Senggigi has various positive habitus that developed from the capitals. The formation of habitus in Senggigi village community based off what them own, such as culture, knowledge, values and norms and various other things. Habitus is a growing inthe community Senggigi village and supported by the presence of social capital, cultural capital, economic capital and symbolic capital. As a village which has a good tourism potential, the village of Senggigi has been appointed as an realm of Halal tourism on the island of Lombok. Surely as a Halal tourism realm, please utilize the habitus and capital owned or played for the fighting in halal tourism realm to be able to produce halal tourism practices.

From the side of the ritual customs, traditions, and beliefs of villagers Senggigi, the community still believe in blessing that will be obtained when pray in grave (Makam), a grave near the village of Senggigi is commonly used as a place of prayer community is the grave of Batulayar in this grave of the community often also do aqiqoh and ngurisan as a ritual to get the blessing. In addition the ritual also is a form to the trustee Community carriers of religious wali of Islam to Lombok island. Besidesthe Grave batulayar visited also the communityat the time of the event the Topat Lebaran day 7th Shawwaal. This event is done with community prayer in the grave batulayar, after which the community sometimes ends with begibung along with relatives, family friends or at home either in the Senggigi beach. This ritual is social capital and cultural capital that needs to be preserved as a unique value from the community of the village of Senggigi. When the capital was played in the arena of halal tourism can become a halal tourism development practices.

Habitus positive community coupled with capital-capital owned likes economic capital, social capital, cultural capital and symbolic capital can be utilized to its full potential and applied to become a practice. As for the practices undertaken villagers Senggigi is a reflection of the religious values that had long been held by the public. On religious values of pancasila ideology as the basis for the Indonesian nation, it should be maintained and conserved. Such things can become a directions for the sake of halal tourism establishment based value religiosity of Pancasila.

Conclusion

Villagers Senggigi create Halal tourism practices based religious values in the Pancasila by playing the habitus and capital they have in the realm of religious tourism. This can be seen from the society's day-to-day activities, such as fond of following those gatherings, tahlilan, hiziban, deliberation, created the reciprocity that strengthen mutual trust through begawe, begibung tradition that binds the brotherhood, prayer tradition lebaran topat at grave or makam that shows the belief in the existence of God, as well as playing a symbolic capital in the form of education as a symbol to get into the field of Halal tourism. With the pancasila could be the basis for achieving religious values-based halal tourism for the sake of realizing the spirit of halal tourism through religiosity.

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THE STUDY ON POLITICAL BRANDING AS A CATALYST IN TOURISM MARKETING WITH AN INDIAN PERSPECTIVE

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ABSTRACT

The tourism industry is a lucrative industry with contributing to generate foreign exchange. Tourism has an important role in employment generation and economic growth of the country. In Marketing terms when customer is planning to travel to any overseas for holidays if your brand is in the set of selection is critical. If customer keeps India in set of selection over the world countries then half work is done. The political branding by Prime Minister may be has some carrying effect on the tourism marketing. The descriptive research to study statistics of last twelve years data to study relationship between number of visits made by prime minister's of India over twelve years and annual growth in percentage for the tourism. Data to find the relationship between tourism FTA's and returns with respect to branding of India and the leaders. The statistical analysis is used are correlation and regression analysis. The data studied for 2013,2014 and 2015;there is increase per year and foreign tourist arrivals from central and south america is very less.Over the time it has increased with respect to south asia.Similary there is increase year wise and percentage share in foreign tourist arrivals countrywise.the chart shows that from central and south america is very less.Over the time it has increased with respect to South Asia.The statistics studied for 2013/14 and 2014/15 shows percentage change in arrivals of foreign tourists.The percentage is negative for Eastern Europe and the countries not classified.As compared to previous years there is positive change in forign tourist arrivals from North America, Africa and Australia. There is no significant variance between Number of international visits by Prime Minister's over the year and annual tourism growth percentage.yet small variance is observed.

Keywords : *Tourism Marketing,Political Branding,FTA,FEE*

Introduction

The tourism industry is a lucrative industry with contributing to generate foreign exchange. Tourism has an important role in employment generation and economic growth of the country. It is accepted as the persuasive engine for inclusive social economic progress at universal level through its forward and backward linkages and ability to create employment in the economy. Tourism sector has a very high employment potential with approximately 90 jobs creation per Rs. 10 lakhs of investment. There is high scope for profuse employment generation and related activities in the form of accommodation projects, food oriented projects, amusement parks and water sports etc.The incredible India campaign focuses on creative and innovative strategy for integrated marketing communication. For Instance E-Visa introduced by Ministry of Tourism from the month of January 2017 and Ministry of Tourism compiles monthly estimates of Foreign Tourist Arrivals (FTAs) & FTAs on e-Visa on the basis of Nationality-wise, Port-wise data received from Bureau of Immigration (BOI).Accordingly, for the month of January 2017, a growth of 16.5% is observed as compared to January 2016, surpassing the previous year's corresponding growth of 6.8% observed in January 2016 over January 2015. Correspondingly, there has been observed a growth of 72% in the tourists arrived on e-Visa during January 2017 over January 2016 by registering a figure of 1.52 Lakhs as compared to 0.88 Lakhs in the month of January 2016.This indicated that the share of tourists availing e-Visa facility in January 2017 has reached a level of 15.5% as against 10.4% in the month of January 2016.

The paper is studying the role of political branding in tourism marketing. The Prime Minister Narendra Modi has visited numerous countries in his tenure up to date and results of the visits are questioned by media, opponents etc.The one thing sure this visits has created is India as a brand and Narendra Modi as a Brand.In Marketing terms when customer is planning to travel to any overseas for holidays if your brand is in the set of selection is critical. If customer keeps India in set of selection over the world countries then half work is done. The political branding by Prime Minister may be has some carrying effect on the tourism marketing

Political Branding

The American Marketing Association uses a conventional definition that a brand is the "Name, term, design, symbol, or any other feature that identifies one seller's good or service as distinct from those of other sellers." But a brand is much more than a proprietary name. It is a complex concept that is comprised of a multifaceted combination of tangibles, such as a logo, and intangibles.It is an artificial construct that becomes a public entity that is superficial, manipulated and open to interpretation. The purpose of branding is to provide marketing efficiencies while building customer loyalty. Branding seeks to add value to a product or service so that a consumer develops an emotional preference for that choice over the alternatives. To accomplish this, marketers avail of research intelligence to inform consistent and simple messages across media platforms, and attempt to reinforce impressions. Priority is placed on visual communication. However, managing the public image and credibility of a brand is difficult. Reputation is based on many touch points, including consumer experiences, and organizations may lack integrated communications (Hutton et al. 2001). This is not to say that branding concepts can be seamlessly applied to politics; we must recall that politicians are not malleable like a product. The tourism marketing needs qualitative and quantitative knowledge of the tourism markets, identifying market trends and selecting effective techniques of tourism promotion and its evaluation.

Current International Cooperation on Tourism

- A Letter of Intent between the Government of The Republic of India and the Government of the French Republic for strengthening was signed on 09th April, 2015.
- An Agreement between the Government of The Republic of India and the Government of People's Republic of China for strengthening was signed during the State visit of the Hon'ble Prime Minster of India to China on 15th May, 2015.
- The Government of the Republic of India and the Government of the United Republic of **Tanzania** signed a Memorandum of Understanding for strengthening cooperation in the June, 2015 in New Delhi.
- The Government of the Republic of India and the Government of the Republic of **Uzbekistan** signed an Agreement on cooperation in the July, 2015 in Tashkent.
- The Government of the Republic of India and the Government of **Turkmenistan** signed a Memorandum of Understanding on 11th July, 2015 in Ashgabat.
- The Government of the Republic of India and the Government for the Arab Republic of **Egypt** signed a Memorandum of Understanding on cooperation on 24th August, 2015 in Cairo.
- The Ministry of Tourism, Government of the Republic of India and The National Council of Tourism and Antiquities of the **United Arab Emirates** signed a Memorandum of Understanding on cooperation in the September, 2015 in New Delhi.
- The Ministry of Tourism, Government of the Republic of India and the Ministry of Tourism of the Royal Government of the Kingdom of **Cambodia** signed a Memorandum of Understanding on cooperation in the September, 2015 in Phnom Penh.

Literature Review

Tourism Marketing

Ralf Buckley (2012) in this paper social and environmental impact, responses and indicators are reviewed for the mainstream tourism sector worldwide, in five categories: population, peace, prosperity, pollution and protection. The main driver for improvement is regulation rather than market measures.

Amitabh Mishra, Nisha Kant Ojha (2014) the present research paper mainly evaluated the need of marketing of India as a tourism destination. The research paper briefly lists the major promotional schemes of the Government of India and examines the performance of the Indian tourism industry in comparison with other major countries of the world (in general) and Asia-pacific (in particular). The study finally concludes that the marketing and promotional efforts have resulted in improved performance of the tourism industry in India.

Political Branding:

Holt (2004) discussed how some brands are devoid of any meaning and then there are the others who build upon the strong image they have developed over the years and reinforce the same in their expansion.

Jevons (2005) asserted that owing to its popularity among politicians, political branding has turned into a 'big business'. He is of the view that the singular consumer context, normally associated with branding, has changed with the advent of political branding.

Needham (2006) explained about incumbent's effort towards re-election as a telling example of resale of a product. He has elaborated it further by pointing out that an incumbent who is seeking re-election should treat it on similar lines as „repeat buy by a consumer for a brand.

Clifton et al. (2009) discussed how brands have become arbiters of social good campaigns. This is indeed true for political brands as well. Successful political brands bring with them hope for betterment, they connect with the voters and give them a reason to vote.

Lees Marshment (2009), one of the leading authors in the field of political branding, has highlighted that political branding successfully differentiates one political party/politician from another thereby giving voters enough choices to exercise their franchise in an effective manner.

Speed et al., (2015) introduced human branding concept in politics. This is pretty much evident in the connect (or disconnect) which the consumer-citizen develops with the leaders in terms of them being reliable (or unreliable) political brands

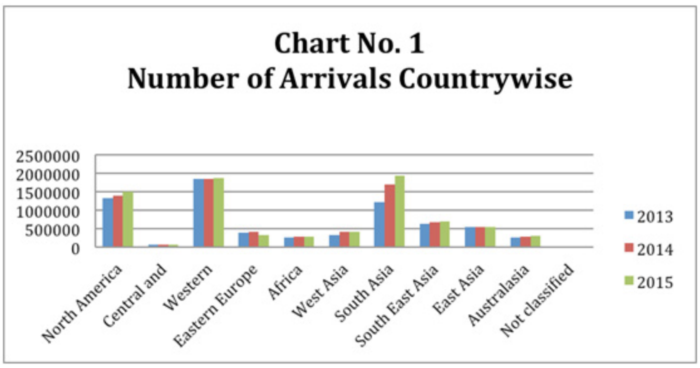
Amit Kumar et. Al. (2016) This research paper aimed at exploring the concept of political branding in the Indian context and would attempt to come up with the plausible relationship that exists between political branding and political participation.

Research Methodology

The exploratory research has been done to understanding the tourism marketing and political branding. The descriptive research to study statistics of last twelve years data to study relationship between number of visits made by prime minister's of India over twelve years and annual growth in percentage for the tourism. Data to find the relationship between tourism FTA's and returns with respect to branding of India and the leaders. The secondary data –external sources is studies and all the data is gathered from government official's website of tourism. The statistical analysis is used are correlation and regression analysis.

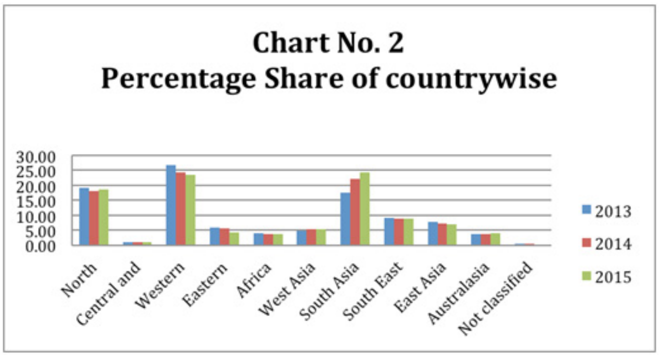
Data Analysis

The statistics are utilized from annual report of Tourism and Tourism department statics of 2013, 2014 and 2015.The statistical analysis is done by using trail version of IBM SPSS.24 Software package for correlation and regression analysis. The charts prepared are as follows:



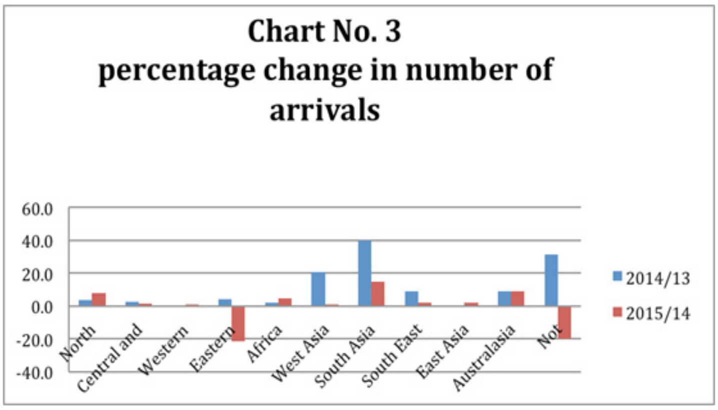
Source: chart made by using Staistics from Bureau of Immigration

The above Chart-1 indicates that there is increaseyear wise and foreign tourist arrivals from central and south america (Argentina ,Brazil and Mexico and others) is very less.Over the time it has increased with respect to south asia(bangladesh,bhutan,nepal, shrilanka and others).



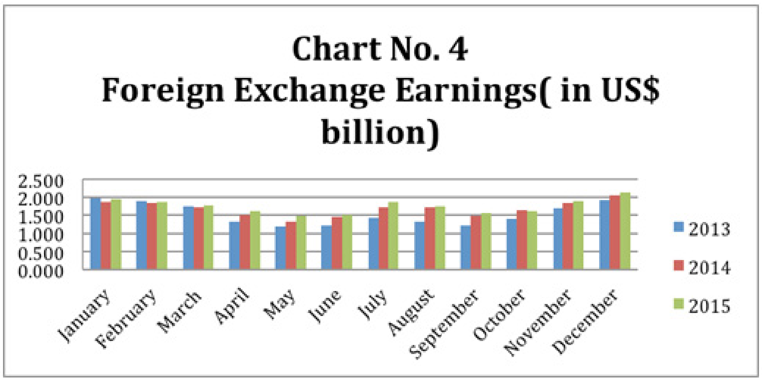
Source:chart made by using Staistics from Bureau of Immigration

The above Chart-2 indicates that there is increase year wise and percentageshare in foreign tourist arrivals countrywise.the chart shows that from central and south america (Argentina ,Brazil and Mexico and others) is very less.Over the time it has increased with respect to south asia(bangladesh,bhutan,nepal, shrilanka and others).

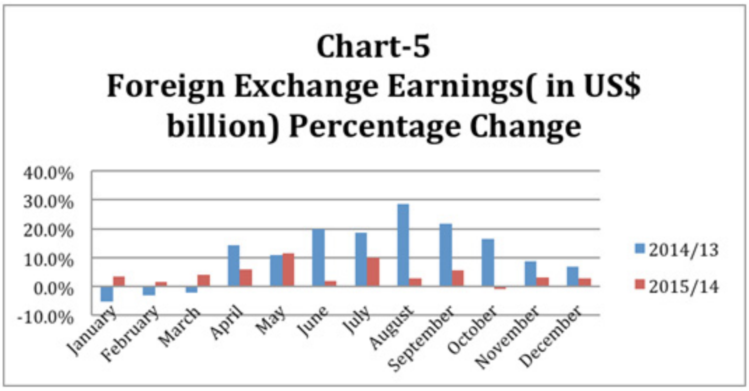


Source: chart made by using Staistics from Bureau of Immigration

The above Chart-3 indicates percentage change in arrivals of foreign tourist.The percentage is negative for Eastern Europe(Hungry,Kazakhstan ,Poland,Russian Fed and others)and the countries not classified.As compare to previous year there is positive change in forign tourist arrivals from North America, Africa and Australia.



Source : chart made by using Staistics from Bureau of Immigration



Source:chart made by using Staistics from Bureau of Immigration

The chart-4 and 5 indicates Foreign Exchange Earnings (FEE) in US dollar billion. The month wise chart shows that it's highest in December and Jan for the respective year. The chart-5 indicates that percentage change is positive in January, February, March and May in 2015/2014 for FEE.

Table-1:

Indicated number of International visits by Prime Minister's and Tourism Annual Growth in percentage

Sr. no.	Years	No. of Visits	Tourism Annual Growth in percent
1	2004	4	26.8
2	2005	11	13.3
3	2006	7	13.5
4	2007	6	14.5
5	2008	8	4
6	2009	9	-2.2
7	2010	7	11.8
8	2011	9	9.2
9	2012	5	4.3
10	2013	7	5.9
11	2014	9	10.2
12	2015	28	4.5

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.203[a]	.041	-.055	5.21262

a. Predictors: (Constant), No. Of visit

This table provides the R and R^2 values. The R value represents the simple correlation and is 0.203 which indicates a low degree of correlation. The R^2 value .041 indicates how much of the total variation in the dependent variable Tourism Annual Growth percentage can be explained by the independent variable no. of visits. In this case, 4.1 % can be explained, which is very small.

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	9.309	2.757		3.376	.007
	No of visit	-.166	.252	-.203	-.657	.526

a. Dependent Variable: Tourism growth

This table gives linear regression equation as:
Tourism growth = 9.309 -0.166 (Number of International Visits in a year)

Conclusion and Recommendation

The data studied for 2013,2014 and 2015;there is increase year wise and foreign tourist arrivals from central and south america is very less.Over the time it has increased with respect to south asia.Similary there is increase year wise and percentage share in foreign tourist arrivals countrywise.the chart shows that from central and south america is very less.Over the time it has increased with respect to south asia.The statistics studied for 2013/14 and 2014/15 shows percentage change in arrivals of foreign tourist.The percentage is negative for Eastern Europe and the countries not classified.As compare to previous year there is positive change in forign tourist arrivals from North America, Africa and Australia.There is no significant variance between Number of international visits by Prime Minister's over the year and annual tourism growth percentage.yet small variance is observed.

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