



About Us: <http://www.the-criterion.com/about/>

Archive: <http://www.the-criterion.com/archive/>

Contact Us: <http://www.the-criterion.com/contact/>

Editorial Board: <http://www.the-criterion.com/editorial-board/>

Submission: <http://www.the-criterion.com/submission/>

FAQ: <http://www.the-criterion.com/fa/>



ISSN 2278-9529
Galaxy: International Multidisciplinary Research Journal
www.galaxyimrj.com

The Ethics of Dolphin Tourism in Coco Beach Goa: A Deep Ecology Perspective

B. Gnana Bharathi

Research Fellow

Dept of Humanities and Social Sciences,
BITS, Pilani- K.K. Birla Goa Campus.

Abstract:

Non-Human persons, was the statement proposed by the Indian ministry of Environment and Forests in regard to these endangering mammals. Human actions affecting the natural environment and its composite valuable non human inhabitants could basically rests on two platforms: One as they may have consequences that are favourable or unfavourable to the human well-being and secondly they are consistent or inconsistent with a system of norms that protect and implement human rights. Hence, this humanly centered and created coercive legislations, it is strictly in concern to humans and only to them that all actions are ultimately owned providing no space for the goodness of the diverse non-human entities, that also largely share the eco-space. The paper here would try projecting and analyze how there is un-coordination of respect between the tourist operators and that of the dolphins that inhabit near the bays of this beach (coco beach), thereby gaining a popular name called the *Dolphin bay*. In the process of showing these dolphins, vast amounts of harmful environmental intrusions occur to the marine creatures and especially to that of dolphins. Moreover, in addition to these discrepancies, events like sudden migration of dolphins, because of the human centered treatments on the beach and using the bay as a commercial complex have all lead to the disruption of a harmonious symbiotic relationship that could have existed between these creatures and the humans. The paper would analyze the context of tourism in today's Coco beach with the basic eight platforms of deep ecology with its concept of self-realization in its ethics of respecting and understanding nature. The platform of deep ecology is considered vital here, as not in finding a solution, but to rather strongly ground the very origin of human understanding's of nature in special regard to its non-human forms or entities. The paper as a case study stresses on the importance of understanding ethics as a deep moral basis towards ecological issues, rather than serving to be a mere tactical reason or as a solution.

Keywords: Dolphins, Fishing, Tourism, Intrinsic value, Quality life, Deep Ecology, Ecosystem, Eco / Bio-centric living, Ecosophy T and Self-realization.

Always known to be as a place recreation especially of its beach and booze culture, Goa has always been at its heart of filling the tourist population to its section of 'id'¹ as proposed by the psychologist Sigmund Freud. Goa, with its massive tourist input year after year both from national and international contours is established to be a very popular tourist destination that anyone would love to go. Since one's *psychological 'id'* phase is a set of uncoordinated instinctual trend(s) that one's wild nature *would want to do*, Goa seems and has become as a vantage point to experiment or exercise it. Tourist who come her, relish its lavish landscape to its core but to the other side tend to forget what they have done in order to harmfully impact upon it. Coco beach located in the area or region of Bardez quiet close to Panjim the capital city, has actually started to develop as a centre of tourist attraction with its pristine blue beach waters and

for its dolphins that are quite close to the shores. The beach had gained popularity after the year 2003, when the fishermen folks residing close by found the flourishing of dolphins nearby the bay. As the news spread quickly through word of mouth, tourist agencies operating from mainland Panjim had already started inspecting its authenticity. The reason found for the dolphins presence nearby the bay was because of the availability of warm waters, plenty of small fishes and squids along with seaweeds and other minor sea plants largely in these regions. The region of Coco beach along with its natural ecosystem had created or served to be an ideal habitual space for the dolphins at large. As the region slowly started gaining popularity through touristic activities, it also encountered a juxtapose of several ecocidal² marine consequences in a large scale.

Dolphins are known to be as one of the most iconic species in the marine world. With their playful nature and sharp intelligence, these mammals have captivated millions of hearts across the globe. However, but through recent hype in human activity through tourism, that has knowingly as well as unknowingly created massive eco losses towards its existence or survival. Off late, touristic activities like the; development of beach shacks, disco floors, posh resorts etc have all been a hazard to this pristine ecosystem. Increased boat traffic(s) on the bay waters, excessive oil spills from boats and cruises, larger garbage discards from the tourists, noise pollution(s) etc, have not only recently have driven away the dolphins off the bay but as well has caused a sharp decline in their population. The Coco bay with its ample natural ecosystem served to be a healthy base for the breeding space of dolphins but in recent times, has been hampered maliciously through continual touristic activities.

Deep Ecology as a vital mantle:

Deep Ecology is both a metaphysical philosophy and a socio-cultural movement with political implications. “It began as essentially an attempt to work out the principles of ecological activism, rather than strictly academic theory...” (Curry 101).

As this profound movement inspired by Arne Naess a Norwegian philosopher, have *eight* principle platforms as its basis of an eco-ethical worldly social order to it. Now let us see the attributes of those basic platforms, as formulated by Naess.

1. The flourishing of human and nonhuman life on earth has intrinsic value. The value of nonhuman life forms is independent of the usefulness these may have for narrow human purposes.
2. Richness and diversity of life-forms are values in themselves and contribute to the flourishing of human and nonhuman life on earth.
3. Humans have no right to reduce this richness and diversity except to satisfy vital human needs.
4. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.
5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.
6. Significant change of life conditions for the better requires change in policies. These affect basic economic, technological and ideological structures.

7. The ideological change is mainly that of appreciating life quality (dwelling in situations of intrinsic value) rather than adhering to a high standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes.

The platforms, however make no explicit reference to the earth as such but rather instead foregrounds on the survival of the various life -forms. Here in our context it would be the organic survival of the dolphins with that of their surrounding marine ecosystem in a holistic way. We would now see how tourism impact is affecting these pristine habitats of the dolphins near Coco beach.

Tourism versus Dolphins versus Fishing:-

A brief detailed review of the crabbed touristic activities in and off Coco bay in these few years;

- ❖ Right after when the monsoon's ends, the tourist season begins (September- May) where a number of shacks start mushrooming along the coast and the waste that is disposed everyday are quiet huge and repugnant.
- ❖ Numerous water sport boats, private cruises and yachts are continuously accessed throughout these bays, inflicting heavy oil deposit and noise pollution upon the dolphins habitat.
- ❖ Due to the large availability of squids (a kind of small fish variety) in these bay waters, which serves to be as the primary food source(s) for these dolphins are now in a unhealthy toxic state due to high oil spillages from tourist ships and boats. These small fishes are not only food resources for dolphins but also act as the basic means of livelihood for the local fishing communities. Eating these unhealthy fishes could cause serious diet or health problems for the community.
- ❖ A constant rival between the tourist cruises and the native fishermen folks are happening till date as the native fishermen of this bay are being interrupted upon their fishing due to excessive interruptions from the outside touristic activities.
- ❖ The coast has now entirely lost its pristine or virgin natural texture and its sand colours have changed black due to excessive oil spillage and other garbage dumpings.
- ❖ Vanishing of the nearby mangroves, development of lavish beach resorts and pubs along the coast have made large number of trees to be cut down forcibly.
- ❖ During peak tourist seasons things like beer or other glass made or contained alcoholic bottles are thrown on these dolphins by the tourist and into these waters due to excessive drunkenness, which harms them as well their environment.
- ❖ The boat operators in order to show these dolphins for the money being paid by the tourist, continuously keep encircling (with around ten boats at the same time) and keep hooting and make vexing sounds from the boats in order to make them come on to the surface. This inflicts and paves way for a heavy noise and water pollution over these waters.
- ❖ As result of all such activities, off late dolphins have migrated far away from the bay and some reports have even recently recorded a number of death of these dolphins in the shores of Coco beach.

These contours as a coherent thread, has made the rational and homogenous activities of tourism to be as the strategic structure(s) of neo-capitalism. These *creative* form of destructions on the land have entirely uprooted all harmonial relationship between nature and humans at large. Here, it would be of a high import to see how an in depth analysis of the *eight platforms* in deep ecology would serve as a matured sense of understanding a bio-centric or centered equity. A deeper understanding of nature in terms of its intrinsic value that humans generally fail to see is the root cause of all ecological peril(s).

An Analysis of Deep Ecology's platforms principles pertinent to Coco Beach's Tourism in Goa:

As the first platform points out; as in the flourishing of nonhuman life forms "life in this context is understood broadly to include for example, rivers, landscape and ecosystem..." (McLaughlin 86). Hence the entire ecosystem of Coco beach is that of which it includes; the dolphins, the native fishermen communities, the bay waters etc that had once co-existed harmoniously, before the advent of tourism industry. The dolphins have naturally come and been there for quiet a long time before humans found it out to be. The tourism industry, that are highly anthropocentric (as concerned only about humans) has been using the beach space as a commercial complex. The dolphins are being treated as *game objects*, rather than as beings of inherent values. They need to be venerated in existing as their own self of self worth, instead of being treated as some entertainment object(s), that satisfy narrow commercial human needs. The distortion of the bay's ecosystem which once had its deep rooted life force highly organic in harmony with nature is now loosing all its alluring raw natural beauty. Animals and other nonhuman entities of nature have all the rights to flourish without being of any use to humans. Only the co-existence of both humans along with that of the nonhuman entities would weave the web of life coherently interactive.

The second platform explicates on the importance of the existence of rich and diverse life forms on earth. "Cherishing diversity appreciates differences and rejects any single standard of excellence..." (McLaughlin 87). The platform clearly expounds the symbiotic relationship that the fishermen had shared with these dolphins once everyday. The local fishermen say that during the early days, they had infact trained some dolphins for them to help them in fishing. The dolphins would drive all the small fishes towards the fishermen who would then cast the net over them for their catch and whatever jumps outside the net would be as a reward for the dolphins. But this beautiful symbiotic relationship does not exist anymore as the bay space has got the attention of the tourism sector. The thriving of the dolphins along with other variety of small fishes close to their bay was very much necessary for their quotidian survival. As these days, the small fishes that were available in abundance close by to the shore have moved very deep inside thereby making it difficult for the fishermen. Hence it is necessary as Arne Naess pointed out, that the richness and the diversity of various life-forms, here as in the case the dolphins, fishes as a wholesome marine ecosystem that holded the Coco bay habitat strongly is now out of control and exploited under the clutches of an industrial anthropo-centric touristic activity.

Third platform elucidates, the call for the rights and ethics towards the ecosystem. As it says, how humans have no rights to reduce this natural richness or diversity except to satisfy their vital needs. This completely doesn't seem to happen inside as well as outside the waters of Coco bay. The fishermen folks who used to just fish in those waters are slowly now into the deceptive traps of this dolphin tourism. Most of them have now joined hands with the tourist agents in showing

around the bay and the dolphins, and have directly now started polluting its pure waters for the sake of money. Since the sector gains a good amount of money through tourism in this area, the fishermen folks who once had been fishing only for their minimal needs have now turned the plates in order to gain money through tourism. In a fast moving stream of gaining money, the eco-ethic(s) that was once maintained by the local indigenous fishing communities with that of their ecosystem have now slowly lost its trail.

The fourth platform, as it denotes of the excessive interference of humans with that of the nonhuman world as noted in this case of Coco beach is worsening rapidly day-by-day. The upper handedness of the tourist sector especially in Goa, has drastically made its massive impacts upon the natural ecosystems of Goa. Strongly backed up politically by the state government, tourism is an insidious child of globalization that hampers or colonizes everything at its stretch. The current status of tourism in Goa, is serving to be the backbone of its economy.

The fifth platform insists upon the decrease in human population for the existence of a compatible nonhuman life. This again is on a peril with that of the Coco bay's ecosystem. The tourist population swarms year after year to Goa, especially to this beach since this is the only spot where one can see dolphins so close by from the mainland shore. The geographical location of the bay itself confirms to its doom. As the tourist population keeps steadily increasing year after year, the pollution upon the bay waters and for the dolphins are also on the rise. Unless and until the government takes serious steps to reduce the tourist population, the increasing tourist population would hamper the precious nonhuman life forms in the bay's ecosystem to nil. Hence as deep ecology proposes a steady decrease in human population would only help in reducing its impacts and collisions with that of the exquisite surrounding ecosystem. Due to the incoming of tourist population especially more of the illiterate crowd, the sands and the nearby mountain slopes have recently witnessed a large increase in tourist resorts. This again collides by deteriorating these beautiful hill slopes and that of the spaces of local fishing communities. Cases are such, where even at times the fishermen are not allowed to fish in these waters since the posh beach resorts are using their spaces for water sports and for cruise activities. A spatial encroachment is also happening because of tourism.

Sixth platform that expounds the introduction and in the requirement of change in the policies, that could politically effect the existing ideological structures at large. The ministry of tourism and fisheries should take necessary steps or actions in reducing these ecocidal² menaces that are rapidly depleting these pristine marine ecosystems. "For deep Ecology, we need to sustain the very conditions for the diversity of the myriad forms of life, including the cultural diversity of human life..." (McLaughlin 89). Hence its definitely the eleventh hour of call to the policy makers to frame a standard set of rules that would respect and regard towards a *bio-centric equity*. All touristic activity gradually should be reduced towards the well fare of both the human and nonhuman inhabitants of the Coco bay. The native coconut plantations and the fishing livelihood along its coast should not be harmed in any manner. The rights to their place (of both dolphins and fishermen folks) needs definitely to be safe guarded to its maximum. A vigilant check needs to be kept upon the sudden mushrooming(s) of private beach resorts that have strong political backups and further on the intrusive straying of night cruises and party yachts into these waters should be totally stopped. The department of Goan fisheries and that of the tourism department should join hands with local and international NGO'S that work in concern of the dolphins to immediately eradicate this new methods of neo-touristic colonialism. By resisting

this, the ethical ecological welfare would be to that of protecting the natural land and marine ecosystem(s) of Goa that basically grounds its identity.

Whereas the seventh platform, talks about the ideological change that is of mainly adhering to the appreciation of life quality of intrinsic value. Arne Naess propounds that this sort of a life should be of *simple* in nature and not affiliated to any high materialistic living or lifestyle(s). Once the policies having been drafted and implemented slowly in favour of these non human assets (dolphins and the surrounding ecosystem) and also in regaining the land rights of the locals, the bio-centric ideology would automatically starts setting in for the earth's good. McLaughlin has pointed out that "moving towards an appreciation of the quality of life, instead of quantities of things, leads to an increase in happiness, not a decrease. Since people are more apt to change as improvement rather than a grudging submission to necessity..." (89), proves solidly as to our case here. By and large, off late in recent times, the native fishermen of Coco beach have themselves turned into full fledged tourist operators in these bays and in the cruises, due to heavy tourism profits. Deep ecology questions this attitude and its necessity to change in order to retain their traditional identity which is not only good for their community, but also in safe guarding their surrounding ecosystem that embodies the welfare of these dolphins too. We should understand that the affiliation to high standards of living is connected very much to immediately unknown ecological devastations. Everything (human and nonhuman) forms are all *interconnected* to make the larger web of life as an ideal place of survival. All our impacts are replicated upon these innocent non human forms that formed to be the basis of our origin. As Naess profoundly points out as there is a profound difference between *big* and *great*, is actually that everything that is created by humans that are big in structures doesn't mean to be as great. Greatness according to deep ecology actually lies remaining in harmony with nature in simple terms. This attitude that the early indigenous fishermen folks once who had with that of their surrounding ecosystem is now slowly trailing off and away because of a vaccum towards a deeper ecological understanding. Hence a firm cultivation of this deep ecological attitude is mandate to maintain a wholesome harmonious naturo-cultural relationship at large.

Finally the eighth platform that calls on for a healthy eco-fraternity demands for an implementation towards necessary changes. These platforms by and large are part of the global 'Green political movement'. The platform is a proposal to all of us that, at this point of history, to consider deep ecology movement as a good beginning to secure at least the final left over part(s) of our ecosystem. We as its strong supporters are obliged to inculcate its deeper values by giving our unparalleled efforts in implementing them firmly as an equal handed eco-socio political ideology. Implementations to renew the degradation of Coco beach's ecosystem and to its traditional endemic (ie.. pertaining to a particular landscape) livelihood should be brought back onto its track. A matured deeper understanding of sharing our place and position in equal ethical parts along with other diverse nonhuman forms would warranty for a long term social well-being on the land.

Ecosophy in the context of Coco-beach:

Further Arne Naess proposes the notion of *Biocentric egalitarianism*, *intrinsic value* and *self-realization* as major components of deep ecology's vital subset component called the *Ecosophy-T* as a stellar ensemble(s). The major base of deep ecology lies in the "distinction between shallow ecology or environmentalism and Deep ecology (which, indeed derives from Naess); as an ecological holism with the idea of intrinsic value..." (Curry 102). This idea of *intrinsic value*,

was the key of deep ecology, that strongly emphasized that every diverse non human life forms have values in themselves and thereby have the right to thrive irrespective of their usefulness to the humans. Deep ecology as a political platform is not certainly misanthropic, rather it simply denies the idea that *only humans* alone possess an intrinsic value. Here in the Coco beach's context, it is important to realize the intrinsic value(s) of the dolphins, its marine ecosystem with that of the bay's landscape pattern. Unless, the anthropocentric humans (tourist in this case) realize this value (intrinsic value), the harmony between humans and that of nature's non human forms would be certainly broken. Tourists, who know to enjoy these spaces of solace, should also cultivate an attitude of respecting the space where they enjoy. A mere *use and throw* process would always lead to sense of mastership over nature rather than being *one* with it.

Moving further, his personal philosophy of '*Ecosophy-T*', where **T** stands for his hut named 'Tvergastein', is basically a mountain hut where he spent most of his time writing his books in tranquility. This ecological philosophy (ecosophy), has two major components under it namely; the act of *Self-realization (with an upper-case S)* and the other being the *Biocentric-egalitarianism*. Now, while in the process or in the act of Self-realization;

It is that the nature of entities is constituted by the *relations* between them, rather than entities being performed and then established relations, or such relations between them, rather than entities being performed and then establishing relations or such relations being simply one-way: in Naess's words, 'a relational total field image' rather than a 'man-in-the-environment' image. (Curry 102).

This realization is a string of psycho-spiritual process that is liable to take place slowly through stages of deep development. As it is to see in this case, it is necessary for us as humans to see and identify ourselves as *part* of this vast ecosystem rather than as separate entity or as a master of it. As Patrick Curry observes, "it is a sort of a hope in which one's own nature is identical with nature's *nature*, so to speak, then one would no more harm the natural world unnecessarily than one would harm oneself..." (103). If the human community is able to empathize with the pain of harming the dolphins as in polluting their marine space, only then humans would achieved this revered profound act of realization of one's self.

In the old ways, the flora, fauna and the landforms are part of the culture. *Regions* are "interpenetrating bodies in semi-simultaneous spaces". Biota, watersheds, landforms and elevations are just a few of the facets that define a region. Cultural areas, in the same way, have subsets such as dialects, religions, types of tools, myth motifs, musical scales and art styles.

All these that aptly define the aspects of a bioregion that exists much in the regions of Coco bay in Goa. The pristine and harmonious relation that once prevailed between the waters (the various marine species included) and that of the local community is now slowly withering away due to human-nature alienation through consumeristic tourism.

In addition, this dialectical coherence leads to the state of an organic *Biocentric egalitarianism*. As Naess paraphrases this idea as "the equal right of life-forms to 'live and blossom'..." (Curry 103). This notion seems to be a peculiar development of ecocentrism that demands for a biotic equity. The idea presses not only upon the values of nature (humans and nonhumans) but also on the *equality* of its entities. The notion biocentric egalitarianism, roots out entirely the inherent

social class value that each human beings possess in heightening one's ego, that stands to be the root cause of all breakages happening between that of nature and culture. Here, as the case empirically manifests, there seems to be no senses of equity between the marine species (Dolphins) and that of the tourist at any point. The creatures are treated as mere objects of excitement and in order to make them to come onto the water surface, people and the boatmen hoot loudly and at times even throw small crackers upon the waters so that they would jump and provide a visual sight for the tourist. The touristic gaze towards these mammals has been very anthropocentric which has down the line influenced even the local communities as well to see them through the same lens. Money plays an important role in framing these perspectives and has substantially changed the *bioregional attitude* of the humans (local fishing communities as in the case). Deep ecology hence posits the development of an organic whole that integrates equal eco-fraternity that would concern the well fare of all nonhuman forms as well.

Conclusion:

As Patrick Curry rightly specifies; how deep ecological ethics must satisfy these criteria's;

1. It must be able to recognize the value, and therefore support the ethical defence, of the integrity of species and of eco-systemic places as well as human and non-human organisms. So it is holistic, although not in the sense of excluding considerations of individual value.
2. Within nature-as-value, it must (a) allow for conflicts between the interests of human and non-human nature; (b) allow purely human interests, on occasion to lose. Thus deep ecological ethics rejects the notion of greater and bigger values in the courtesy as of all natural beings having independent moral status.

Thereby in relevance to the tourist sectors in Goa, we have seen how a pristine landform called the Coco bay where it's a rarity to have dolphins close to human shores easily is a bliss. This flourishing that had to be maintained by humans has now been betrayed because of the profit oriented, on-sided homogenous capitalistic tourist sectors in Goa. The sectors are continually raiding the pristine virgin habitats of Coco beaches beautiful nonhuman forms (landscapes). The bay waters that are quite rich in their marine sources and beautiful beach landscapes are not at peril due to the drastic impacts of touristic activities. As Aldo Leopold wrote: "the land ethic simply enlarges the boundaries of the community to include soils, waters, plants and animals or collectively; the entire land as such..."(Curry 95). Hence it is always necessary to consider this ecological community that would support to establish an ethical community that stands in harmony with the landscape and the *gaia* (earth) at large. The once immaculate wild ecosystems of Coco bay is to be now regained through the principles of deep ecology. Whereas on the other side, the humans to understand that these natural wild spaces as Evernden quotes; "is not "ours"- indeed it is the one thing that can never be ours. It is self-willed, independent and indifferent to our dictates and judgements..." (Curry 107). This is the real '*deep understanding*' that we humans lack about our relationship *with that of the nonhuman world*.

Milton's usage of wilderness catches the very real condition of energy and its richness at large;

'A wilderness of sweets', the cubic miles of the krill, wild prairie grass seed- all the incredible fecundity of small animals and plants, feeding the web. But from another side, wilderness has implied chaos, eros, the unknown, realms of taboo, the habitat of both the

ecstatic and the demonic. In both senses it is a place of *archetypal power, teaching and challenge*. (Snyder 11).

Hence with this serving as a base, it has become a mandate to understand the *nature of the nature* or that of wilderness in whole. The integrity of this movement deep ecology makes us (only humans) to *relate* and really *understand our fundamental beliefs* in embodying or perceiving nature and not just in terms of its ethical issues alone. The off late undeniable poignancies inflicted upon the pure waters of Coco bay by tourist activities has exhibited a clear lesson to the human community to understand the harmful cultural (humans or anthropocentred) ripples casted upon the ecosystem. Deep ecology, hence strives to release humans from their clutches towards a high material lifestyle. The subset philosophy, *Ecosophy T*, that unites with an *enlarged self*, “implies a reduction to the personal, a dismissal of ethics and a limitation of the political to the intra-human...” (Curry 108). Whence, deep ecology calls for an active socio-political coherence and an ethically defensible eco-centrism.

Hence at this crucial point of juncture, the various supporters of deep ecology must understand the need in establishing the traditional social ideologies that are withering away due to excessive addiction towards capitalistic consumerism. The well fare of the non human world that gives us much valuable vital resources should be steadily taken into account by the policy makers in setting back Goa back to its organic eco-track. Goa’s unique identity is to be redeemed, before it gets late to be lamented belatedly.

End Notes:

1. Id – In human psychology, an *id* is the most basic part of the personality, as it would want for instant gratification regarding our wants and needs. If these needs and wants are not met a person can become very anxious or tense.
2. Ecocidal – Is the destruction of the natural environment, especially when it is deliberate.

Works Cited:

McLaughlin, Andrew. “The Heart of Deep Ecology”. *Deep Ecology for the 21st century*. Ed. George Sessions. Boston: Shambala, 1995. 85-93. Print.

Devall, Bill and George Sessions. “Deep Ecology”. *Deep Ecology*. Salt Lake City, Utah: Peregrine Smith, 1985. 74. Print.

Snyder, Gary. *The Practice of the Wild*, Berkeley: North Point Press, 1990. Print.

Curry, Patrick. *Ecological Ethics: An Introduction*, Cambridge: Polity Press, 2011. Print.