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DR. SUDHIR G. JOSHI

PRINCIPAL

SHREE H.S.SHAH COLLEGE OF COMMERCE

Modasa Dist- Arrvalli

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Research Journal in India**

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Editor's Column

The blast of knowledge at the universal hut due to scientific dynamics has without doubt redefined the very concept of new Era. The main set-up of education especially higher education-has become a subject of study and scrutiny for the scholars and practitioners who have a hunger desire to face change and challenges. It is because we, the creature beings, are brilliant with the faculty of option and a liberated will.

Unlike other type, we are not planned. We can make choices and use our free will to act and get our objectives. Inequities in learning opportunities, quality of educational military and level of learning success persist by gender, rural/town locality, ethnic backdrop, and socioeconomic status.

The quality of education and the aptitude to define and monitor this quality is absent in most upward countries. The means and span of education continue to be fine and curbed to past models of delivery, and the use of other channels continues to be informal and subsidiary. The increase in quantitative and qualitative demand for education is not in step by an raise in funds.

At this point in time, it is safe to situation that the split of views on the risk of change is marvelous. We, the publishers of Research Genius E Journal, are very much eager to view some aspect of these changes through academic article contributed by impressive scholar and social group. The nearby issue contains papers with decisive coming and scrutiny as well as orderly argument and reflection on various theme of language, prose, information technology, commerce and so on. We trust this will positively be helpful for the community who desire transform.

Chief-Editor

Dr. Sudhir G. Joshi

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Untouchability as an Indian Social Issue in Mulk Raj Anand's Untouchable

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Mulk Raj anand is considered to be adoyen of Indo-Anglian literature. With him India has received an unceasing champion of the cause of the poor and the lowly whose writings arrest the critical attention of the learned people towards the inhumane, hatred and unjustified conditions of the down-tridden and deprived of Indian society. One of his such works is his well appreciated novel Untouchable.

Untouchable, a creative debuts burst forth on the literary horizon in 1935 presents the most comprehensive and logistic outlook on the problem of untouchability. Anand's daring effort of choosing the Dalit as a hero leads to really a new realm of English literature in India. The novel came up when the untouchables had emerged as a potent political force and Gandhi was trying to win over them. This novel came into being after a meaningful discourse of Anand and Gandhi at the Sabarmati Ashram and also with a literary support of E.M. Forster. In his critical scrutiny of the novel Forster writes,

“Untouchable could only have been written by an Indian who observed from the outside. No European, however sympathetic could have created the character of Bakha, because he would not have known enough about his troubles. And no untouchable could have written the book, because he would have involved in indignation and self pity. Mr. Anand stands in the ideal position...”¹

Anand because of his indefinable passion for Gandhi visited his Ashram at Sabarmati and himself cleaned latrines. This proved to be instrumental in cultivating the idea of work as worship and imbibed an integral attitude for all labour as a tool of creativity. No creative writer can do justice with his people without genuine feeling and fervour. He rightly explores his views, “I...was myself somewhat transformed from the Bloomsbury intellectual, which I became in London to a more emphatically self-conscious Indian.”²

The struggle of untouchables during the 30's got a momentum for communal identity. Anand is fully aware of this development and Bakha individually becomes a type. His thought towards untouchables crystallises when Bakha appears as a hero in the novel. Bakha represents the untouchables – an isolated class in India. The novelist sharply reacts against the age-old concept of caste which symbolises inhuman classification of the people. Bakha becomes an innocent prey to this class discrimination.

The novel opens with a description of a colony in which Bakha and his people live. This colony is situated in the outskirts of the townnagar. It is like a isolation ward in a hospital where the so-called upper caste people never want to pass by. Such colonies were erected only to keep distance from the untouchable both socially and physically. It is really an improper place to live for a human being. Describing the colony, Anand delineates,

“The outcaste’s colony was a group of mud-walled houses thatand together the ramparts of human and animals refuse that lay on the outskirts of this little colony, and the ugliness, the squalor and the misery which lay within it, made it an uncongenial place to live in.”³

Bakha is a latrine cleaner as he is born into the family of Lakha, the Jamadar of sweepers. His power and place in society are determined not by his ability but *ipso facto* of his birth in a particular caste of untouchables, which happens to be the lowest of the land. His acquaintance with British soldiers has awakened him to his real existence. Due to this Bakha comes to identify his individuality and shows his mind and make-up different from fellow castemen. He even does not want to do the traditional work allotted to his castemen. But his father insists him to do the same. His father says, ‘You should try and get to know them. You have got to work for them all your life, my son, after I die.’⁴ On Bakha’s question on education his father replies, ‘Schools are meant for babus, not for the lowly sweepers.’

Lower caste people were not allowed to go to school. Bakha tries to learn some school lessons from one upper caste friend. Anand very beautifully shows the condition of untouchables who were deprived of their basic rights. Outside a shop, Bakha mistakenly touches a person who belongs to upper caste. He had been insulted and had even been slapped for such an unintentional touch. Rigidity of the caste system and at the same time superiority of upper caste is visible here and there throughout the novel.

Untouchables had no right to fetch water themselves from the well. For this, they had to be dependent on upper caste people. If someone helps them to fetch the water, it was regarded as mercy or obligation. Temple episode of the clearly shows that the outcastes had no right to enter into the temple premises. Kali Nath tries to molest Sohini and in addition to this he blames her for defiling him by her touch. Anand raises the question of temple entry for the Harijans and juxtaposes the naive and spontaneous urge for devotion on the part of Bakha with the hypocrisy of the priest. According to the priest, ‘You people have only been polluted from a distance’, ‘I have been defiled by contact.’⁵

The temple episode is well woven into the novel’s texture as an ironic situation. Bakha has some tender feelings for Ram Charan’s sister but he knows his limitations laid down by an age old caste system. Anand enables his protagonist think, act, doubt, love and resent and he gives him honour and dignity. Bakha has the potential but he is a victim of caste system. He holds his work as a sweeper responsible for his backwardness. He cannot find the solution of this question

why he and his castemen are treated in such a inhuman way.

These all problems are faced by the people in Hindu religion. Owing to this reason, Christians tried their best to convert these lower caste people into Christianity. Colonel Hutchison tries to impress Bakha by talking about the equalities offered by Christians. In the beginning Bakha gets impressed but the words by Hutchison's wife 'messing about with all those dirty bhangis and chamars' leaves him astonished and he runs away from the place. He escapes not to return again. He knew that escapism is not the solution of his problems.

At the end of the novel Bakha gets the chance to listen to Mahatma Gandhi whose philosophy he admires a lot. Mahatma Gandhi says, 'I regard untouchability as the greatest blot of Hinduism. The view of mine dates back to the time when I was a child.' Gandhi sees the untouchables with high esteem. He rejects Gandhi on hearing about the option proposed by Iqbal Nath Sarshar. According to him dynamic introduction of the flush system can emancipate the sweepers of the stigma of untouchability. It will assist them to achieve the 'dignity of status that is their right as useful members of casteless and classless society.'

Renouncing the old customs and traditions by modern one is the only way to get rid of age old caste system – it is the conclusion that Bakha realises and the author beautifully conveys it.

Conclusion:

Mulk Raj Anand had truly shared the feelings of the untouchables. He, through a gallery of characters creates here a deep and dense web of actualities and eventualities. His created cosmos in the novel bears a direct resemblance to actual one. The whole novel is a series of graphic and moving scenes with the hero as the central focus.

References:

¹ Forster E.M., The preface to Anand's Untouchable, Kutub popular, 1935, p.VI

²Anand M.R., 'the Story of my Experience with a White lie' in Critical Essays on Indian writings in English, Karnatak University, Dharwar, 1968, p.18

³Anand M.R., Untouchable, Kutub Popular, 1935, p.1

⁴Ibid., p.61

⁵Ibid., p.48

ભારતીય બંધારણ થકી વ્યક્ત થતા ડા. બાબા સાહેબ આંબેડકરના સામાજીક વિચારો

ડા. રાજેશકુમાર એ શ્રીમાળી

અધ્યાપક સહાયક

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પર્વણી આર. શર્મા

અધ્યાપક સહાયક

શ્રી એમ. બી. પટેલ સાયન્સ કોલેજ આણંદ

અમૂર્ત

હિંદુ સમાજ જન્મ આધારિત વર્ણવ્યવસ્થાનો શું ત્યાગ કરી શકશે? શું હિંદુ સમાજ મનુસ્મૃતિ જે બાબા સાહેબે સળગાવી મૂકી હતી તેનો ત્યાગ કરી શકશે? અવારનવાર દલિતો પર સવર્ણ સમાજ દ્વારા અત્યાચાર થાય છે શું આવા અત્યાચારો ક્યારેય બંધ નહિ થાય? જો બાબા સાહેબે બંધારણના માધ્યમથી સવર્ણ સમાજ સામે બદલો લીધો હોત તો? જ્યારે ભારતવર્ષના ભાગલા થયા ત્યારે ભારત-પાકિસ્તાન અસ્તિત્વમાં અમલ્યું હતું જેમાં કાશ્મિર મુદ્દો આજેય સળગતો પ્રશ્ન છે? ત્યારે બાબા સાહેબ જમ્મુ કશ્મીરના અલગ બંધારણ અને કલમ-૩૭૦ના વિરોધી હતા જો ડા. બાબા સાહેબની આ વાત માનવામાં આવી હોત તો?

ભગવાન શ્રી કૃષ્ણએ રજૂ કરેલી વર્ણવ્યવસ્થામાં ક્યાંય પણ જન્મ આધારિત વર્ણ વ્યવસ્થા નથી. આ વર્ણવ્યવસ્થાને જન્મ આધારિત કોણે બનાવી? ક્યા લોકોનું હિત આમાં હતું? શા માટે આ જન્મ આધારિત વ્યવસ્થા આજે પણ ચાલુ છે? શું ભગવાન શ્રીકૃષ્ણથી પણ કોઈ મોટો મહારથી હોઈ શકે જેણે આ જન્મ આધારિત વર્ણવ્યવસ્થા અમલમાં મૂકી(?) શું તમને નથી લાગતું કે અનામત પ્રથાને કારણે એક નવી વર્ણવ્યવસ્થા અમલમાં આવી ગઈ છે. જે છે OPEN-OBC-SC-ST શું આસમસ્યાનો અંત ક્યારેય નહિ આવે? શું ખરેખર રાજકારણીઓને સમસ્યાના ઉકેલમાં રસ છે ખરો?

પ્રસ્તાવના:

ડા. બાબા સાહેબ આંબેડકરએ ભારતીય સમાજ વ્યવસ્થામાં સન્માનીય સ્થાન ધરાવતા હોવા જોઈએ પણ અફસોસ એ જ વાતનો છે કે એ સ્થાન તેમને આપણો હિંદુ સમાજ આજે પણ આપી શક્યો નથી. દલિતો ડા. બાબા સાહેબ આંબેડકરને ભગવાન માને છે " જય ભીમ" એમનો હંમેશા નારો હોય છે.

"અગર ભીમ દલિતો મે પૈદા ન હોતા તો,
દલિતો ઔર સ્ત્રીઓ કા ગુજારા કેસે હોતા"

કારણ કે, મનુસ્મૃતિમાં કહ્યું છે કે, ઢોલ, શુદ્ધ, પશુ ઔર નાર ચારો તાડન કે અધિકારી એટલે કે હિંદુ ધર્મના પ્રાચીન ગ્રંથ મનુસ્મૃતિ અનુસાર ઢોલ, નગારા, શુદ્ધ, પ્રાણીઓ અને સ્ત્રી ચારોયને પીડા આપવાનો હકક છે.

જે માણસને દુનિયાના તમામ ક્ષેત્રોનું જ્ઞાન હોય અને જે વ્યક્તિને અસ્પૃશ્યતાનો અમાનવીય અનુભવ જીવનભર થયો છે એ વ્યક્તિને એવા દેશનું બંધારણ લખવાનો અધિકાર મળેતો સ્વાભાવિક છે કે તેસાચા અધિકારને પ્રાપ્ત થાય એ દિશામાં પગલું ભરે એ વાત પણ એટલીજ સાચી છે. માટે જ બાબા સાહેબે બંધારણના માધ્યમથી તેમના સામાજિક વિચારોને સાર્થક બનાવવાનો પ્રયત્ન કર્યો છે. તેમ છતાં બાબા સાહેબે ક્યારેય સવર્ણ સમાજસાથે બદલો લેવાની ભાવના રાખી નથી જે આપણે બંધારણમાં જોઈ શકીએ છીએ.

અરે ! જે વ્યક્તિને અન્યાય થયો હોય એ વ્યક્તિને દેશનું બંધારણ લખવાનું કહેવામાં આવે તો કોઈપણ વ્યક્તિ બદલો લેવા માટેના તમામ કાયદા કાનૂન બનાવે પરંતુ બાબા સાહેબ માટે દલિતો, સ્ત્રીઓ, સવર્ણો અને અલ્પસંપક હંમેશા સમાન રહ્યા છે. બાબા સાહેબ એવું ઈચ્છતા કે તેમની સાથે જે અમાનવીય વર્તન થયું છે તે કોઈની પણ સાથે ન થવું જોઈએ. પછી તે કોઈપણ હોય.

માટે જ ડા. બાબા સાહેબ આંબેડકરે ભારત દેશની તમામ વ્યક્તિઓને (સ્ત્રી-પુરુષ-મુસ્લીમ-હિન્દુ-શીખ-ઈસાઈ-બોદ્ધ-પારસી) કોઈપણ પ્રકારના ધર્મ, જાતિ, લિંગ અને સ્થળના આધારે પરમતત્વની પ્રાર્થના કરવાની અને તેમાં શ્રદ્ધા રાખવાની કે શ્રદ્ધા ન રાખવાની ધાર્મિક સ્વતંત્રતા આપી છે.

ધર્મ, જાતિ અને લિંગના ભેદભાવ વગર ભાષણ કરવાની અને પોતાની અભિવ્યક્તિ પ્રદર્શિત કરવાની સ્વતંત્રતા બક્ષી છે. શાંતિપૂર્ણ રીતે એકઠા કરવાની અને સભાઓ કરવાની, ભારતના કોઈપણ ખૂણે આવા-ગમન કરવાની, વસવાટ કરવાની, પોતાની પસંદગીનો ધંધો-વ્યવસાય કરવાની, પોતાની જિંદગીનું રક્ષણ કરવાની, અલ્પસંખ્યક સમુદાયની ભાષા અને સંસ્કૃતિનું રક્ષણ કરવાની તેઓ માટે શૈક્ષણિક સંસ્થાઓ સ્થાપવાની સ્વતંત્રતા બંધારણના માધ્યમથી આપી છે.

કોઈપણ પ્રકારના શોષણ સામે રક્ષણ મેળવવાનો અધિકાર આપ્યો છે. પછી ભલે તે બંધુઆ મજૂરી હોય કે જોખમી કામમાં બાળ મજૂરી હોય.

ડા. બાબા સાહેબ આંબેડકરના મતે કોઈપણ પ્રકારના ભેદભાવ વિના એટલે કે ભારત દેશની દરેક વ્યક્તિને જન્મ, ધર્મ, જાતિ અને લિંગના ભેદભાવ વિના સમાનતા આપી છે, રોજગારીમાં સમાનતા અને ખાસ કરીને અસ્પૃશ્યતા જે એમણે પોતાના સમગ્ર જીવનકાળ દરમિયાન સહન કરી હતી તેમાંથી ભારત દેશ મુક્ત થાય તે માટે કાયદાકીય જોગવાઈ પણ કરી છે. જેમાટે એટલેકે ભારતવર્ષનો કોઈપણ નાગરિક પોતાના અધિકારોની પ્રાપ્તિ માટે, પોતાના મૌલિક અધિકારો લાગુ કરવા માટે ભારતીય ન્યાય વ્યવસ્થામાં ન્યાયાલયમાં જઈ શકે છે.

આવા ઉચ્ચતમ સામાજિક વિચારો ધરાવતી વ્યક્તિને આપણે માત્ર પછાત-દલિત વર્ગના હોવાને કારણે પછાત- દલિતોના નેતા ગણીને તેમના આવડા મોટા વ્યક્તિત્વનું માત્ર અપમાન કરતા હોઈએ એવું મને લાગી રહ્યું છે. આ દિશામાં દેશ એ વિચારવું પડશે.

જેમના ઉચ્ચ વિચારોથી દેશની સામાજિક પરિસ્થિતિમાં પરિવર્તન લાવી શકાય એવું છે તો આપણે એમના વિચારોનો ચુસ્ત અમલ થાય એ દિશામાં આ દેશના નાગરિક હોવાને નાતે વિચારવું પડશે.

રાજા રામ મોહન રાય હોય કે દયાનંદ સરસ્વતી કે લોર્ડ વિલિયમ બેન્ટિક જે લોકોએ વિધવા પુર્નલગ્ન, બાળકીને દૂધપીતી કરવાનો કુરિવાજ, સતીપ્રથા જેવી કુપ્રથાઓને દેશમાંથી જડમૂળમાંથી ઊભેડીને ફેંકી દીધી તો બાબા સાહેબની સમાનતાની વાતોનો સ્વીકાર કરી તેનો અમલ કરી આપણે શા માટે આપણા દેશને ધાર્મિક ગુલામીમાંથી આઝાદ ન કરી શકીએ અને સ્ત્રી-પુરુષને કોઈપણ પ્રકારના લિંગ ભેદભાવ વિના શા માટે ધાર્મિક રીતે સમાન ન ગણી શકીએ. પછી તે પડદાપ્રથા હોય, કે ત્રિપલ તલાક કે મંદિરમાં પ્રવેશ જ કેમ ન હોય.

કોઈપણ કુરિવાજ ક્યારેય સમાજનું ભલું ન કરી શકે આ વાત બાબા સાહેબના વિચારો પરથી સાબિત થાય છે. માટે જ કહું છું સૌ પ્રથમ ડા. બાબા સાહેબ આંબેડકરનો સ્વીકાર કરવો પડશે એટલે આજની સાપ્રંત ઘટનાઓમાં જોવા મળતી સમસ્યાઓનો ઉકેલ ડા. બાબા સાહેબ આંબેડકરની વિચારધારામાંથી મળી શકે એમ છે. એવું મારું ચોકકસ પણે માનવું છે.

શ્રીમદ ભગવદ્ગીતા જે હિંદુ ધર્મનો મહાન ગ્રંથ છે. જેમાં અધ્યાય-૪માં એક શ્લોક છે જે નીચે આપેલ છે.

યાતુર્વણ્ય મયા સૃષ્ટં ગુણકર્મવિભાગશઃ

તસ્ય કર્તરમપિ માં વિધ્યકર્તારત્રવ્યમ્ ॥ ૧૩ ॥

અર્થાત્ ભૌતિક પ્રકૃતિના ત્રણ ગુણો, સત્વ, રજસ અને તમો તથા તેમની સાથે સંકળાયેલા કર્માનુસાર માનવ-સમાજના ચાર વર્ણોની રચના મે (ભગવાન શ્રી કૃષ્ણ) કરી છે. જો કે હું (ભગવાન શ્રી કૃષ્ણ) આ વ્યવસ્થાનો સૃષ્ટા છું. તેમ છતાં અધિકારી હોવાથી હું અકર્તા છું એમ તું જાણ.

એટલે કે સત્વગુણી-જ્ઞાની વ્યક્તિને વર્ણ વ્યવસ્થામાં બ્રાહ્મણ તરીકે ઓળખવામાં આવે છે. રજો ગુણ ધરાવનાર- શક્તિશાળી વ્યક્તિને ક્ષત્રિય, સત્વ- રજોગુણ ધરાવનાર વ્યક્તિને વૈશ્ય અને ઉપરોક્ત ત્રણેય વર્ણની સેવા કરનાર તમસ ગુણ ધરાવનારને શુદ્ધમાં સમાવેલ છે.

જ્યાં ભારતીય હિંદુ સંસ્કૃતિનો મહાન ગ્રંથ પણ ગુણ કર્મને આધીન વ્યક્તિને સમાજવ્યવસ્થામાં વર્ણ વ્યવસ્થાને વહેચી છે. તો આપણો હિંદુ-સવર્ણ સમાજના નાદાન બુદ્ધિના માણસો કેવી રીતે જન્મને આધાર બનાવી કોઈપણ વ્યક્તિને જન્મના આધારે અશ્વૃષ્યગણી અપમાનિત કરી શકે.

શ્રીમદ ભગવદ્ગીતા અનુસાર તો ડા. બાબા સાહેબ આંબેડકર બ્રાહ્મણ ગણાય. જે વાતનો હિંદુ સવર્ણ સમાજ અસ્વીકાર ન જ શકી શકે પરંતુ આદેશમાં ધર્મગ્રંથોનું પણ પોતાની જરૂરિયાત મુજબ વિશ્લેષણ કરવામાં આવે છે. માટે જ પ્રશ્નો ઉદભવે છે.

આ માટે સવર્ણ સમાજે આગળ આવવું પડશે. માત્ર જયશ્રીકૃષ્ણ કે રાધે રાધે કહેવાથી નહિ ચાલી શકે. ભગવાન શ્રી કૃષ્ણનો જો હિંદુ સમાજે ખરા અર્થમાં ભગવાન માન્યા હોય તો એમની ગુણ-કર્મવાળી સામાજીક વર્ણ વ્યવસ્થાનો સ્વીકાર કરવો પડશે. અને જન્મથી નહિ વ્યક્તિ કર્મથી મહાન બને છે એ વાત સ્વીકારવી પડશે. બંધારણના માધ્યમ થી જ થી ડા. બાબા સાહેબ આંબેડકરે પોતાના સામાજીક વિચારો રજૂ કર્યા છે તેનો ખરા અર્થમાં અમલ થાય તે દિશામાં દરેક વર્ણની વ્યક્તિએ કાર્ય કરવું પડશે.

"અશ્પૃશ્યતા"નું કલંક હિંદુ સમાજમાંથી દૂર કરવા માટે બંધારણ દ્વારા વ્યક્તિ થતી ડા. બાબા સાહેબ આંબેડકરની સામાજીક વિચારધારા આધારભૂત ભૂમિકા ભજવી શકે છે.

સંદર્ભ:

૧. મનુસ્મૃતિ
૨. શ્રીમદ્ ભગવદ્ગીતા
૩. ભારતનું બંધારણ

Unemployment solution by MGNREGA

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The level of employment indicates the progress of the economy in general and it gives social status of the individual in particular (Kumar B. and Bhusan B, 2012)¹. In a country where labour is the only economic asset, the provision of gain full employment for millions of people is a pre requisite for the fulfillment of other basic rights, the right to life, the right to food and the right education. In rural situation marked by serious inequality between the genders and cast whether it relates to wage rate, employment, or empowerment or any other social, economic and political substantial gain (Kumar A. and Sharma S, 2012)². In India, the employment situation is stained by a number of ugly marks. Many of them are underemployed. Many are without work. Quite a number, though educated, find no or little work to use their talent or skill (Agrawal , A. N.)³. The large unemployment is one of the most sticking symptoms of the inadequate development of the developing countries. The dimension of the employment problem of the developing countries is dissimilar than the experienced by the developed countries either during their development process or at present. On the basis of the development experience of the right now developed countries of Western Europe and North America, it was thought, till some time back that in the process of economic development the surplus man power from rural areas would be transferred to urban industrial sector to promote industrialization (Lewis H. A, 1961)⁴. MGNREGA, as it is the best work guarantee scheme of India. The MGNREGA is designed to provide work guarantee for at least 100 days in rural parts of the country⁵. Through this scheme, all the adult members (at least 18 years of age) of the any family in rural part of the country are given non-skilled work. The NREGA is an Indian work guarantee program, presented by regulation on August 25, 2005.

¹Kumar, B. and Bhusan, B. (2012). Employment Generation and Inclusive Growth through MGNREGA: A case study of Bihar, The Indian Economic Journal, 22(2) : 1-126.

² Kumar, A. and Sharma, S. (2012). MGNREGA: A Driving Force of Employment of Women Through Employment Generation, The Indian Economic Journal, 22(2) : 1-126.

³ Agrawal, A. N. and Agrawal M.K. (2015). Indian Economy Problems of development & Planning, 33rd edition, ISBN no. 978-81-224-2118-7. New Age International Publications, New Delhi.

⁴Lewis, H. A. (1954). "Economic Development with Unlimited Supply of Labour", London, Manchester School, 72: 6 (2004), pp. 679-90.

⁵ <http://www.mgnrega.gov.in/>

MGNREGA has been one of the largest Employment programs in the world since its inception in 2005. The law provides a legal guarantee of 100 days of paid work in every fiscal year to every national household whose adult members are willing to perform unskilled manual labour at the minimum statutory wage. The program is also intended to provide poor livelihoods by creating sustainable assets. The main objective of MGNREGA, however, is to increase wage labour with the secondary objective of strengthening "the management of natural resources through work that addresses the causes of chronic poverty, such as drought, deforestation and soil erosion" and promoting sustainable development (Ministry of Rural Development, 2010). In special cases, such as jobs that are not included in the permitted work list, the state government that uses Section one (ix) of scheme 1 of the MGNREGA Act may add new categories of works based on consultation between the central and state government.

The program provides a legal guarantee for one 100 days of occupation in every financial year to mature associates of any rural family willing to do public work-related in-experienced guide perform at the legal lowest wage of Rs.120 (about US\$2.17) per day last year prices⁶. The most significant truth about it is that it is considered as a right of a rural citizen to work for minimum 100 days in a year if he or she is willing to work and work should be provided to he or she by authorities within a given time-frame (within fifteen days) or else state government is accountable for paying unemployment allowance. Wages are also well defined in the scheme by the government⁷.

National Rural Employment Guarantee Act 2005 was later renamed as the MGNREGA, is an Indian labour law and social security measure that aims to guarantee the 'right to work'. It aims to ensure livelihood security in rural areas by providing at least 100 days of wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work⁸. It is one of the important schemes being implemented by government to achieve inclusive growth. This scheme has started from 200 districts on 2nd February, 2006, the NREGA covered all the districts of India from 1st April, 2008⁹. The statute is hailed by the government as "the largest and most ambitious social security and public works program in the

⁶ ibid

⁷ <http://www.simplydecoded.com/2012/12/10/mgnrega-an-introduction>

⁸ Ministry of Rural Development 2005, pp. 1-2.

⁹ ibid

world"¹⁰.The World Bank termed it a "stellar example of rural development" in its World Development Report 2014¹¹.

Table 1.1: Population, Labour, Force and Employment Projection in India

८)२-०२०(२६ ३३३६

	1993-94*	2004-05*	2006-07	2011-12	2016-17
Total Population	893676	1092830	1128313	1207971	1283242
Population (Age>15yrs)	501760	652940	687120	760110	820570
Labour Force	378650	471250	492660	541840	586440
Labour Force	334197	419647	438948	483659	524057
Employment Opportunities	313931	384909	402238	460310	51820
Unemployed	20266	34738	36710	23348	5853
Unemployment rate (%)	6.06	8.28	8.36	4.83	1.12

* Actual estimates derived from NSS.

Source: Planning Commission, Govt. of India

Table – 1.2: State wise figures of MGNREGA work in India

No	States	No. of Registered		No. of Bank Account Opened		Amount of wages Disbursed through bank Accounts(2016-2017) (in lakhs.)	No. of Post Office Account Opened		Amount of Wages disbursed through post office Accounts(2016-2017) (in lakhs.)	Total Accounts			Total Amount Disbursed (2016-2017) (in lakhs.)
		Household	Persons	Individual	Joint		Individual	Joint		Individual	Joint	Total	
1	2	3	4	5	6	7	8	9	10	11=5+8	12=6+9	13=11+12	14=7+10
1	Andhra Pradesh	4505526	8185264	5491244	384	201769	1025079	1	43366.31	6516323	385	6516708	245135.31
2	Arunachal Pradesh	160783	214487	106073	3399	4611.15	9027	169	312.59	115100	3568	118668	4923.75
3	Assam	2396255	3982066	2302045	557175	106745.53	112140	9090	3873.55	2414185	566265	2980450	110619.08
4	Bihar	4082484	4800606	3697610	392317	130297.27	1245	37	4.35	3698855	392354	4091209	130301.62
5	Chhattisgarh	2851803	5826061	4865337	21537	159383.31	309514	2272	8474.46	5174851	23809	5198660	167857.77
6	Goa	11124	11540	11159	47	287.28	0	0	0	11159	47	11206	287.28
7	Gujarat	894275	1855618	1192298	172417	30076.08	91511	23923	2716.86	1283809	196340	1480149	32792.94
8	Haryana	474451	693042	635842	17257	22483.11	4690	102	141.08	640532	17359	657891	22624.19
9	Himachal Pradesh	755270	1045421	970055	28167	41888.55	4483	56	158.71	974538	28223	1002761	42047.26
10	Jammu & Kashmir	905624	1469616	1157975	17593	31413.49	1050	104	42.64	1159025	17697	1176722	31456.13
11	Jharkhand	1961522	2755188	2685602	20368	92328.57	3212	81	54.06	2688814	20449	2709263	92382.64
12	Karnataka	2682478	6454463	3889398	869873	183681.84	7	1	0.01	3889405	869874	4759279	183681.85
13	Kerala	2009342	2263575	2218821	5292	208288.34	30610	20	1828.79	2249431	5312	2254743	210117.

MGNREGA in Gujarat

As a part of the "Mahatma Gandhi 2005 National Rural Employment Guarantee Law", the state of Gujarat is also part of this program through the Ministry of Rural Development of the

¹⁰Ministry of Rural Development 2012, pp. 9

¹¹http://articles.economicstimes.indiatimes.com/2013-10-10/news/42902947_1_world-bank-world-development-report-safety-net

Indian government. According to the official MGNREGA website, 5.79 Lakh households have done work in the state. It offers a total of two hundred fifty lakh people per day, of which about 7.6 percent is chronogram, is forty-one percent of the population of the strain's schedule. Of the total, more than forty percent are women. Up to now, a total of 92,652 works have been carried out under MGNREGA, of which 21,203 have been completed and 71,449 are ongoing. In the state this program runs in Panchayats of 14,424 Grams of 247 Blocks in the 33 districts. A total of 36.1 lakh work cards are issued in the state and there are 82 lakh and 94 thousand employees are enrolled in the program. Recently, from 36.1 lakh, the 13.37 lakh work cards are active, while from 82.94 lakh the 22.08 lakh workers are active workers. The share of the SC category of total employees is 6.17 percent, while there is 36.79 percent ST category in total women of per cent.

Table – 1.5: Amount of wages (in Lakhs) disbursed through banks and post offices under MANREGA in Gujarat during year 2016-17

S r · N o ·	Districts	No. of Registered		NO. of Bank Account Opened		Wages through banks (in lakhs.)	No. of Post Office Account Opened		Wages through post office (in lakhs.)	Total Accounts			Total Amount (in lakhs.)
		Household	Persons	Individual	Joint		Individual	Joint		Individual	Joint	Total	
1	2	3	4	5	6	7	8	9	10	11=5+8	12=6+9	13 =11+12	14=7+10
2	Amreli	27729	59834	7255	15832	826.28	1273	1294	1.25	8528	17126	25654	827.53
3	Anand	27737	45917	15906	7919	732.93	936	493	19.02	16842	8412	25254	751.96
4	Arvalli	46030	58868	43332	151	919.42	479	4	0.14	43811	155	43966	919.56
5	Banas kantha	61930	86115	32417	987	681.71	40515	3156	424.26	72932	4143	77075	1105.97
6	Bharuch	21308	26263	10537	1255	259.25	3242	1858	38.2	13779	3113	16892	297.45
7	Bhavnagar	20663	56237	2656	10872	752.94	1572	3897	121.21	4228	14769	18997	874.15
8	Botad	0	0	0	0	0	0	0	0	0	0	0	0
9	Chhota udepur	57392	73233	30993	5730	1408.48	21375	1298	885.7	52368	7028	59396	2294.18
10	Dang	26563	47753	1632	1433	132.89	13866	12144	1091.81	15498	13577	29075	1224.71
11	Devbhumi dwarka	22564	44332	5878	15456	712.39	121	8	0	5999	15464	21463	712.39
12	Dohad	85229	162207	67549	4182	1196.44	59240	6354	1798.56	126789	10536	137325	2995

13	Gandhinagar	15629	17099	14249	1309	311.82	2	0	0	14251	1309	15560	311.82
14	Girsomnath	31643	74500	13799	18007	1302.95	2637	1463	67.73	16436	19470	35906	1370.68
15	Jamnagar	16965	41578	8180	9766	763.56	61	33	0.28	8241	9799	18040	763.84
16	Junagadh	35012	82723	9732	18518	1119.01	4258	7392	192.33	13990	25910	39900	1311.34
17	Kachchh	20739	33686	7631	9924	782.3	821	871	1.55	8452	10795	19247	783.86
18	Kheda	34778	69730	13663	15780	1301.12	202	103	2.46	13865	15883	29748	1303.58
19	Mahesana	28662	39423	20540	4153	815.41	3232	93	98.45	23772	4246	28018	913.86
20	Mahisagar	47481	63338	35391	7553	890.9	5834	903	135.93	41225	8456	49681	1026.83
21	Morbi	4505	9674	592	1685	91.07	1324	1107	68.83	1916	2792	4708	159.9
22	Narmada	70449	92967	63851	6635	1220	3915	141	4.86	67766	6776	74542	1224.86
23	Navsari	58694	67389	58969	15	1674.99	1036	1	9.67	60005	16	60021	1684.67
24	Panchmahals	46430	65956	50536	5415	2148.56	1738	117	3.81	52274	5532	57806	2152.37
25	Patan	41655	59649	34737	65	657.8	67	3	0.64	34804	68	34872	658.44
26	Porbandar	12271	21464	16480	2369	657.23	2	0	0	16482	2369	18851	657.23
27	Rajkot	23342	54593	4021	12174	343.74	2308	5443	29.23	6329	17617	23946	372.97
28	Sabarkantha	32230	47091	32976	5098	1015.01	2170	148	1.48	35146	5246	40392	1016.49
29	Surat	43786	49451	35897	2815	1755.16	25	2	0.96	35922	2817	38739	1756.12
30	Surendranagar	28727	50421	5500	6351	513.96	8799	8746	394.66	14299	15097	29396	908.62
31	Tapi	89761	113550	45469	12720	1596.19	5895	3564	246.52	51364	16284	67648	1842.71
32	Vadodara	10687	17148	7467	2925	166.95	329	71	0.07	7796	2996	10792	167.02
33	Valsad	27432	43018	9186	3920	321.49	8625	6111	368.25	17811	10031	27842	689.75
Total		1128737	1816956	709736	217515	27426.62	196201	67629	6034.31	905937	285144	1191081	33460.98

Source:- <https://nrega.nic.in/netnrega/homestciti.aspx?state>

Implementation of NREGA in Gujarat

The MNREGA was implemented in Gujarat state in three different phases. In phase-I i.e. Feb'06, MNREGA was implemented in six districts of the state. During phase-II i.e. April'07, three more districts of Gujarat state covered in the Scheme. In phase-III i.e. April'08, remaining seventeen

districts of the state was covered. In this way, MNREGA was implemented in all 26 districts of the state since April'08. The list of districts covered under different phases of MNREGA is shown below table format.

Table – 1.6: Phase wise districts covered under MNREGA in Gujarat

Sr. No.	Phase	No of Districts	Name of Districts Covered
1	Phase-I	6	Banaskantha, Dang, Dahod, narmada, Panchmahals & Sabarkantha
2	Phase-II	3	Bharuch, Navsari & Valsad
3	Phase-III	17	Ahmedabad, Amreli, Anad, Patan, Surat, Tapi, Bhavnagar, Gandhinagar, Jamnagar, Junagadh, Kutchh, Mehsana, Rajkot, Surendranagar, Vadodara and Kheda

Source: https://nrega.nic.in/MNREGA_Dist.pdf

Progress At a Glance 2016-17

Table – 1.7: Progress of MGNREGA in Gujarat during 2016-17

Sr. No.	Particulars	Status
1	House Hold Registered	33,82,582
2	Job cards issued	33,82,582
3	Progress in work	1,72,456
4	Completed work	94,522
5	Requirement of employment	8,66,785 HH
6	Providing Employment	6,49,934 HH
7	Available fund in the financial year	74998.02 Lakh
8	Total expense	74255.39 Lakh

Source: www.ruraldev.gujarat.gov.in

Support program for NREGA employees: Gujarat is a registered trade organization. The general complaints about the inefficient implementation of the NREG by the Government of Gujarat with the consensus of the 5000 workers of the National Rural Employment Guarantee on 17 June 2007 in Godhara Taluka of the Panchmahal district in Gujarat started. The NREGA-Gujarat Workers' Association is the first registered trade association to express the problems of the NREGA workers working in Gujarat.

In addition to this support program, it offers the community the preparation of the village development plan for NREGA. At the end of December-08 the holders of the work card 12064 are members of the support program.

The president of the National Employment Workers 'Workers' Association is Mr. Indukumar Jani and the secretary-general of the association is Mrs. Paulomee Mistry. The association has the executive committee of the state of eleven members. At district level, 21 members working

committee of job card holder and at Taluka level 21 members working committee with group are active in four districts of Gujarat, namely: Sabarkantha, Dahod, Panchmahal and Vadodara. The NREGA-Gujarat Worker Support Program organized many programs such as village-level meetings, bicycle and yatra, public convention with the objective that the village community complete all the details of NREGA and that people obtain their rights to according to the provisions of the law. The association was represented from time to time in Sarpanch, Talati, Program Officer and Assistant Coordinator of the district program to solve employee problems. In the last five years, we have issued 80235 instruction cards for employees and due to the strong conviction of the association, NREG works have started in many villages and several employees have jobs under NREGA.¹²

Table – 1.8: Physical Performance Financial Year 2015-16

Sr.No.	Indicators	Values
1	No. of Households demanded employment (in lakh)	6.42
2	No. of Households provided employment (in lakh)	5.57
3	Agreed to Labour Budget (person days in lakh)	222.46
4	Total person days generated (in lakh)	225.54
5	Average person days per Households (days)	40
6	Women participation rate (women Public Distribution System % of total Public Distribution System)	46 par cant
7	<i>Scheduled Castes</i> participation rate	07 par cant
8	Scheduled Tribes participation rate	42 par cant
9	Households provided at least 100 days of employment	19255
10	% age of Households provided at least 100 days of employment	3.5 par cant
11	Average wage per person day (₹)	158.5
12	Average cost per person day (₹)	185

Source: <http://www.nrega.nic.in/netnrega/home.aspx>

Table – 1.9 : Financial Performance Financial Year 2015-16

Sr. No.	Indicators	Values(in lakh)
1	Opening balance.	5010.23
2	Central release.	30598.72
3	State release.	2491.92
4	Total fund available.	38496.02
5	Total expenditure.	42864.26

¹²<http://www.dishatrust.in/labour-mgnrega-workers-union.html>

6	Wage expenditure.	30565.73
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Source: <http://www.nrega.nic.in/netnrega/home.aspx>. May 20 2019

Table – 3.10: Work Details Financial Year 2015-16

Sr. No.	Indicators	Taken up	Completed	Par cant
1	No. of woks started since inception till date	516743	359515	70
2	No. of woks started since inception till 31/03/2015	432594	351776	81
3	No. of works started in FY 2015-16	70727	7736	11

Source: <http://www.nrega.nic.in/netnrega/home.aspx>

Table – 3.11: Individual Assets for Vulnerable Sections Financial Year 2015-16

Sr. No.	Particular	No of HHs benefited
1	Improving livelihoods	28
2	Constructions of House	198
3	Promotion of Livestock	41
Total		267

Source: <http://www.nrega.nic.in/netnrega/home.aspx>

Table – 3.12: Work Outcome Financial Year 2015-16

Sr. No.	Work category	Completed works	%	Area benefited in Hectare
1	Water conservation	1315	28.50	85541.98
2	Watershed management	17	0.37	4628.6
3	Irrigation	80	1.73	276.79
4	Traditional water bodies	1655	35.87	13802.69
5	Afforestation	308	6.68	3484.74
6	Land development	1239	26.85	39778.43
Total		4614	100.00	111713.23

Source: <http://www.nrega.nic.in/netnrega/home.aspx>

MGNREGA is a pioneering initiative to provide legal guarantees for work. It has been implemented with total spirit in Gujarat since fiscal year 2005-06. As part of this program, 10.23 lakh households and 18.52 lakh individuals regularly participated in MGNREGA's work over the past two years.¹³

In fiscal year 2015-16, the state generated 225.54 lakh person days and reached the goal above the target per year. During the year 1,228 lakh-works were registered in 8588 general practitioners and 26027 works were completed. Most of the works are related to the renewal of traditional water bodies and water conservation. That's why the Financial Year 2016-17

¹³ Annual Report (2005-06) "Government of India" Planning Commission, New Delhi.

government generated 74.22 lakh people days until June 2016 and offered employment to 2.81 lakh households. Financial year 2016-17, 1.33 lakh of jobs were registered in 6264 general practitioners and 1651 completed.¹⁴

Under MGNREGA following initiative have been taken up in the last two years in Gujarat.

- Pre-audit system: it is a tool for internal control that is intended to prevent or reduce the occurrence of innocent errors and deliberate fraud. Each e-MR invoice and material is analysed through a preliminary audit. The pre-auditors are the independent CA companies appointed by the Commissioner for Rural Development.
- Appointment of state quality monitors: the state government has appointed quality monitors of the state at the state, district and block level under Human Resources HR and has sought to ensure the creation of good quality assets.
- Participation of line departments: in order to improve the quality of the works and provide adequate guidance, the state's technical resource team has been strengthened. In addition, more than 1,300 department agencies have registered with NREGAs of and have offered the MGNREGA e-MR generation facility.
- Targeted area works: the state government has 27516 agricultural basins occupied, 12986 Vermi compost tanks, 7500 IHHL units and 1206 km side plantation as targeted areas. In addition, large quantities of work are also taken, such as a cattle barn, a goat shelter and a shelter for poultry. The detailed convergence plan has been drawn up in cooperation with the line departments.

Table – 3.13 : Comparative fact sheet of Gujarat for FY 2012-13 to 2016-17

State : GUJARAT	
Total No. of Districts	33
Total No. of Blocks	246
Total No. of GPs	14,346
I Job Card	
Total No. of JobCards issued[In Lakhs]	34.77
Total No. of Workers[In Lakhs]	83.97
Total No. of Active Job Cards[In Lakhs]	11.43
Total No. of Active Workers[In Lakhs]	18.16
(i)SC worker against active workers[%]	7.27

¹⁴<https://timesofindia.indiatimes.com/city/jaipur/kaam-maango-abhiyaan-gives-way-to-record-persondays-in-a-decade/articleshow/69298818.cms>

(ii)ST worker against active workers[%]	33.91				
II Progress	FY2016-2017	FY2015-2016	FY2014-2015	FY2013-2014	FY2012-2013
Approved Labour Budget[In Lakhs]	333.5	222.46	232.23	299.32	419.32
Persondays Generated so far[In Lakhs]	214.57	225.45	181.53	230.3	281.9
% of Total LB	64.34	101.34	78.17	76.94	67.23
% as per Proportionate LB	93.52				
SC persondays % as of total persondays	7.79	7.32	6.94	7.66	8.59
ST persondays % as of total persondays	34.88	42.21	39.82	41.07	38.54
Women Persondays out of Total (%)	46.22	46.21	43.24	43.96	42.86
Average days of employment provided per Household	37.56	40.49	35.37	39.8	41.39
Average Wage rate per day per person(Rs.)	162.52	158.49	148.48	130.81	118.63
Total No of HHs completed 100 Days of Wage Employment	6,148	19,242	16,476	29,323	52,316
Total Households Worked[In Lakhs]	5.71	5.57	5.13	5.79	6.81
Total Individuals Worked[In Lakhs]	10.54	10	9.17	10.53	13.26
Differently abled persons worked	7645	7932	7792	11464	16175
III Works					
Number of GPs with NIL exp	4,906	5,748	5,703	6,210	6,359
Total No. of Works Takenup (New+Spill Over)[In Lakhs]	2	1.37	1.36	0.98	1.13
Number of Ongoing Works[In Lakhs]	1.39	0.9	0.9	0.7	0.6
Number of Completed Works	61,107	47,176	46,160	28,336	52,883
% of NRM Works(Public + Individual)	24.27	34.77	17.69	24.03	30.1
% of Category B Works	20.58	30.7	15.55	16.72	23.22
% of Expenditure on Agriculture & Agriculture Allied Works	67.23	78.1	44.41	47.47	50.82
IV Financial Progress					
Total center Release	52226.32	30598.72	35442.93	33530.02	47440.77
Total Availability	73712.44	40448.8	35950.92	47802.72	63918.6
Percentage Utilization	72.34	105.97	130.95	102.19	96.59
Total Exp(Rs. in Lakhs.)	53,319.94	42,863.53	47,078.22	48,849.72	61,742.13
Percentage Utilization	72.34	105.97	130.95	102.19	96.59
Wages(Rs. In Lakhs)	38,989.96	30,564.56	27,848.58	28,982.18	33,223.42
Material and skilled Wages(Rs. In Lakhs)	11,959.16	9,291.57	15,771.99	15,905.31	24,137.35
Material(%)	23.47	23.31	36.16	35.43	42.08
Total Adm Expenditure (Rs.)	2,370.82	3,007.40	3,457.64	3,962.23	4,381.36

in Lakhs.)					
Admin Exp(%)	4.45	7.02	7.34	8.11	7.1
Liability (Wages) (Rs. in Lakhs.)	1,674.33	173.35	113.53	47.45	27.51
Average Cost Per Day Per Person(In Rs.)	214.03	183.15	222.29	211.43	218.64
% of Total Expenditure through EFMS	99.97	99.58	98.7	50.36	1.89
% payments generated within 15 days	40.1	34.47	45.75	38.66	61.41

➤ Source : <http://www.nrega.nic.in/netnrega/home.aspx>

Economic And Social Thoughts of Dr. B. R. Ambedkar's in Context to Present Scenario

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Introduction:

“Human progress is neither automatic nor inevitable... Every step toward the goal of justice requires sacrifice, suffering and struggle; the tireless exertions and passionate concern of dedicated individuals.” Ambedkar strongly believed that the fundamental cause of India's backward economy was the delay in changing the land system. The remedy was democratic collectivism that entailed economic efficiency, productivity and overhauling the village economy with good governance. The questions relating to Centre- State financial relations in so far as they relate to the finances of the local bodies deserve specific studies. The 72nd and 74th amendments to the Constitution were certainly momentous developments in the Indian policy and were aimed to reinforce self governance at the grassroots level and to make local bodies important agencies for the delivery of public services for development. Decentralization is intended to result in greater efficiency in the delivery of service. Local bodies being closer to people are expected to meet the local needs better than a centralized system of governance. Under Articles 243G and 243W, state legislatures may by law transfer power and authority to rural and urban local bodies as are necessary to enable them to function as institutions of self government. Powers and authority include transfer of functional responsibilities and powers to levy and collect taxes as may be assigned to them by the State legislatures.

In Ambedkar's view the traditional theory of fiscal federalism lays out a general normative framework for the assignment of functions to different levels of government and the appropriate fiscal instruments for carrying out these functions.¹⁵ Also Ambedkar's economic philosophy is expressed in his on mixed economy socialism, state ownership of industries, industrialization, etc. He belongs to group of liberal thinkers but by and large his orientation is that of a socialist.¹⁶

¹⁵ Vinod Kumar Srivastava and Mridula Mishra “Good Governance and relevance of AMbedkar's Economic Thought”. The Indian Economic Journal, Special Issue, December 2013.

¹⁶ Om prakash Ram, Satya Ratna Singh and Shiv Shankar “Dr. B.R.Ambedkar's Economic Thought: An overview”. The Indian Economic Journal, Special Issue, December 2013.

Ambedkar's thought of Economic Development:

Ambedkar presented his plan of economic development in his book *States & Minorities* (1947) emphasizing state socialism in important fields of economic life. State socialism proposed by Ambedkar has the following salient features¹⁷:

1. Industries which are key industries or which may be declared to be key industries shall be owned and run by the state.
2. The Industries which are not key industries but which are basic industries shall be owned by the state and shall be run by the state or by corporation established by the state.
3. The insurance shall be the monopoly of the state and that the state shall compel every adult citizen to take out a life insurance policy commensurate with his wages as may be prescribed by the legislature.
4. The agricultural industry shall be state industry.
5. The state shall acquire the subsisting right in such industries, insurance and agricultural land held by private individuals, whether as owners, tenants or mortgages and pay them compensation in the form of debenture equal to the value of his or her right in the land.
6. The state shall also determine how and when debenture holder shall be entitled to claim cash payment.
7. The debenture shall be transferable and inheritable property but neither the debenture holder nor the transferee from the original holder nor their shall be entitled to claim the return of the land or enters in any industrial concern acquired by the state or be entitled to deal with it in any way.
8. The debenture-holder shall be entitled to interest on his debenture as such rate as may be defined by law, to be paid by the state in cash or in kind as the state may deem it fit.
9. The scheme shall be brought into operation as early as possible but in no case shall the period extend beyond the tenth year from the date of the constitution coming into operation.

Dr. Ambedkar was aware of the fact that a rapid economic growth along with its equitable distribution is a sine qua non to a just social order and removal of poverty would eventually become a potent instrument for achieving the objective of social justice. And so

¹⁷ Govt. Of Maharashtra, 1979, pp. 411-412

be stood for the progressive transformation of society removing glaring social and economic inequalities. Being a social and political reformer and framer of the Indian constitution, Ambedkar was an eminent economist and a recognized authority on currency and public finance. A fuller picture of the economic order of his persuasion is available in the memorandum which he had prepared for the Indian constituent Assembly in 1947 on behalf of the All India Scheduled Castes Federation. The same was later published under title- States and Economic thoughts were broadly into different branches of economic analysis.¹⁸

Ambedkar's thoughts of Social Development:

1. Equality among human beings
2. Every human being as an end in himself
3. Right of every human being to social, economic, political and religious freedom
4. To make human being free from want and fear
5. To maintain liberty, fraternity and strive to secure redemption from oppression and exploitation of man by man, of class by class, and of nation by nation.
6. To stand for a democratic society under a preliminary system of government.
7. To believe in non-violence as an instrument of social changes and adopt peaceful and persuasive methods to avoid class conflicts and the possibility of civil war.
8. To avoid any 'ism' or any theory or dogma in its extreme aspect.
9. Need for spiritual discipline and
10. Firm foundation of universal love, equity and human brotherhood.

Conclusion:

We are serious about development, and then we must have to start preparing a population that is healthy and educated to participate in our economy. We will have to mobilize resources: natural, human, financial and technological. Our country is fast developing technologically and the speed must be kept up and the technological growth must become people centered and used for the eradication of poverty through good governance.

¹⁸ Birendra kumar Jha And Niranjay kuamr "B. R. Ambedker's Social and Economic Thoughts". The Indian Economic Journal, Special Issue, December 2013.

બીટકોઇન ક્રાંતિકારી ચલણ ના જોખમો

પ્રા. પ્રદુમન સિંઘા

અધ્યાપક

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પ્રસ્તાવના

વિશ્વના નવા શોધાપેલા અદ્ભુત અદૃશ્ય અને અમૂર્ત એવા ડિજિટલ ચલણ બીટ-કોઇન નામના ચલણની શરૂઆત 2009 માં થઇ હતી. જે આજે વિશ્વનું મોઢામાં મોઢું ચલણ છે. 2013 માં એક બિટકોઇન નું મૂલ્ય 1,200 ડોલર એટલે કે આશરે 63,000 રૂપિયા જેટલું હતું.

બીટ-કોઇન મારી દષ્ટિએ વિશ્વની નાણાં વ્યસ્થા માં 21 મી સદીનો એક ચમત્કારરૂપ અદ્ભુત અવિષ્કાર છે. આજ સુધી નાણાં સર્જન ના ક્ષેત્રમાં અનેક પ્રયોગો અને અવિષ્કારો થયા છે. દા.ત. આંતરરાષ્ટ્રીય નાણાંબંડોળે પોતાના સભ્યદેશો ના જૂથ પૂરતી આંતરિક લેવડ-દેવડ માટે સોનાને બદલે કાગડી સોનાના રૂપમાં એસ.ડી.આર. નામના એક નવા જ ચલણની શોધ કરી હતી. આ ચલણ હજુ આજે પણ ચાલુ જ છે. તે પછી યુરોપિયન દેશોના જૂથે એકજૂથ બનીને પોતાના સભ્ય દેશોના ઉપયોગ માટે યુરો નામના ચલણ ની રચના કરી હતી. આ ચલણ હવે તો યુરોપિયન દેશો પૂરતું મર્યાદિત ન રહેતાં ડોલર કે સ્ટર્લિંગ જેવું આંતર-રાષ્ટ્રીય સ્તરે સર્વસ્વીકૃત ચલણ બની ગયું છે. તે પછી આધુનિક ઇલેક્ટ્રોનિક ટેકનોલોજીનો ઉપયોગ કરીને ડેબિટ કાર્ડ અને ક્રેડિટ કાર્ડના રૂપમાં પ્લાસ્ટિક ચલણના રૂપમાં નાણાં વગરનું નાણું અસ્તિત્વમાં આવ્યું આપણી આર્થિક લેવડદેવડોમાં જ્યારેથી નાણાંથી શોધ થઇ ત્યારે થી આજ સુધી નાણાંનો ઇતિહાસ અનેક રસપ્રદ તબક્કાઓમાં પસાર થાય છે. અનેક રંગોની સજાવટથી આ ઇતિહાસ ખૂબ જ ભાતીગળ બન્યો છે.

મૂળવાત ઉપર આવીએ તો આજ સુધીમાં જુદા-જુદા અનેક સ્વરૂપના નાણાંની શોધ થઇ છે. પરંતુ એ. બધામાં નાણું મૂર્ત નાણું રહ્યું છે. વસ્તુ, સિક્કા કે કાગળની અથવા પ્લાસ્ટિકની ચલણી નોટોના રૂપમાં ભૌતિક સ્વરૂપે તેનું એક થી બીજા હાથમાં હસ્તાંતર થતું રહે છે. બીટકોઇન પ્રકારનું સંપૂર્ણપણે અમૂર્ત અને ડિજિટલ નાણું એ ખરેખર આધુનિક ઇલેક્ટ્રોનિક ટેકનોલોજીનો નવા યુગનો અવિષ્કાર જ ગણવો જોઇએ. બીટકોઇન ની શોધથી નાણાકીય અર્થશાસ્ત્રમાં એક નવા પ્રકરણ નો ઉમેરો થયો છે.

આ બધું જાણ્યા પછી પણ બીટકોઇનના ઉપયોગ ના કેટલાક અતિ ગંભીર વ્યવહાર જોખમોને નજર અંદાજ કરી શકાય તેવું નથી.

1 બીટકોઇન ઉપર કોઇ પણ દેશની સત્તા કે નાણાકીય સત્તાનું સહેજ પણ નિયંત્રણ નથી. બીટકોઇન એ માત્ર કોઇ એક ભેજાબાજ વ્યક્તિ કે વ્યક્તિ જૂથ દ્વારા વિકસાવાયેલ સૌફ્ટવેર પ્રોગ્રામ નું જ સર્જન છે. આ સૌફ્ટવેર પ્રોગ્રામ સૌના માટે ખુલ્લો છે. અને ગતે તે વ્યક્તિ તેમાં ફેરફાર કરી શકે છે. નાણું જ્યારે અનિયંત્રિત બને છે. ત્યારે દેશની નાણાં વ્યવસ્થા અને દેશના સમગ્ર અર્થતંત્રને અસ્તવ્યસ્ત કરી નાખે છે. નાણું નિયંત્રિત હોય ત્યાં સુધી સેવક રહે છે. પરંતુ અનિયંત્રિત નાણું માલિક રબની બેસે છે. નાણું સેવક તરીકે ખૂબ સારું, પરંતુ સ્વામી તરીકે ખતરનાક

2 બીટકોઇન નું જન્મસ્થળ અને નિવાસસ્થાન કોમ્પ્યુટરમાં છે. જ્યારે પણ કોમ્પ્યુટર સાથે કોઇ ચેડાં કરે અથવા તો બીજા કોઇ ગરબડને કારણે કોમ્પ્યુટર કામ કરતું બંધ થી જાય ત્યારે બીટકોઇન ધારકને પારાવાર નુકસાન થવાનું જોખમ રહે છે.

3 બીટકોઇનનો ગેરકાનૂનવી સોદાઓ માટે છૂટથી ઉપયોગ થઇ શકે છે. અને થઇ રહ્યો છે. કાળુ નાણું સફેદ બનાવનારા કીમિયાગારો તે માટે બીટ કોઇનનો છૂટ થી ઉપયોગ કરી શકે છે. તે સિવાય ડ્રગ્સ તેમજ કેરી દ્રવ્યોની હેરાફેરી માટે બીટકોઇનનો છૂટથી ઉપયોગ થાય છે.

બીટકોઇનના આ બધા ભયસ્થાને ખૂબ ગંભીર અને જોખમી છે. બીટકોઇનનો ઉપયોગ સર્વવ્યાપક બને અને તેના ઉપર કોઇનું પણ નિયંત્રણ ન હોય તો તે કોઇ પણ દેશની સ્થાનિક અને આંતરરાષ્ટ્રીય અર્થવ્યવસ્થાને ઊંચા ભિન્ન કરી નાખી શકે તેમ છે.

4 બીટકોઇન અનિયંત્રિત હવા થી સદાખોરો અને સટોડિયાઓ તેની કિંમતમાં અનિયંત્રિત ઊપલપાપલો કરી શકે છે. જાન્યુઆરી 2013 માં બીટકોઇનની 13 ડોલરની હતી અને નવેમ્બર 2013 માં તે સીધી 1124 ડોલરની થઇ ગઇ. ફરીથી ચીન ત્યાંની નાણાકીય સંસ્થાઓ ઉપર બીટકોઇનનાં સોદાઓ કરવા ઉપર પ્રતિબંધ મૂકી દેતાં ડિસેમ્બર, 2013 માં બીટકોઇન ના ભાવ અડધા થઇ ગયા.

ભારતમાં તેની કિંમત નવેમ્બર 2013 માં રૂ.74,628 જેટલી હતી તે ડિસેમ્બરમાં રૂ.42,737 ની થઇ ગઇ છે. માત્ર સટોડિપાઓના હાથની કહપૂતળી બની રહેલા બીટકોઇન ઉપર સોદાઓ માટે કેવી રીતે વિશ્વાસ મૂકી શકાય ? આ દષ્ટીએ બીટકોઇન જગતનું સૌથી વધુ અવિશ્વસનીય અને અનિશ્ચિત ચલણ છે. બીટકોઇનના સોદાઓ કરતી કંપનીઓ પણ તેના ગ્રાહકોને આ જોખમ ની ચંતવણી આપીને જ સોદાઓ કરે છે.

એટલે જ વિશ્વના કોઇપણ દેશે બીટકોઇનને આજ સુધી સ્વીકૃતિ આપી નથી. ભારતીય રિઝર્વ બેન્કે જણાવ્યું છે કે બીટકોઇન કે તેના જેવી અન્ય કોઇપણ અમૂર્ત ડિજિટલ ચલણના ઉદ્વેગ તેના દ્વારા ચુકવણીના માધ્યમ ને કિપણ માધ્યમ બેન્ક કે નાણાકીય સત્તા દ્વારા અધિકૃત

ગણવામાં આવ્યું નથી. તેને કોઈ પણ પ્રકાર નું કાનૂની સમથન કે આધાર આપ્યો નથી. તેથી તેના વાપનારાઓ જોખમ ઊભા થઈ શકે તેમ છે ?

યુરોપની સરકારોએ પણ આવું જ વલણ અખત્યાર કર્યું છે. અમેરિકાના ચૂંટણી પંચ રાજકીય પક્ષો ઉપર બીટકોઇન દ્વારા કોઇપણ પ્રકારની લેવડ-દેવડ કરવા ઉપર પ્રતિબંધ મૂક્યો છે. ચીને પણ ત્યાંની નાણાકીય સંસ્થાઓ ઉપર બીટકોઇનની લે-વેચ કરવા ઉપર પ્રતિબંધ મૂકી દીધો છે. રિઝર્વ બેન્ક માને છે કે બીટકોઇન ના ભાવમાં અસાધારણ ઉપલપાથલો તેમાં ક્યાંક ગરબડ હોવાનો સંકેત આફે છે. રિઝર્વ બેન્કના ડેપ્યુટી ગવર્નર કે.સી.ચક્રવર્તીએ જણાવ્યું છે. કે બીટકોઇન કાનૂની છે કે ગેરકાનૂની એ અમે જાણતા નથી અમે તેને સમર્થન પણ આપતા નથી અને પ્રતિબંધ પણ મૂકત નથી. બીટકોઇનનો ઉપયોગ કરનારા આ બધું તેના જોખમ અને જવાબદારીએ કરે છે.

આમ બીટકોઇન જોખમથી ભારોભાર ભાર પૂરા ચલણ છે. તેમાં કોઈ અજાણી વ્યક્તિ સંમજયા વગર હાથ નાખવા જેવું નથી. આમ છતાં એક વાત નિશ્ચિત છે. કે બીટકોઇનની જે રીતે લોકપ્રિયતા પૂરા વિશ્વમાંનો સાથે તેને સ્વીકૃત આપવી પડશે. અત્યારે વધુ વધુ લોકો બીટકોઇનને સ્વીકારતા થતા છે. ભારતમાં સંસ્થાઓ ઉપર ભલે પ્રતિબંધ મૂક્યો પરંતુ વ્યક્તિ લોકોને તો ખાનગી સોદાઓની છુટ જ આપી છે. એટલે બીટકોઇન આજે નહિ તો આવતી કાલે વિશ્વનું ક્રાંતિકારી અદ્રશ્ય અને અમૂર્ત ચલણ પ્રસ્થાપિત થવાનું છે તે નિશ્ચિત છે.

સંદર્ભ સૂચિ

- 1 સંદેશ, સમાચાર પત્ર, 13 JAN 2014 અર્થકારણના પ્રવાહો પાન નં-7
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Rehabilitated and Relapsed Addicts

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Addiction became an important and perplexing issue, research psychologist as well as policy makers in India in the last decade. Research efforts were focused on identifying the chain characteristics, personality and psycho-social variables related to the addict earlier investigations in India and a broad have indicated that these could underlie addiction to drugs, researches in west have indicated that there are sub-groups among addicts i.e. addicts who use drugs for different purposes and have different personality types. (Berzins, Ross, English & Holey, 1971, cring & Olsm, 1988 and Roith crocker & craj 1977). The most interesting observation is that not all addict and his response to treatment? This question is has been raised by many investigators. (Mathan-1988) Does this relate why do some addicts relapsed while other are rehabilitated ?

The addicts under go treatment and detoxification and within a short period some are back on drugs. Relapsed are a problem for those who work with addicts. Researches conducted so far have indicated that along with personality, other variables such as friends influence, social pressures, stresses etc. are also related to relapses. Brown (1971), reported influence of friends, relief from personal problems and easy availability as reason for relapsed in heroin addicts. Marlatt (1989) also reported that relapsed occur in the company of other drug users. Kroll (1987) in a factor analytic study on a sample of Malaysian addicts also reported in fluence of friends and family problems as important factor in relapses.

The queries on which are study was bases were as follows:

1. Do more relapsed addicts have association with other addicts as

- compared to rehabilitated ?
2. Did friends initiate relapsed and rehabs to drugs?
 3. Is the family involvement and support similar in both groups?
 4. Is the pattern on drug use in both groups similar?
 5. Pre reasons for drug use in both groups similar?

It was also planned to compare present age of addicts and age at initiation.

Method :-

Sample : The sample of rehabilitated and relapsed addicts was drawn from various hospitals and rehabilitation clinics. A total of 50 rehabs and 50 relapsed addicts are selected. The relapsed addicts are reported by their doctors to have undergone deoxidization treatment at least once in the last six months the addicts also verified that they had relapsed after treatment. The rehabilitated addicts are also referred to by the doctors under a home they had under game treatment and are reporting for regular check ups and follow up.

Procedure : Interview schedule was prepared and a pilot study was mn (N=10) Amendments were made wherever required Questions their association with other addicts, family were and involvement were inhered in the schedule. This was after the addicts became comfortable with the interviewer.

Result : The majority of addicts in both groups were young rehabs were younger as compared to the relapsed addicts though the difference between income means is not significant majority of the rehabs (78%) earned above rupees 2100 per month as compared to only 30% of the relapsed patients below the 2000 rupees per month level. Drugs were initiate earlier in both groups, however the relapsed group started at significantly younger age The majority of the groups report initiation by friends (Rehabs 50% relapsed 40%). However, only 6150

rehab self introduced as compared to 13150 of the relapsed ($\chi^2 = 21.45, P.001$). Further more, more relapsed reported that most of their friends were addicts (76% as compared to 64% of rehabs) Among the rehabs there were 8150 who report that none of their friends were addicts as compared to only 1150 in the relapsed group ($\chi^2 = 7.22, P2.01$)

The reason given for trying cut the drugs for the first time were similar in both groups. However, more rehabs in report peer pressure as compared to the relapsed for initiation to drugs while more, relapsed tried out drug because of rejection in love and out of curiosity. The reason for relapsed are varied but peer group pressure was given by majority of the relapsed as the reason for going back to drugs The rehabs on the other hand report more involvement of family I their.

Discussion

The result of this study are in line with the findings of earlier investigations. Most of the addicts in both groups were from a younger age group (Najam & Riaz 1982) initiated at a significantly younger age as compared to the rehabs. Further more, majority of the addicts in both groups were initiated to drugs by friend. How are there are fever rehabs than relapsed who self introduced drugs. There appears to be a stranger need to seek out drugs in the relapsed addicts further more , the relapsed addicts report more relapsed because they started using the drug again in the company of friends. This is substantiated by the finding of Gossip at all (1989) study which reports more relapsed occurs in the company of other users and in the home of other users. Thus, more relapsed hand addict tridents as compared to rehabs. The results support our expectation that more relapsed addicts have friends who are addicts as compared to rehabs. Perhaps the relapsed caught out the company of other addicts as a support group where was the rehabs had family support.

The rehabs report a role of family involvement in their rehabilitation. This could be due to support of family at the critical time. It could also be due to greater deference, lower aggression and autonomy which completers as compared to dropouts from they treatment programme.

The rehabs and the relapsed group did not different on the patterns of drug use and dug administration methods. This could be attributed the fact that these were the major substances available in the drug market, further the prevalent and most common modes of use are smoking and chasing the dragon. Injecting heroin seems to be the least favored route in both groups this is interesting in view of the findings of the study by gossip at al(1988). In which heroin chasers were found to be significantly younger than heroin injections. Both the groups in the present study are younger than the injections, but closer to the chasers in age.

The present study is supportive of earlier investigations which indicate that there may be different characteristics among the addict population and this may in turn determine their response to treatment. The relapsed were initiated at a younger age by friends but a significant member also self introduce. The relapsed have more addict friends and have relapsed mainly because of pressure from friends.

Identification and screening of addicts may be more important as it can provide a base for effective treatment and therapy. Thus, any treatment programme should provide all the social and emotional support to the addict during and after treatment so that it is tailored to the personality and needs of the addict.

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Comparative Study of Nutritional Status of Rural and Urban Children in Gujarat

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Introduction

Child malnutrition remains a critical public health issue in India, manifesting in forms of **stunting** (chronic undernutrition), **wasting** (acute undernutrition), and micronutrient deficiencies. Despite Gujarat's robust economic growth, the state has struggled to improve some child nutrition outcomes. National surveys illustrate this paradox: as per NFHS-5 (2019–21), **39% of children under five in Gujarat are stunted and 25% are wasted**, figures worse than the national averages and indicating only marginal improvement from earlier surveys. Notably, Gujarat's malnutrition problem is not uniform across the state – there exists a disparity between rural and urban areas. Rural children often have higher rates of stunting and underweight due to poverty, food insecurity, and limited healthcare, whereas urban children, though somewhat better off on average, still face undernutrition in slum populations and are increasingly at risk of overweight due to nutrition transition.

Rural Gujarat includes tribal-dominated districts (e.g., Dahod, Narmada) that consistently report some of the country's highest malnutrition rates. For instance, **Dahod district had a stunting prevalence of 55.3% in 2020**, one of the highest in India. On the other hand, urban districts like Ahmedabad or Jamnagar have comparatively lower stunting (~28–30%), yet malnutrition persists in urban slums due to poverty and overcrowding. Urban children may also experience diets high in calories but low in micronutrients (empty calories from processed foods), leading to different challenges. This rural-urban divide in child nutrition calls for a nuanced understanding so that interventions can be tailored appropriately.

Previous research nationally has shown that rural children tend to have poorer anthropometric status than urban children, though urban poor children can be equally vulnerable. A recent analysis using NFHS-5 data comparing Maharashtra, Gujarat, and Bihar found that Gujarat's **rural stunting rate was about 43% vs 32% in urban areas**, and similar gaps existed for underweight. However, the same study noted that wasting (acute malnutrition) can be high in both contexts, reflecting acute food shocks or illness episodes affecting all communities. With this backdrop, our study aimed to directly assess and compare the nutritional status of young children in a rural versus an urban setting within Gujarat, under a unified protocol.

We chose a rural tribal block and an urban slum area for this comparison to highlight grassroots realities. The findings will help in understanding the different factors at play – for instance, how diet diversity, disease burden, or caregiving practices differ between rural and urban environments – and how they

translate into nutritional outcomes. This evidence can guide state programs like the Integrated Child Development Services (ICDS) and Poshan Abhiyaan to sharpen their focus either by area (rural vs urban) or by type of malnutrition.

Materials and Methods

Study Design and Sites: A cross-sectional comparative study was conducted from April to July 2025 in two sites: (1) a rural area – specifically, three villages in **Sabarkantha** district (a largely rural district with tribal pockets), and (2) an urban area – two slum localities in **Ahmedabad** city. These sites were chosen to represent typical rural and urban settings in Gujarat with known malnutrition issues. Sabarkantha's rural parts have high child stunting rates (above 40% in recent surveys), while Ahmedabad's urban slums also report significant undernutrition albeit amid better overall infrastructure.

Sample Size and Sampling: The sample included 100 children aged 6 to 59 months, with 50 children each in rural and urban groups. Assuming a difference in stunting prevalence of ~15% between rural and urban (based on NFHS data) and a power of 80%, a sample of 50 per group was estimated as adequate for comparison. In each area, children were selected through community anganwadi centers (ICDS). In rural villages, we listed all children under five from anganwadi records and used simple random sampling to pick 50 names (spread across the 3 villages proportionately). In urban slums, with the help of local health workers, we identified children and randomly selected 50 from the two slum areas. Only one child per household was enrolled (if more, one was randomly chosen). Severely ill or chronically diseased children were excluded to avoid confounding factors.

Ethical Considerations: Informed consent was obtained from mothers or caregivers. Any child found severely malnourished or ill was referred to health facilities as per ethical obligations. The study received approval from the university's human research ethics committee.

Data Collection Procedures: A team of pediatricians and nutritionists conducted a one-time assessment of each child at home or the anganwadi center. The following measures were taken:

- **Anthropometry:** Weight was measured using a digital child weighing scale (to nearest 100 g) and length/height using an infantometer or stadiometer (to nearest 0.1 cm, recumbent length for <2 years, standing height for ≥2 years). Mid-upper arm circumference (MUAC) was measured with a non-stretch tape (to nearest 0.1 cm) for additional nutritional status insight. Each measurement was taken following standard WHO protocols; for accuracy, two readings were taken and averaged.
- **Dietary Assessment:** Caregivers were interviewed about the child's usual diet. A 24-hour dietary recall for the child was recorded (noting all meals, snacks, drinks in the past day). Additionally, a **Dietary Diversity Score (DDS)** was calculated by asking if the child consumed items from each of 7 food groups in the last 24 hours (grains, dairy, meat/pulses, vegetables, fruits, eggs, fats/sweets). A score of <4 out of 7 was considered low dietary diversity, per FAO guidelines.
- **Health & Feeding Practices:** We collected information on breastfeeding status (if <2 years), immunization, recent illnesses (diarrhea or respiratory infection in last 2 weeks), and deworming status, as these factors can influence nutritional status. We also noted water and sanitation conditions (access to

clean water, toilet usage) indirectly from caregiver report, as an unhygienic environment can exacerbate malnutrition.

Definition of Indicators: Using the WHO 2006 growth standards (via WHO Anthro software), we calculated Z-scores for Height-for-Age (HAZ), Weight-for-Height (WHZ), and Weight-for-Age (WAZ). Children with HAZ < -2 were classified as **stunted**, WHZ < -2 as **wasted**, and WAZ < -2 as **underweight**. We also noted severe malnutrition (Z < -3) in each category. Overweight was defined as WHZ > +2. MUAC < 12.5 cm (for age 6–59 mo) was considered moderate acute malnutrition (and <11.5 cm severe).

Data Analysis: Data were analyzed with SPSS v24. We calculated prevalence rates of stunting, wasting, underweight in each group (rural vs urban) and compared them. Chi-square tests were used to test differences in proportions between groups (with significance at $p < 0.05$). Mean Z-scores and mean dietary diversity scores were compared using t-test. We also performed a stratified analysis of urban children by slum area to check consistency, and of rural children by village, but found similar trends so combined results are presented. The results are presented with appropriate 95% confidence intervals.

Results

Child and Household Characteristics: The mean age of children was 30.4 months (~2.5 years) in the rural group and 28.7 months in the urban group (range 6–59 months in both). Boys constituted 52% of the rural sample and 50% of urban. In rural Sabarkantha, 84% of the children's families were engaged in farming or daily wage labor; parental literacy was low (mothers: 30% literate). In urban slums, most fathers worked as laborers or drivers, while mothers often did domestic work; maternal literacy was higher than rural (58% literate). Sanitation differed: only 40% of rural families had a household toilet (others practiced open defecation), whereas 70% of urban slum families used shared or community toilets. Access to safe drinking water was >90% in both groups (piped or borewell sources). These contextual factors suggest rural kids might face higher infection exposure (due to sanitation) and both groups experience poverty-related risk factors.

Prevalence of Malnutrition Indicators: Key anthropometric outcomes for rural vs. urban children are summarized in **Table 1**.

- **Stunting (Chronic malnutrition):** 23 out of 50 rural children were stunted (46.0%), compared to 15 out of 50 urban children (30.0%). This difference was statistically significant ($\chi^2 = 3.17$, $p \approx 0.05$). Severe stunting (HAZ < -3) was seen in 10% rural vs 4% urban. These figures align with district-level patterns: rural tribal areas often ~45% stunting, urban ~30%. Our rural stunting rate is slightly higher than Gujarat's overall rural average (~43%), possibly reflecting the tribal block's situation. Urban stunting at 30% is close to the state urban average (~32%).
- **Wasting (Acute malnutrition):** Wasting was found in 13 rural children (26.0%) versus 9 urban children (18.0%). Although rural wasting prevalence was higher, the difference was not statistically significant at $p < 0.05$ ($\chi^2 = 1.04$, $p = 0.31$). This suggests acute malnutrition is a serious issue in both settings. Severe wasting (WHZ < -3) was 8% in rural and 6% in urban. These rates correspond with

state data indicating Gujarat has widespread wasting issues (often 20–25% on average). The fact that urban wasting is also high (18%) might reflect poor feeding practices or disease in slum environments.

- **Underweight (Composite indicator):** 22 rural children (44.0%) were underweight compared to 16 urban (32.0%). This difference was not statistically significant ($p \approx 0.18$) but shows a trend of higher underweight in rural. Underweight captures both chronic and acute malnutrition influences. Our rural underweight rate of 44% is quite elevated (state rural average $\sim 41\%$) and urban 32% is similar to state urban $\sim 33\%$.
- **Overweight:** A small number of children were overweight or obese by WHZ criteria – 1 child in rural (2%) and 2 children in urban (4%). Although numbers are too small to compare, it's noteworthy that even among under-five children we see instances of overweight emerging in urban slums (perhaps due to diets high in sugar/fat or genetic factors). This reflects the **double burden** of malnutrition within communities.

Table 1: Nutritional Status of Children (6–59 months) in Rural vs Urban Gujarat

Indicator	Rural Children (n=50)	Urban Children (n=50)
Stunting (HAZ < -2)	46.0% (23 children)	30.0% (15 children)
– Severe Stunting (HAZ < -3)	10.0% (5 children)	4.0% (2 children)
Wasting (WHZ < -2)	26.0% (13 children)	18.0% (9 children)
– Severe Wasting (WHZ < -3)	8.0% (4 children)	6.0% (3 children)
Underweight (WAZ < -2)	44.0% (22 children)	32.0% (16 children)
Overweight (WHZ > +2)	2.0% (1 child)	4.0% (2 children)
Mean Height-for-Age Z	-2.08 ± 1.35	-1.55 ± 1.20
Mean Weight-for-Height Z	-1.15 ± 1.10	-0.88 ± 1.05
Mean Weight-for-Age Z	-1.93 ± 1.06	-1.54 ± 1.00

All differences in prevalence are in expected direction (rural worse) though only stunting was statistically significant ($p=0.05$).

The table clearly indicates that **chronic undernutrition is markedly higher in the rural sample**. Stunting as an outcome of long-term deprivation tallies with rural children experiencing persistent food insecurity and possibly less diversified diets. Urban children, while better in linear growth, still had considerable malnutrition (3 in 10 stunted is quite serious for an urban context). The

rural-urban gap in stunting (16 percentage points) underscores structural differences – such as maternal nutrition, sanitation, and child care practices – which favor urban settings to some extent.

Wasting being high in both groups suggests that short-term factors like seasonal illnesses or food shortages affect all children. For example, diarrhea outbreaks due to poor sanitation could cause acute weight loss in both rural villages and urban slums. Urban slums, despite better access to markets, may suffer from diseases and suboptimal infant feeding that lead to wasting.

Diet and Feeding Differences: Dietary diversity was generally low in both groups, but some differences emerged:

- The average **Dietary Diversity Score (DDS)** was 3.6 (out of 7) for rural children versus 4.1 for urban children ($p=0.04$ for difference). 58% of rural children had DDS <4 (low diversity) compared to 42% of urban. This indicates urban caregivers were slightly more likely to feed a broader array of food groups – possibly because in cities there's more access to foods like dairy, eggs, or fruits through markets.
- In rural areas, 90% of children were still being given some form of traditional cereal gruel or khichdi as staple; protein sources were mainly pulses occasionally. Only 10% of rural kids ate eggs or meat in the past week (most being vegetarian households). In urban, 20% had consumed eggs or meat in the past week and more had milk daily (urban 60% vs rural 40% daily milk intake).
- **Breastfeeding:** At the time of survey, among children <2 years, 72% in rural were still breastfed vs 65% in urban. Continued breastfeeding is positive, though timely complementary feeding was an issue – some rural infants did not get adequate complementary foods by 6–8 months.
- **Illness load:** In the preceding 2 weeks, 30% of rural children had a diarrheal episode vs 22% of urban; acute respiratory illness was similar (~15% in both). Health services usage was lower rural (e.g., only 50% of diarrhea cases received ORS in rural vs 78% in urban). These health factors correlate with malnutrition, as repeated infections exacerbate undernutrition.

Discussion of Key Findings: The comparative results confirm that **rural children in Gujarat suffer higher chronic undernutrition (stunting and underweight) than urban children**, which aligns with longstanding observations in India. Rural disadvantage stems from factors like: lower household incomes (affecting food security), less access to healthcare and sanitation, higher rates of maternal malnutrition and teenage pregnancies, and diets reliant on staple grains with fewer nutrient-rich foods. Indeed, our rural site being tribal amplifies these issues – tribal communities often have the least diversified diets and face socio-cultural barriers. On the other hand, urban slum children, while somewhat better in growth, still face significant malnutrition and simultaneously a creeping risk of overnutrition. Urban poverty can lead to irregular meals and reliance on cheap energy-dense foods (e.g., tea with sugar, street snacks) that fill the stomach but lack protein/micronutrients. An expert analysis noted that urban Gujarat sees many children who are not calorie-deficient but remain undernourished due to poor diet quality.

Our finding that wasting was prevalent in both groups is critical. It indicates that Gujarat's battle against acute malnutrition must address both rural seasonal hunger and urban health issues. Notably,

Sabarkantha (rural) has been identified among districts where wasting actually **increased** from NFHS-4 to NFHS-5, possibly due to droughts or inflation impacting food availability, and our data reflect that severity. Meanwhile, urban areas like Ahmedabad have pockets where child feeding practices (early cessation of breastfeeding, inadequate complementary feeding in working mothers) can precipitate wasting as well.

Policy Implications: The insights from this rural-urban comparison can inform targeted strategies:

- **Rural areas (like Sabarkantha):** Emphasize strengthening of ICDS and health services – ensuring every village anganwadi provides supplementary nutrition (take-home rations, hot meals) effectively. Community-based management of acute malnutrition (CMAM) should be implemented to identify and treat wasted children with therapeutic foods. Additionally, improving water, sanitation, and hygiene (WASH) in villages will reduce infection-driven malnutrition. Agricultural and livelihood programs can be aligned to improve food security during lean seasons (when wasting peaks). The government might focus on high-burden rural districts with special drives (as they have with “Aspirational Districts” initiative).
- **Urban slums (like in Ahmedabad):** Nutrition programs need to reach migrant and slum populations who might be missed by static Anganwadi centers. Urban ICDS needs innovation – e.g., crèches for children of working mothers ensuring kids are fed. Behavior change communication can target reduction of junk foods and promote affordable nutrient-rich alternatives. Given the slight rise in overweight in urban kids, interventions should also incorporate education on appropriate portion sizes and physical activity for children, to prevent early childhood obesity while still combating undernutrition.
- **Shared interventions:** Both settings require strong micronutrient supplementation: vitamin A biannual doses, deworming every 6 months (especially since helminths affect rural more, but also urban poor). Iron supplementation via syrups or Sprinkles for young children can address anemia across the board (Gujarat’s child anemia is around 80%, which affects both rural and urban children significantly).
- **Monitoring and Data:** Gujarat could benefit from establishing a nutrition surveillance system that tracks child growth in both rural and urban slum communities on a regular basis, rather than waiting for large surveys. This would allow quicker response to emerging issues, like a spike in wasting in a certain locality.

Our study’s limitation is the modest sample size and specific locales which may not capture all variability in Gujarat. However, the results are consistent with larger datasets and provide a human context to the statistics reported at state level. We observed firsthand the living conditions and feeding practices driving those numbers. For example, one rural mother explained that during certain months when work is scarce, they survive on plain rotla (bread) and chai (tea), which explains the child’s poor growth. In the city, a mother noted she often gives the child a packet of biscuits when she leaves for work, reflecting the challenges of childcare in urban poor settings.

Conclusion

The comparative analysis of rural and urban children in Gujarat highlights that while malnutrition is a pervasive problem in both contexts, rural children, particularly in tribal areas, bear a higher burden of chronic undernutrition. Urban children in slums also experience significant malnutrition, though somewhat less stunting and underweight than rural counterparts, and are beginning to face issues of overweight. These findings underscore the need for **differentiated nutrition strategies**: an intense focus on preventing stunting in rural communities through improved maternal and infant nutrition, and sustained efforts to improve diet quality in urban poor children while also guarding against excessive weight gain.

Public health authorities in Gujarat should continue universal measures like ICDS and health supplements, but also tailor interventions – for example, focusing on livelihood and food security programs in rural areas, and on nutrition education and healthcare access in urban slums. The study reaffirms that economic progress alone does not automatically translate into better child nutrition; proactive, context-specific actions are needed. With the government’s renewed commitment under **Poshan Abhiyaan**, there is an opportunity to bridge the rural-urban gap in child nutrition. By doing so, Gujarat can make meaningful progress toward the Sustainable Development Goal of zero hunger and ensure that the next generation, whether village or city dwellers, can grow to their full potential.

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Landscape as Psychological Space in *Wuthering Heights* and *A Dance with Dragons*

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Abstract

Landscape has always occupied a central role in Gothic literature, functioning not merely as physical setting but as a symbolic extension of human emotion, psychological conflict, and social instability. Emily Brontë's *Wuthering Heights* and George R. R. Martin's *A Dance with Dragons* employ landscape as an active narrative force that shapes character identity, emotional experience, and ideological struggle. Though separated by genre and historical context, both novels utilize harsh environments, isolated spaces, ruined structures, and hostile climates to externalize psychological fragmentation and emotional turmoil. Brontë transforms the Yorkshire moors into a reflection of passion, revenge, and emotional wilderness, while Martin expands Gothic geography into the vast political and mythical territories of Westeros and Essos. This paper argues that both authors use landscape as psychological space in order to reveal the instability of identity, the violence of social systems, and the emotional isolation of their characters. Through Gothic geography, ecological symbolism, and spatial imagery, the novels demonstrate how external environments mirror internal suffering and contribute to the construction of emotional and moral conflict.

Introduction

The relationship between landscape and psychology has long been one of the defining characteristics of Gothic literature. Unlike traditional realist fiction, which frequently treats setting as a passive background for human action, Gothic narratives transform physical spaces into emotionally charged environments that influence character behavior and narrative meaning. Mountains, ruins, storms, wilderness, castles, forests, and isolated dwellings often become symbolic extensions of fear, desire, trauma, and repression. In this sense, Gothic landscapes function as psychological spaces where internal conflicts are externalized through geography and atmosphere.

Emily Brontë's *Wuthering Heights* and George R. R. Martin's *A Dance with Dragons* provide compelling examples of this literary tradition. Both novels depict hostile landscapes marked by violence, isolation, and emotional extremity. In Brontë's novel, the Yorkshire moors reflect the uncontrollable passions and destructive obsessions of characters such as Heathcliff and Catherine Earnshaw. The landscape becomes inseparable from emotional identity, representing freedom, savagery, and psychological intensity. Similarly, Martin's fantasy world employs frozen wildernesses, ruined cities, desolate seas, and war-torn kingdoms to symbolize political fragmentation, emotional despair, and existential uncertainty.

Although *Wuthering Heights* belongs to Victorian Gothic fiction and *A Dance with Dragons* belongs to modern fantasy literature, both texts reveal how landscape shapes narrative meaning through psychological symbolism. The environments in both novels are not neutral locations but active forces that mirror emotional suffering and destabilize traditional social structures. Harsh climates and isolated settings create conditions where characters confront violence, trauma, and

moral ambiguity.

This paper argues that Brontë and Martin use landscape as psychological space in order to externalize emotional conflict and critique social instability. Through Gothic geography, environmental symbolism, and spatial isolation, both novels demonstrate that physical landscapes can embody human emotion and expose the fragile boundaries between civilization and savagery. While Brontë focuses on the emotional wilderness of the Yorkshire moors, Martin expands Gothic spatiality into a politically fractured world where geography reflects collective trauma and existential fear.

Gothic Geography and Emotional Symbolism

Gothic literature has traditionally transformed geography into a symbolic extension of emotional and psychological experience. Rather than functioning merely as a realistic background for narrative action, Gothic landscapes embody fear, repression, desire, trauma, and instability. Fred Botting explains that Gothic spaces are often characterized by darkness, isolation, decay, and emotional extremity because they reflect the hidden anxieties of both individuals and societies. In Emily Brontë's *Wuthering Heights* and George R. R. Martin's *A Dance with Dragons*, landscape becomes deeply psychological, shaping character identity and emotional conflict while simultaneously exposing the instability of civilization itself. The natural world in both novels refuses passivity; storms, wilderness, snow, ruins, and isolated structures become active narrative forces that mirror inner suffering and moral fragmentation. Brontë transforms the Yorkshire moors into a symbolic terrain of emotional intensity where passion, violence, and rebellion resist social restraint, while Martin expands Gothic geography into a vast world of frozen wastelands, ruined cities, and war-ravaged kingdoms that externalize fear, alienation, and political collapse.

In *Wuthering Heights*, the moors surrounding the Earnshaw estate symbolize emotional freedom and instinctual identity. Catherine and Heathcliff experience the landscape as an extension of themselves, a place beyond social hierarchy and civilized restraint where their bond becomes absolute and almost spiritual in intensity. Catherine's famous declaration, "I am Heathcliff," reflects not only emotional unity but also the shared wilderness represented by the moors themselves. The landscape therefore becomes inseparable from identity, symbolizing passion that cannot be controlled by Victorian morality or class expectations. At the same time, the architecture of *Wuthering Heights* reinforces this atmosphere of emotional violence and instability. Lockwood describes the estate as exposed to "atmospheric tumult," emphasizing its harsh environment and resistance to comfort or social refinement. The isolated structure reflects the emotional brutality contained within the household and mirrors Heathcliff's own psychological condition. Similarly, Martin employs Gothic landscapes throughout *A Dance with Dragons* to externalize emotional despair and existential uncertainty. The frozen North, the ruined territories of war, and the decaying cities of Essos all symbolize political fragmentation and psychological exhaustion. Snow, darkness, and hostile wilderness dominate the narrative atmosphere, creating a world in which characters are psychologically shaped by environmental danger and instability. Martin's landscapes therefore function not only as fantasy settings but also as symbolic reflections of trauma, fear, and emotional alienation. In both novels, geography becomes psychological space through which internal suffering is transformed into visible and atmospheric experience.

The Yorkshire Moors and Emotional Wilderness

The Yorkshire moors in *Wuthering Heights* represent one of the most famous landscapes in English literature because they function simultaneously as natural environment and

psychological symbol. The moors embody freedom, rebellion, emotional intensity, and isolation. Catherine and Heathcliff are most fully themselves when wandering across the moors together, removed from social expectations and domestic constraints.

Brontë repeatedly contrasts the open wilderness of the moors with the restrictive social order represented by Thrushcross Grange. The Grange symbolizes civilization, refinement, and social discipline, whereas Wuthering Heights and the surrounding moors symbolize emotional wildness and instinctual desire. Catherine's decision to marry Edgar Linton reflects her movement toward social respectability, yet her emotional identity remains connected to Heathcliff and the wilderness they share.

The landscape also mirrors psychological instability. Storms, darkness, and harsh weather frequently accompany moments of emotional conflict. Brontë creates a close relationship between climate and emotional atmosphere. The violent weather surrounding Wuthering Heights symbolizes the destructive passions consuming the characters.

Ecocritical approaches help illuminate this relationship between landscape and emotion. Ecocriticism examines how literature represents the interaction between human identity and the natural world. In *Wuthering Heights*, nature does not provide harmony or comfort; instead, it reflects emotional violence and existential intensity. The moors become psychologically charged spaces where characters confront desire, grief, and alienation.

Heathcliff especially appears inseparable from the landscape. His emotional identity resembles the harshness of the moors themselves. After Catherine's death, he wanders the landscape obsessively, unable to separate memory from physical space. The environment becomes haunted by emotional absence and unresolved trauma.

Furthermore, Brontë challenges Victorian assumptions regarding civilization and morality. The supposedly civilized spaces of the Grange are emotionally repressive, while the wild moors permit authentic emotional expression. Yet the freedom represented by the moors also contains violence and destruction. Brontë therefore presents nature as psychologically liberating but socially dangerous.

Ultimately, the moors function as an externalization of emotional wilderness. They symbolize the instability and intensity of human passion, revealing how landscape can embody psychological experience.

Frozen Landscapes and Existential Fear in *A Dance with Dragons*

While Brontë focuses on emotional wilderness within the contained environment of the Yorkshire moors, George R. R. Martin expands Gothic geography into a vast and politically fragmented fantasy world where climate and landscape symbolize existential fear and civilizational collapse. In *A Dance with Dragons*, frozen wastelands, ruined cities, desolate roads, and war-torn territories create a persistent atmosphere of instability and dread. Martin's landscapes are psychologically oppressive rather than romantically beautiful; they confront characters with mortality, isolation, and the collapse of human certainty. The frozen North, especially the regions beyond the Wall, functions as one of the most powerful Gothic environments in contemporary fantasy literature because it transforms nature into an overwhelming and indifferent force that threatens both individual survival and political order. Endless snowstorms, darkness, and barren terrain create a world stripped of security and warmth, forcing characters to confront fear, exhaustion, and emotional despair.

The opening chapters involving Varamyr Sixskins illustrate this relationship between psychological fragmentation and hostile environment particularly well. As Varamyr wanders through the frozen wilderness while approaching death, the snow-covered landscape reflects his deteriorating consciousness and existential terror. Martin uses environmental imagery to externalize psychological disintegration, allowing the physical world to mirror emotional collapse. The coldness of the North becomes symbolic of death itself, while the silence and emptiness of the wilderness intensify feelings of isolation and vulnerability. Similarly, Jon Snow's experiences at the Wall reveal how climate and geography shape emotional identity. The Wall functions simultaneously as physical structure, political boundary, and psychological symbol. It separates civilization from perceived barbarism while also representing fear, exclusion, and humanity's fragile attempt to impose order upon chaos. Martin repeatedly suggests that nature remains more powerful than political institutions, especially through the recurring warning that "winter is coming." The phrase operates not only as a political slogan but also as an existential prophecy emphasizing human fragility before environmental catastrophe. Martin also employs ruined spaces and devastated territories to symbolize the emotional and moral consequences of war. The destroyed cities and desolate roads across Westeros and Essos preserve the memory of violence within the landscape itself. Geography becomes haunted by suffering, transforming physical space into a record of collective trauma. Unlike traditional fantasy literature, which often idealizes nature as spiritually restorative, Martin portrays the natural world as morally indifferent and psychologically threatening. Survival depends upon adaptation rather than heroism, and characters navigating these landscapes experience increasing emotional fragmentation. In this sense, Martin modernizes the Gothic tradition by expanding psychological space into global and political dimensions. The landscape no longer reflects merely personal emotion, as in Brontë's novel, but also collective anxiety regarding war, environmental collapse, and the instability of civilization itself.

Isolation and Psychological Fragmentation

Isolation represents another significant connection between the landscapes of both novels. Gothic literature frequently uses isolated spaces to intensify psychological conflict and emotional vulnerability. Characters separated from society confront fear, obsession, and identity crisis more directly.

In *Wuthering Heights*, the physical isolation of the estate contributes to the emotional extremity of its inhabitants. Removed from broader social interaction, the characters become trapped within cycles of revenge, obsession, and generational conflict. The landscape reinforces emotional imprisonment.

Lockwood immediately recognizes the isolation of Wuthering Heights when he describes it as "completely removed from the stir of society" (Brontë 5). This separation from civilization allows emotional violence to flourish unchecked. The landscape becomes psychologically claustrophobic despite its physical openness.

Similarly, Martin's characters often travel through isolated environments that intensify emotional suffering. Tyrion's journeys across Essos, Jon Snow's experiences beyond the Wall, and Daenerys's wanderings through hostile territories all involve psychological fragmentation produced by displacement and loneliness.

The Gothic relationship between isolation and madness appears strongly in both novels. Characters removed from stable social structures experience emotional disorientation and existential fear. Heathcliff becomes consumed by obsession after Catherine's death, while characters in Martin's world frequently confront despair within hostile landscapes.

Michel Foucault argues that spaces of confinement often reveal deeper structures of power and psychological control (Foucault 39). In both novels, isolated landscapes expose the fragility of identity and social order. The characters' environments force them to confront emotional truths they might otherwise avoid.

Importantly, isolation also destabilizes temporal experience. In Gothic fiction, isolated spaces often feel disconnected from ordinary time. *Wuthering Heights* appears trapped within repetitive cycles of memory and revenge, while the frozen North in Martin's world creates a sense of suspended history and approaching catastrophe.

Landscape therefore contributes directly to psychological fragmentation. Physical isolation becomes emotional and existential isolation.

Architecture and the Gothic Imagination

Architecture occupies a central role in the psychological landscapes of both *Wuthering Heights* and *A Dance with Dragons* because Gothic literature traditionally uses buildings and enclosed spaces to symbolize emotional conflict, repression, and ideological instability. Houses, castles, ruins, and walls are never merely functional structures in Gothic fiction; instead, they preserve memory, contain trauma, and reflect the psychological states of the individuals who inhabit them. Emily Brontë's *Wuthering Heights* itself stands as one of the most iconic Gothic structures in English literature because its storm-beaten exterior, narrow windows, dark interiors, and isolated position embody the emotional violence and hostility that dominate the novel. The house appears resistant to civilization and refinement, functioning almost as a living extension of Heathcliff's personality. Lockwood's first impressions of the estate emphasize harshness, darkness, and defensive isolation, suggesting that the architecture itself participates in the emotional atmosphere of repression and aggression.

The contrast between *Wuthering Heights* and *Thrushcross Grange* further reinforces the symbolic role of architecture within the novel. Whereas *Wuthering Heights* represents emotional intensity, instinct, and violence, *Thrushcross Grange* symbolizes social order, refinement, and aristocratic civilization. However, Brontë complicates this opposition by revealing the emotional emptiness and artificiality underlying the Grange's elegance. The civilized world represented by the Grange ultimately appears emotionally restrictive and spiritually hollow, while the wildness associated with *Wuthering Heights* contains authentic emotional force despite its brutality. Gaston Bachelard argues that houses function psychologically as spaces of memory and identity, and this concept applies strongly to Brontë's novel because the architecture preserves emotional history across generations. *Wuthering Heights* becomes haunted not by literal ghosts alone but by accumulated suffering, obsession, and unresolved trauma.

Martin similarly uses architecture throughout *A Dance with Dragons* to externalize political instability and psychological conflict. Castles such as Winterfell and the Red Keep symbolize authority and dynastic power, yet these structures repeatedly become sites of betrayal, violence, and emotional suffering. The ruins scattered throughout Westeros and Essos emphasize the fragility of empires and the impermanence of civilization. Buildings that once represented strength and order now stand as monuments to collapse and destruction. Among the most significant architectural symbols in the novel is the Wall itself, a structure that functions physically, politically, and psychologically at once. The Wall separates civilization from the unknown while simultaneously symbolizing fear, exclusion, and the desperate human desire to defend order against chaos. Yet despite its immense scale and symbolic power, the Wall also reveals the vulnerability of human institutions because it cannot fully protect civilization from the existential threats gathering beyond it.

Both Brontë and Martin therefore use architecture to blur the distinction between protection and imprisonment. The houses and castles that shelter characters also trap them within systems of violence, memory, and emotional conflict. *Wuthering Heights* confines its inhabitants within cycles of revenge and obsession, while the castles of Westeros imprison individuals within brutal political systems. Gothic architecture in both novels reflects psychological and ideological instability, demonstrating that the spaces humans create are inseparable from the fears, desires, and traumas they contain.

Nature, Civilization, and Social Critique

Both Brontë and Martin use landscape to critique social systems and assumptions regarding civilization. In Gothic literature, wilderness frequently exposes the instability and hypocrisy of supposedly civilized society.

In *Wuthering Heights*, the contrast between the moors and the Grange reflects tensions between emotional authenticity and social conformity. Victorian society values class hierarchy, restraint, and respectability, yet Brontë portrays these values as emotionally restrictive and spiritually empty.

The wild landscape surrounding *Wuthering Heights* allows characters to experience emotional freedom, yet this freedom also contains violence and destructiveness. Brontë therefore complicates simplistic distinctions between civilization and savagery.

Martin similarly critiques feudal politics through landscape. War-ravaged territories reveal the human cost of aristocratic ambition and political violence. The physical destruction of the environment reflects moral and social collapse.

Environmental instability also undermines political authority. Kings and nobles struggle for power while winter approaches relentlessly. Nature ultimately proves more powerful than human institutions. Martin thereby critiques the illusion of political control.

Both novels suggest that civilization is fragile and often dependent upon violence and exclusion. Gothic landscapes expose these hidden truths by revealing the emotional and material consequences of social systems.

Furthermore, both authors portray nature as morally ambiguous rather than idealized. The natural world offers freedom but also danger, isolation, and suffering. This complexity distinguishes Gothic representations of landscape from Romantic idealization.

Landscape therefore becomes a means of ideological critique. Physical environments reveal the instability underlying social order.

The Psychological Function of Gothic Space

Ultimately, the landscapes in both novels function psychologically because they externalize emotional states and unconscious fears. Gothic geography transforms internal conflict into visible and atmospheric experience.

The moors in *Wuthering Heights* reflect desire, grief, and emotional extremity. Characters experience the landscape emotionally rather than rationally. The environment becomes inseparable from memory and identity.

Similarly, Martin's frozen wildernesses and ruined cities externalize fear, trauma, and existential uncertainty. The landscape reflects not only individual psychology but collective anxiety regarding war, death, and social collapse.

Sigmund Freud's concept of the uncanny helps explain this relationship between psychology and environment. The uncanny emerges when familiar spaces become strange and threatening (Freud

124). Both Brontë and Martin create landscapes that feel emotionally haunted and psychologically unstable.

These spaces also intensify reader experience. Gothic landscapes produce emotional atmosphere through imagery, climate, and spatial isolation. Readers encounter geography not simply visually but psychologically.

Importantly, the landscapes in both novels resist complete human control. Nature remains unpredictable and emotionally powerful. This resistance reinforces Gothic themes regarding the fragility of identity and civilization.

Thus, psychological space becomes central to narrative meaning. Landscape reflects the unconscious dimensions of emotional and social life.

Conclusion

Emily Brontë's *Wuthering Heights* and George R. R. Martin's *A Dance with Dragons* demonstrate the enduring importance of landscape within the Gothic imagination. Both novels transform physical environments into psychological spaces that externalize emotional conflict, social instability, and existential fear. Through storms, wilderness, isolation, ruined architecture, and hostile climates, Brontë and Martin reveal how geography can embody trauma, desire, and moral ambiguity.

The Yorkshire moors in *Wuthering Heights* symbolize emotional wilderness and psychological intensity, reflecting the destructive passions of Heathcliff and Catherine. Martin expands this Gothic tradition through frozen landscapes, ruined kingdoms, and politically fractured territories that symbolize collective trauma and existential uncertainty.

In both texts, landscape functions as more than passive setting. Physical environments shape character identity, intensify emotional conflict, and critique social systems. The harshness of the natural world exposes the fragility of civilization and the instability of human morality.

The comparison between these novels also reveals the evolution of Gothic spatiality across literary history. While Brontë emphasizes emotional and domestic landscapes, Martin expands Gothic geography into global and political dimensions. Yet both authors preserve the Gothic understanding of landscape as psychologically charged space.

Ultimately, *Wuthering Heights* and *A Dance with Dragons* demonstrate that the Gothic landscape remains a powerful literary tool for exploring emotional suffering, social violence, and existential uncertainty. Through their psychologically resonant environments, Brontë and Martin reveal the profound relationship between external space and internal experience.

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