

- **Yogendra** Yadav is of the opinion that perhaps India is only country where the participation of the disadvantaged section has overtaken that of the privileged section. Yadav is of the view that this upsurge in electoral participation does not pose a threat to the democratic system in India because there is no sign of widespread erosion in the legitimacy of the system or mounting frustration among the participants. This is not in agreement with S.P. Huntington's theory, which looks at excessive participation in absence of early institutionalisation as a recipe for revolution, of rising frustration and Eventual collapse of democracy.

#### 1. (d) *Bhoodan movement and its contribution to land reforms in India.*

- **Approach Required:** Describe the movement, its contribution/impact and its limitations/critiques as well.
- **Mistakes to be avoided:** Do not forget to add the factual details and critical role played by VinobaBhave and impact of Gandhian ideals on the progress of the movement.
- Bhoodan (land-gift or land donation) Movement was launched in April 1951 by Acharya **VinobaBhave**. The purpose of this movement was to appeal to the landowning classes to donate their surplus land to the poor. But the method adopted for this purpose by the movement was completely different from the one used in the abolition of Zamindari. Inspired by Gandhian technique the SarvodyaSamaj of VinobaBhave used the ideal of non-violent method of social transformation in to Bhoodan movement.
- The VinobaBhave and his band of followers travelled through villages on foot requesting the large landowners to donate one sixth of their land as Bhoodan for distribution among the landless. Although the movement claimed to be independent, yet it enjoyed the support of the Congress Party. The All India Congress Committee had urged the Congressmen to support the movement.
- VinobaBhave's experiment of Bhoodan started in 1951 Pochampali village in the Telangana region of Andhra. The choice of Telangana was significant because that area still felt reverberation of the armed peasant revolt led by the Communist Party of India. After its considerable success in Andhra the movement shifted to the northern part of the country.
- In north Bhoodan was experimented in Bihar and Uttar Pradesh. In its initial years this movement achieved considerable amount of success in receiving land gift and distributing them. But after the initial years of success the movement lost its vitality. A problem faced by the Bhoodan movement was that a good part of the land donated was simply not fit for cultivation. There were no takers for such land.
- In 1955 VinobaBhave's experiment took another form, the form of gram-Dan (village-gift). The idea had its origin in Gandhian belief that all the land belonged to God. This movement was launched from a village in Orissa. In Gramdan villages the movement declared that all the land was owned collectively or equally. The movement was very successful in Orissa. Later on it was launched in Maharashtra, Kerala and Andhra Pradesh. The movement was particularly successful in tribal areas of the country where class differentiation had not yet appeared and there was very little disparity in ownership pattern. By the sixties both Bhoodan and Gramdan had come to an end.
- Many critiques dismiss the movement Bhoodan and Gramdan as utopian. There is another charge against the movement that it stifled class-consciousness of the poor and the landless and served as a brake on the revolutionary potential of the peasants. It seems that a proper assessment of the Bhoodan and Gramdan movement is still to be made.