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in the two day International Conference on "CASTE DISCRIMINATIONS, AFFIRMATIVE ACTIONS, TRANSFORMATIVE SOCIAL MOVEMENTS IN INDEPENDENT INDIA AND THE DEVELOPMENT OF HUMAN CAPITAL IN EMERGING ECONOMIC ORDER", organized by the Department of Law, University of Mumbai on 24 & 25 April 2010 at Sir Cowasjee Jehangir Convocation Hall, University of Mumbai, Fort Campus.

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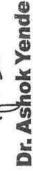
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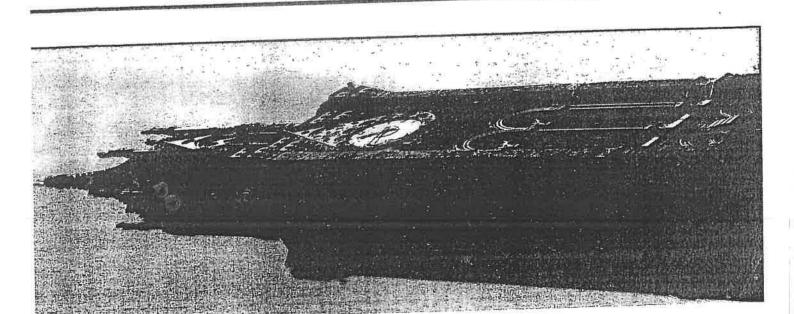
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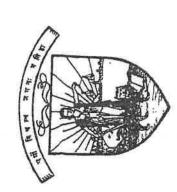
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Judicial Appointments Commission - National Judicial Appointments Commission (NJAC)" held on Saturday, 31st January, 2015 at for his participation during the National Consultation on "Re-Visiting University Convocation Hall, Fort Campus, Mumbai



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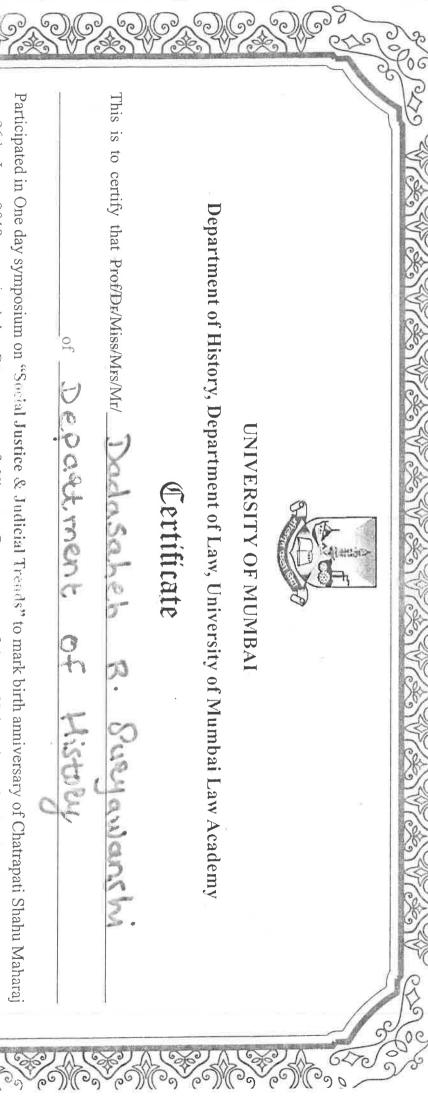
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Maharashtra State

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Professor Dr. Rajeshri N. Varhadi Head, Department of Law University of Mumbar

Professor Dr. Sandesh Wagh Head, Department of History University of Mumbai



on 26th June 2019 organized by Department of History, Department of Law, University of Mumbai Law Academy at University of Mumbai

B

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Seminar on Implementation of Reservation Policy in India on 27th July 2019 organised by Department of History, University of Mumbai & AIBCAF at J.P. Naik Bhavan, University of Mumbai, Kalina, Santacruz (E), Mumbai 400 098. participated in One Day State Level Interdisciplinary

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of University	Prof./Dr./Mr./Mrs
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India" on 28" December, 2018. He/She has Presented paper entitled

Reflections of Genekian Philosophy in Bhoodan-Grandan movement"

Prof. S. B. Deshmukh Jungers

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からんと Convener

Dr. V. A. Deshmukh

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held on 31st May, 2020. We wish to acknowledge your presence. We hope you had a fruitful experience. B.L. Amlani College Of Commerce & Economics, M.R. Nathwani College Of Arts, Mumbai & EdFly Organized by School of Law, Hindustan University Chennai, Tamil Nadu in Collaboration with For participating in the BRANDING IN THE POST COVID ERA - AN IPR PERSPECTIVE

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6/1/2020

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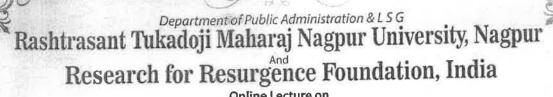
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Mahatma Gandhi and Making of Modern India: History and Beyond

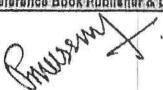
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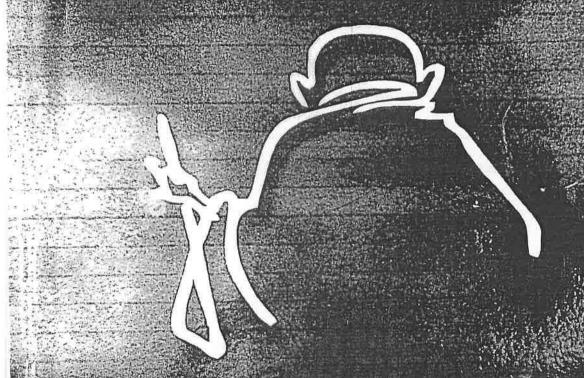
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Mahatma Gandhi and Making of Modern India: HISTORY & BEYOND





Dr. Prakash M. Masrara Dr. Naresh Kawade

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06

Reflections of Gandhian Philosophy in Bhoodan-Gramdan Movement

Dadasaheb B. Suryawanshi,
Research Student Ph.D.
Department of History,
University of Mumabi

When country became independent, Land problem was one of the most serious and complex problem facing it. Perhaps it was the worst legacy of British period. As Gandhiji had written his, last Testament, from the point of view of the seven lakh villages of the country, the social, moral and economic freedom of the country was yet to be attained. Finding solutions to the land problem was not only necessary to take a step towards the true and total freedom. It had always Gandhiji's effort to make the freedom, the movement of farmers.¹

As Mahatma Gandhi introduced non-violence to the struggle for India's political independence. The entire Gandhian philosophy is derived from the principle of spiritual unity. In the words of Gandhi, "I don't believe that spiritual law works on a field of its own. On the contrary, it expresses itself only through the ordinary activities of life. It thus affects the economic, social and political fields." The greatest truth being the unity of all life, self-expression consist in striving after, "welfare of all" which is essence of Sarvodaya ideology. This was his life mission. To achieve this, he advocated pure means the sum and substance of the teaching of Gandhi is to be found in two words: Spirituality (Siva) and Service (Seva).

The foundations of the Bhoodan-Gramdan movement was the Gandhian or Sarvodaya philosophy have been firmly laid by Gandhi based on the principles of truth, non-violence and love to all. Which have eternal value. Success of any movement depends on its leadership constituted a potential strength for the movement.²

As Mahatma Gandhi introduced non-violence to the struggle for India's political independence and Acharya Vinoba Bhave was the real and true disciple of Gandhian philosophy. Mahatma Gandhi, Saint Kabir and Gautam Buddha had great influence on Acharya Vinoba Bhave. He was a great believer of non-violent revolution. Acharya vinoba Bhave thought about peaceful revolution for the welfare of the entire universe. He was the pioneer of the Bhoodan-Gramdan movement, used the compassion to bring about social and economic reforms. For Eighteen years he walked all the nooks and corners of the Indian subcontinent. Every village, every hill, every river, every valley, and every town he passed through vibrated with his love and passion. Vinoba was true and devoted follower of Mahatma Gandhi and had implicit faith in his teaching. When Mahatma Gandhi passed away, Vinoba continued to preach and practice his ideals. Bhoodan-Gramdan was the natural result of that faith. This movement which aims,"to secure land for the landless through love and non-violence" is based on our ancient cultural tradition. This silent revolution has been hailed by the various political parties and social organizations.3

In 1951, Vinoba started a Bhoodan movement (Land gift). It began a voluntary gift of 100 acres of land by a landlord Vedre Ramchandra Reddy at Pochampalli in previous Andhra Pradesh. It as an area affected by Marxist violence. Vinoba Calculated: India had 10 million landless family and they required 50 million acres of land which was one sixth of the country's cultivable lands namely 300 acres. The assumption

was that each landless family would need about 5 acres of land for its livelihood support.4

Vinoba Bhave walked on foot from state to state and asked every landlord for one sixth of his land. Thousands of acres poured in as free gifts. The Bhoodan movements attracted national and international attention. Socialist leaders like Jaypraksh Narayan joined the movement. The led to Gramdan. Now the village community could redistribute the land and start new programme of cooperative farming or group of individual farming. Also allied programme like animal husbandry, village health and sanitation, village rural education etc. could be planned by the village as a whole in new social order. 5

The Gramdan became the basis of integrated Rural Development at Yelawal in south India in 1957, a national meet took place in which the top political leaders participated including the president of India, the prime minister and of leading political parties of contemporary period. A joint declaration was issued supporting the Gramdan approach to Rural Development. It was that Government should co-ordinate its development programme with the Gramdan movement leading to Sarvodaya socio-economic order.⁶

Lastly, I conclude that, the concept of Bhoodan-Gramdan movement forms an important aspects of social thought of Acharya Vinoba Bhave. It is based on the concept of Gandhian philosophy and trusteeship. It is an attempt to bring about land reforms in peaceful manner. It is a part of the constructive programme based on Gandhian philosophy and social reconstruction. The concept of "Dan" or "Gift" is not based on the concept of charity but it is based on equitable distribution. This concept has emphasized the need for transforming society, so that the inequality that exists today should go. The concept of Bhoodan eliminates the

possibility of violence and force. It aims at getting the rightful claim to the poor and downtrodden people in legitimate and peaceful manner. Vinobaji has laid great stress on change of heart envisaged by Gandhiji. Bhoodan is nothing but establishment of social order which is based on freedom, public good and does not recognize the need of violence. In such a society, everybody is guided by the need of welfare of whole community and betterment of all persons. In this endeavor of social justice, equality and ecological balance, Gandhiji and Vinoba provide us with the much needed direction and inspirit.7

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