

Protest of three agricultural bill

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ABSTRACT:-

During their protest against the Three Agricultural Laws, farmers' unions in Punjab marched to Delhi and camped at the city's outskirts, where they eventually coalesced into an All-India Kisan Andolan. For a whole year, until the Three Laws were finally overturned, the farmers did not move. This study examines the overarching structure of Andolan with an emphasis on its defining characteristic, political preeminence. The Morcha understood the political importance of these measures and set out to undermine the government's approach of strategically backing the business houses. The farmers won after a peaceful protest led by many segments of society, particularly women.

This chapter aims to provide light on the political importance and effect of the Kisan Andolan on lobbying organisations. Since the election season has started, it is a good time to organise a group of farmers to lobby on their behalf to change the government's flawed policies. The head of the BKU said that farmers are in debt or committing suicide due to the government's 'anti-farmer policies.'

KEYWORDS :-

Protest, farmer, agriculture bill, kisan movement, BKU pressure group

INTRODUCTION:-

This is not an effort to review the new agricultural legislation or to weigh the validity of the counterclaims made by farmer groups. In addition to not caring about the outcome, this essay also avoids making any guesses on how things should be fixed. "The responsibility

for this falls on farmer organisations, legislators, other stakeholders, and researchers interested in India's agricultural economy, the ongoing agrarian crisis, and rural society."

These demonstrations are a continuation of the ones that took place in Shaheen Bagh in December and January to oppose the divisive Citizenship Amendment Act (CAA) of 2019. The anti-CAA demonstrations and the subsequent farmer protests, which are both far greater in scope and unusual in their organisational coherence, are significant because they help to define the contours of democratic practise in contemporary Indian politics. They show that the many organisations and sectors of Indian society who are hostile to the Modi administration will likely make their political presence known via the democratic political form of the assembly.

The Kisan Andolan has altered the status quo. It is more difficult to ignore and address the insurgent threat posed by 'farmers' because of their incorporation into and elevation within the constructed 'people' (after all, 'Jai Jawan, Jai Kisan' ('Hail the farmer, Hail the soldier') is one of the most widely asserted slogans in Indian politics).

This is the main reason why the Kisan Andolan is so important. The farmers have entered the political arena by taking control of public areas and speaking for themselves. This phenomenon in and of itself is not novel; there have previously been farmer protests. What makes it stand out is the way in which it subverts the populist construction: a segment of the 'people' comes out and publicly demonstrates that it does not agree with the will of the 'people' as expressed in the leader.

Self-representation by the component demonstrates that it is no longer submissive to the 'people's' established norms. It manages to break free of populist rule and presents itself as an entity in its own right. As a result, the Kisan Andolan is a kind of democratic politics that is both evasive and insurgent, as it rejects its membership in the fabricated 'people' and instead emerges on its own terms to challenge its legitimacy.

That doesn't mean the part's self-representation is flawless, however. The Kisan Andolan presents itself as a protest by farmers, but in order to avoid internal contradictions, its leaders have to come up with argumentative strategies to avoid mentioning, for example, the left union leaders and the protestors who are of different ideological persuasions,

arthiyas (middle men) and farmers, land-owning farmers and landless farm labourers, or farmers in the wheat belt and farmers in the rest of the country.

The self-representation of the component is shaky and unsure because of its inherent inconsistencies and because its adversary is the state, whose resources it lacks. This movement's rebellious nature stems from this fact. Eventually, the Modi administration will be able to deploy state infrastructure and resources to calm, foment division, delegitimize, and undermine this temporary disruption.

OBJECTIVES:-

1. To examine tzhе government stops intervening in the agricultural commodity market so that farmers will not have to depend on the minimum support prices.
2. **To get the right price for agricultural products** is the main demand for farmers' movement.
3. To examine the guarantee of Minimum Support Price (MSP) to ensure procurement of crops at a suitable price.
4. To conduct a deep investigation on bhartiya kisan union
5. To analyse the role of opposition party in kisan andolan
6. To analysis the structure of all kisan union
7. To analysis the pressure on present ruling party

METHODOLOGY:-

The Kisan Andolan has a central platform where talks and announcements are given, and it spans five border areas on roads leading into New Delhi. As one ventures farther into the gathering, though, a vibrant communal existence emerges. Each protest site is permeated by the Sikh ethic of care, with langars (community kitchens) serving not only the protesting farmers but also the informal street vendors who have moved their stalls from the roadside into the assemblies, as well as the urban and homeless poor who have made the space their home. Khalsa Aid is only one of several groups working to improve people's health by distributing essential medications and implementing some basic sanitation practises.

Poor children in the cities may get an education, and farmers can meet in improvised libraries to debate a range of issues; overall, there are places for both discussion and study. Several student organisations have distributed political material and set up lending libraries. With political banners, artwork, and young men riding tractors while blaring the newest Punjabi pro-farmer protest songs, the Andolan's aesthetic defines the cultural life of the assembly. Although Shaheen Bagh was significantly smaller, it still shared key characteristics with the assembly's political structure.

RESEARCH REVIEW:-

Rajasthan: Farmers protest during Bharat Jodo, demand loan waivers

The Bharat Jodo Yatra will cover a distance of 3,570 km by next year. It is the longest march on foot by any Indian politician in the history of India, the Congress had claimed earlier. Rahul Gandhi aims to mobilise the party cadre and unite the general public against the alleged "divisive politics in the country".

new laws prevent the state governments from collecting a market fee, cess, or levy for trade outside the APMC markets; this has led the farmers to believe the laws will "gradually lead to the deterioration and ultimately end the mandi system" thus "leaving farmers at the mercy of corporates". Further, the farmers believe that the laws will end their existing relationship with *agricultural small-scale businessmen* (commission agents who act as middlemen by providing financial loans, ensuring timely procurement, and promising adequate prices for their crop).

Response and reactions

Domestic

On 17 September, the Food Processing Industries Union Minister, Harsimrat Kaur Badal of Shiromani Akali Dal, resigned from her post in protest against the bills. On 26 September, Shiromani Akali Dal left the National Democratic Alliance. On 1 December, Independent MLA Somveer Sangwan withdrew support from the Bharatiya Janata Party government in the Haryana Assembly. The BJP's ally, the Jannayak Janta Party (JJP) also asked the central government to consider giving a "written assurance of the continuation of Minimum Support Price (MSP) for crops."

On 30 November, PM Modi raised concerns over the issue of misled and radicalized farmers. He stated that "the farmers are being deceived on these historic agriculture reform laws by the same people who have misled them for decades", citing numerous times opposition members were convicted of spreading lies. Modi added that the old system was not being replaced, but instead, that new options were being put forward for the farmers. Several Union Ministers also made statements to this effect. On 17 December, the Minister of Agriculture & Farmers Welfare wrote an open letter to farmers over the new laws.

Talks between Government of India and farmers

Ten rounds of talks have taken place between the Centre and farmers (represented by farm unions) until 20 January 2021. The first round of talks were on 14 October 2020 in which the farmers walked out on finding that the agriculture secretary was present but not the minister. The meeting on 4 January was attended by three Union Ministers – agriculture minister Narendra Singh Tomar, and commerce ministers Piyush Goyal and Som Parkash. The three Union Ministers declined the requests of scrapping the three new farm laws as it required more consultation with higher authorities. It is reported that the two sides have managed to reach an agreement on only two issues which the farmers are concerned by, the rise in power tariffs and penalties for stubble burning. Farmer leaders also rejected a government proposal, dated 21 January 2021, of suspending the laws for 18 months.

CONCLUSION:-

Supreme Court stay order and farm laws committee

On 12 January 2021, the Supreme Court of India suspended the farm laws and formed a committee to look into the grievances of protesting farmers. The CJI, Sharad Arvind Bobde, requested the farmer unions to cooperate. The members of the committee included agriculture experts Ashok Gulati, Pramod Kumar Joshi, Anil Ghanwat and Bhupinder Singh Mann. However, two days later, Bhupinder Singh Mann recused himself in solidarity with the farmers.

Irrespective of Mann recusing himself, and the following criticism, the Supreme Court, and the remaining members of the Supreme Court-appointed committee, continued with the tasks outlined to the committee. Criticism raised, related to bias in appointing the committee, was addressed by the Supreme Court. The committee called on the public for

suggestions by 20 February 2021. It went on to conduct a number of meetings online, including speaking to 73 farmers organisations and related organisations.

The report was submitted to the Supreme Court on 19 March 2021. Committee members requested the report be made public three times. Following the repeal of the laws the report was released by committee member Anil Ghanwat on 21 March 2022.

Repudiation of awards

Former Chief Minister of Punjab, Parkash Singh Badal of the Shiromani Akali Dal returned his Padma Vibhushan award to the President of India on 3 December 2020, in his support of the farmers' protest. On 4 December 2020, environmentalist Baba Sewa Singh returned his Padma Shri Award. Punjabi folk singer Harbhajan Mann refused to accept the Shiromani Punjabi Award by the Punjab Languages Department of the Government of Punjab, India in support of the protests.

Rajya Sabha MP and SAD(D) president Sukhdev Singh Dhindsa also announced that he would return his Padma award due to his personal support of the protests.

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