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A Study on Nature of Peasant Movements and its Trends in India

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Abstract: Every community is left far from social and other interests, leaving the Vedic's in the land of India. One of the communities that meet the country's general population is a farmer who fulfils food security as a living whole. This farmer community has to learn more at the management of farmland during his regular business life. In this case, several problems come to this category every day. These are accepted as a challenge. India is the world's largest agricultural nation. In such a country, the way of asking and solving farmers' problems is stagnant. This community has been actively campaigning against sarcasm and inequality to solve its problems. It is to its own forms and tendencies. The peasant movement has secular consciousness. That is why; this farmer movement is not limited to the caste and the people of one religion today. This organization is like that of a man dan experiences built by Basava's Surrey in the 12th century. If this organization is far from political interest, it can give justice to the farmers. If the political grip falls, the organization will strike. Again the farmer's problems remain the same. Therefore, it is an organizer of the farmer's organization to wait for the farmers' unilateralism to move the movement apart from politics.

Keywords: Government Responsibility, Inclusive movement, Interest of farmers, Landownership, Mindset of peasant leaders, Peasant organization, Peasants' awareness, Secular organization, Unified performance.

I. INTRODUCTION

India is a mainly agricultural country in world. Farmers and agricultural labourers are more likely to be here because agriculture is a dependent country. According to the 2011 census of India by the end of the 21st century, 68.84 percent of the population was in the rural India. That is why India can be called a country of villages at this stage. That is why India can be called a country of villages at this stage. It is unlikely to come like that. Rapids can be found in many countries around the world to cities. Even in India it did not get much speed in the case. Only faces the city from 2001 to 2011, 27.78 per cent to 31.16 per cent, i.e., a mere 03.38 per cent over 10 years. Most of the farmers who are unable to find a living apart from agriculture are still in the habit of villages. From that point on, there is no way that their life's, life in the villages is free from complications. But their lives are going on every day, with so many problems and challenges. Since ancient periods, most of the Indian Sustainable Rural system was organized by the founding Indians. In such a situation, the days of the Muslim rule have lost control of their own self-governing system. Thus, the Indians had to face the problems of one another. Even when the British administration started here, the problems of the farmers touched the situation. The of history that has often eliminated the fighting tragedy against it is found in India. That is, in India there is a historical form of movement.

Rural India is not idle, as opposed to the prevailing believer in general. It tends to get rid of dissatisfaction and conflicts. He had a very old, strong social structure with a variety of organizations. The rural community, which had this pattern of architecture, suffered very serious jute during the British rule. Moreover, it is rapidly transformed after independence. Based on elections, the universal adult franchise system is a one-stop profit-driven product from farmers. The emergence of new institutions and associations of political, economic, social and administrative other. All of this has had a significant impact on many species and species. Apart from this, they have never been seen in the history of rural India in India, for a deeper and more extensive social movement and Leading to anxiety or even social emotion.

The unrest of the peasant community in India or the struggle it is not a new phenomenon, but, historically. Since 1920, these farmer movements have been operating as part of the national movement. But, as the rural capital grows today, as the greenhouse grows, with the invention of agriculture in the field of education as the punishment is broadcast, the unhappiness of the peasant community



increases. Adivasi's people of the country who have been delayed for a while in this farm have also sacked the government to force the government to fulfil its demands overtake has struck and fought.

Agriculture and land are covered by state governments. So the unrest of farmers is that the state governments should take care of them and settle them. Some of the basic problems and questions related to the peasant community in our country are still unresolved. Similarly the root of peasant unrest in the social structure of the rural community in our country, It is embodied in its history and in the modernization process of agriculture. The struggles that the Indian peasant community has done for the wrong reasons are called farmer struggles. From the time to time can be seen as the life style of Indian farmer's the centuries. They will be held by their own rulers, zamindar, rich farmers, mediators, government officials and interest money lenders it is possible to find the kind of violence and exploitation of the employers. Farmers' struggles are now discussed by the peasantry against such violence and exploitation. Forms and symptoms of such grassroots farmer movements have changed from time to time. This is a common introduction to the study. They are subject to critical analysis as follows.

II. FORMS OF THE PEASANT MOVEMENT AND ITS TENDENCIES

A. *Peasant Struggles Are More Secular In Nature*

The farmer's struggles have not been derived from the caste-based source of economic careers. Although there may be conflicts between castes and castes for the wrong reasons in Indian rural areas even though they can be confronted with the invisible and untouchables, they do not think of peasant struggles. The peasant struggles relate to the livelihoods of the peasantry and the economic interests of the peasantry without caste-based differences causes of serious deterioration. According to some thinkers; the struggles we have taken are not peasant struggles. However, only caste-based rural uprisings have left most of the farmer struggles in India so deprived no struggle against landless agricultural labourers or untouchables or their full participation. However, they are likely to be observed that in most cases they are local caste-based rural insurgencies.

B. *Peasant Struggles Do Not Represent Peasant Revolution*

Farmers' rebellion and rebellions differ from the revolutionary anthem. The revolution has a rational or ideological background. It is strong enough that it should bring a fundamental change in the system. Even though violence and forceful use, there is a tendency to be anticipated. No such rebellion or rebellion or fights. These are just a little inspiration and leadership. The want of the people to protest their injustice and their exploitation is to respond to the vote, Take the form of loot, robbery and violence when excommunication, satire, satire, siege and sometimes the situation goes into disaster. There is no such ideology behind such protests-coup-rebellions. There is no commitment to stay back. Rebellion of injustice is the main purpose of the rebels. There is no intention of shaking the system. The effects are also small in range.

C. *Peasant Struggles Usual Not Sudden Outbursts*

The peasant community is unorganized, as a factory labours community is unity and a good organized group. So, it can only be fought after a co-ordinated from. At this place and background they are once, That is, less than flare without any long background. There is a history of farmer struggles here, though it is said during the Indian peasant community. The peasant struggles that started as a part of the independence struggle in the early 1920s continue to be somewhat different from independence. There are records of farmer struggles during the Mughal's era. Similarly, the tradition of this struggle has continued in the period of British rule. It has been exploding occasionally, even after independence. Over the past two centuries there have been major peasant struggles. They offer support from many major base studies.

D. *Peasant Struggles Are Staged More For Concessions And Facilities Than Against Atrocities And Ex-Ploitations*

In most cases before the independence farmer struggles landowners and against jurors, dictatorship, persecutions, mediators and moneylenders the oppression of the exploiters and governing bodies the more it takes place against the atrocities. In such struggles, not all farmers in the area are fully participating. But there are many differences in post-independence farmer struggles. Today's farmers do not have to face the feelings of tyranny such as harassment, and persecution. They offer today's economic downturn fair crops and if necessary, the cost of support, the famine-drought conditions. Similarly, when they pay their crops in their fields, their debt must be diluted.

Sterilizing, fertilizer and seeding seed and grains are at a sufficient rate at the right time, but these should be discounted. Need to supply the required amount of electricity. It seems like there are struggles to demand such supplies of supplies. Such struggles are more likely to satisfy the interests of the farmer than the farmer's interests, there are also criticisms that can be heard. There is also



some truth in this criticize. The reason is that the wealthy peasantry in our country is only aware of the fact that it is worthwhile for its material purpose it has demanded a price. Growers who produce as much material as possible and practical such a rich peasantry have their own landowning, about 15% of the country's 72.5 million households. Such a rich farmer is always demanding more crops and creating confusion in our agricultural economy.

E. Increasing Awareness Among The Peasant Activists

Some decades ago someone was attracted by the leadership of some peasant leaders or wealthy influential people. Or, often, farmers have their problems and how did they originate? How they are involved in struggling peasants. They have nothing to do with the permanent solution from where and how possible to come mechanically and participating in the struggles. The situation has changed since then.

They find that the negligence of the rulers of the rural areas and the rural people is the main reason for their many problems. They are not aware of the permanent solution from where and how possible it is possible to mechanically come and participated in the struggles. The situation has changed since then.

They find that the negligence of the rulers of rural areas and rural people is the main reason for their many problems. They are now more aware. Increasing the number of rural literates, many of the city's facilities are extended to rural areas. As rural villagers are now exposed to modern disorders from modern education, villagers are now more aware. Only solidarity and democracy-like struggles can help them. So they find that they can give solutions to their problems.

F. New Methods Of Peasant Struggles

Farmers are motivated by the non-violent methods that Mahatma Gandhi had set during the freedom struggle. That is why; farmers continue to struggle for the same pattern and he is ready to fight in the new style that is in the present situation. Road barriers, massive performance, dissolution, debt repatriation, Gera making elected representatives. They have to grow and on the roads feed the poor, tomato etc. All of this is a variety of techniques that today's peasant fighters are following. These struggles sometimes include violent forms.

G. The Roote Of Peasant Struggles Are Often Found In The Process Of Modernisation

At one time the farmer's struggles broke out with the efforts of the poor peasantry community. But in the recent year, the rich farmers, Strong farmers, former janitors, janitors under the leadership of such, who are more affluent than the common farmers and have some vested interests of their own.

Or in the formula and for the purpose of supplying their interests. The people of this class have provided modernity (radio, TV, news papers, journals, telephone, mobile, internet, etc) even today it is the emerging phenomenon of the emerging, with the use of equipment and equipment.

H. Attempts To Liberate The Peasant Struggles From The Hold Of The Political Parties

An Introduction view of peasant struggles has shown that in many states the effort to strengthen their grip on farmer struggles is the on the side Leftist political parties.

The latter is a hefty aim of the collective support of the peasant masses. However, there are no examples of any political party that has ever come to power in any state of the country. Farmers are even more intelligent than separating from political issues that have left rural issues. Only in recent years there have been attempts to run and happen. The free movement of the peasantry movement is free from the grip of political parties.

Farmers also have their political tendencies and loyalty to different parties. Thus, if one of the political parties is caught up in the peasantry, people who are loyal to the other parties will come out of it. It is necessary to stay away or stay away. This will be the breakup of the farmer's community and it will be split. Such logic is to teach the emergence of independent or justified peasant organizations from politics.

Some of these organizations already exist in some states. It is possible to grow stronger voice in favour of farmers. Etc; Such peasant leaders have had great success in building peasant organizations free from political control, like Sharad Joshi in Maharashtra, Narayanaswamy in Tamilunaadu, Uttar Pradesh, Mahindra Tikait in Haryana-Punjab and Pro.M.D.Nanjundaswamy in Karnataka.



I. Peasant Struggles Which Have Emerged Due To Exploitation And Persecution Are Still Strong Enough To Against The Same Evils

Another overview may be made in the wake of a farmer's awakening emergence today. The farmer-backed mass movements to effective power can be fight against poverty, unemployment, economic downturn, inflation, corruption. The peasant community does not sit silently. In the past 200 years, it has often been used there is a rebellion by landowners, revenue agencies, mediator and other government officials, lenders, police and military forces. These rebellions are the most serious and sometimes responses are to cases involving physical abuse or genocide. The optimism is that the farmer's organizations are as much as possible to prove the same kind of response.

III. CONCLUSION

The nature of the peasant movement and its tendencies altogether keep its greatness in contemporary times. However, for the interests of peasant organizations and its leaders, except for the It should not be subject to any other interests of the farmer community for any other purpose. Again, there must be a long way from the predominantly political lure. So why, disagreements between peasant leaders and the farmer's community are linked to the royal connection. It will not be possible to support the universal empowerment and well-being of farmers. Therefore, the farmer's organization maintains its role as a pure pressure group, with the have to try to fulfil the tendencies of farmers as a guide to governing governments. Through that, the tendency of the peasant movements, the goal, the purpose and the possibility that it can be fulfilled. Otherwise, there is no doubt that the farmer's suicides will rise as the farmer's problems are exacerbated. The honest efforts should be made by these farmer movements to give the privilege of getting the farmers legally back by government and non-governmental organizations. The world of inequality has to do with the Reward Movement those appeals to equality.

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