



We shall fight, we shall win!

Sukhdarshan Natt, Singhu Site

After fighting a long fight in Punjab, to force the hand of a stubborn Modi government, we gave the call - "On 26-27 November, let's go to Delhi." The Modi government thought our call-to-action was an empty threat. An unconcerned Modi ordered his BJP Chief Minister Khattar of Haryana to stop us, because he thought that we will sit at the Punjab-Haryana border for a month or two, then get tired and go home. But our enthusiastic, farm machinery-expert youth ruined their plans. Our young brothers from Haryana started this. On November 25, they ran over the robust police barricades at Ambala, Karnal, and Panipat in a short time, passed through Murthal, and knocked on the doors of Delhi. Inspired by them, Punjab's farm unions and youth broke through checkpoints at Shambu, Khanauri, Pehowa, Ratia et al, while facing tear gas and water cannons in freezing temperatures, concrete blocks weighing tons, barricades, barbed wire fences as sharp as a blade, mountains of dirt, deep trenches in the roads, and pushed through and passed the road-blocking trucks and shipping containers to join shoulder to shoulder with their brothers from Haryana. With an endless caravan of tractors decorated with flags of dozens of Punjab and Haryana farmer unions, and tarp-draped trollies resembling tanks, provocative lyrics of the movement's messages echoing from tractor speakers, everyday essentials including food supplies gathered, this caravan arrived as organized and disciplined as an all-powerful army to claim victory again in Delhi.

On the main highways from Punjab to Delhi where dozens die in road accidents daily, our youth fought incessantly without a single road accident and proved that they are not only adept at wielding agricultural machinery in songs and fields, but also are capable of using this machine expertise on the highway in an anti-government movement. In the general revolutionary campaign of November 26-27, only 1 farmer warrior, Dhanna Singh of Khehali Chelaan village, District Mansa, was martyred. Even this was not a result of the protestors, but due to a merchant truck driver's mistake.

Since November 26, the main highways that connect Delhi to Punjab/Haryana, Himachal,

UNITE, FIGHT AND WIN!



and Jammu & Kashmir via both Karnal and Rohtak have been shut down. After four or five days, the farmers of Uttar Pradesh and Uttarakhand have shut down two other main eastbound highways. Now the plan is to choke the Modi government by shutting down highways to the west and to the south, to Jaipur and Agra, by December 14. Alongside the media's false propaganda, the immovable Modi government has refused to hear the main demands of our farmer representatives, despite pressure. Now the Modi government will use this effort at reconciliation as reverse propaganda, but has been forced to make repeated appeals to the protesting farmers for formal discussion. The protesting youth, elder, men, women, and children are patiently and peacefully committed to a "Ghera Dalo, Dera Dalo" ("Surround Delhi and Camp Out") Satyagraha. The farmers, market facilitators, shopkeepers, traders, social and religious organizations, and the general public of Haryana, Punjabi, Delhi, and other states are providing unbelievable, limitless support of every kind to the protesting farmers. The honest and unbiased national, international, and Punjabi media is sharing inspiring and accurate news and photos of the protest with the whole world. Alongside our own nation, this rightful and peaceful farmer protest has received complete support from the whole world's people and governments of other countries. Even though the Modi government is being pressured to retreat, because of its corporate alliances and fascist ideology, it is not ready to take back the 3 Farm bills.

Instead, they are trying to malign the movement and divide it using lackeys with sinister schemes. They are on the lookout for ways to paint the protest as violent and find reason to attack. They are embedding instigating agents amongst the farmers or inciting conflict amongst farmers to find opportunity to justify an inhumane attack on them. My farmer brothers, stay united and beware of any kind of provocations. Coexist

with the local people with love and cooperation. Beware of every kind of mischief and trouble making elements, useless boasts or goading ideas, or speeches and slogans that divide. Forget the Modi government, not even the tyrannical British government could end our united, disciplined, peaceful protest.

Even now, they are testing our peace, patience, and discipline. So, end provocations and attempts to divide with patience and vigilance, and stay committed to the providential slogan - "We shall fight - We shall win"

People's Protest

Dr. Udoke, Singhu Site

After the central government passed the anti-farming bills, the protest started by the farm unions to get what is rightfully theirs, has become an intractable, ubiquitous people's movement. Perhaps, in current times, the people's astuteness in determinedly remaining peaceful has overwhelmed the decision makers of the central government, and generally, this is a good sign.

The people-elected governments of Punjab or the nation have crushed people's movements by betraying them during discussions numerous times in the past, belying even the loyalties of the movement leaders, but a certain divine phenomenon has unfolded during this protest and a narrative has emerged in the collective psyche that has pressured even the movement leaders and made them prioritize public sentiment in every decision.

There have been not one, but many meetings with the government and so far without resolution, but the government's attitude during the meetings shows that this issue

"The sword of revolution is sharpened on the whetstone of ideas"
- Bhagat Singh

has become a bone in their throat and the masses have become the real heroes. In the meetings that have occurred so far, where the government's behavior has revealed its obstinate nature, it can be understood that this stubbornness is rooted in the ego of the leader of the reigning party, or in other words, by either fulfilling the demands of the farmers or rolling back the farm bills, Narendra Modi's image as an ironman, undefeated, and immortal prime minister appears to disintegrate.

The proposal sent by the government after multiple meetings with the farmer unions is like the same wine in a new bottle or say, putting a new label on expired medication.

That this proposal repeatedly offers to change every word of the bills but insists upon no mention of repealing the bills makes it clear that these bills are not pro farmer and are highly ambiguous, which is why it offers to change every word and secondly, by insisting that the word repeal not be used, they want to cover up their own failures. If we look at the government-sent proposal word by word, it tries to convince the farm unions that the laws are pro farmer but the farmers are too small-minded to understand the benefits that will arrive at some far away time in the future.

It is worth mentioning that alongside the farm union leaders, who are being extremely careful in their decision making, is the vigilant young generation who understands every point in depth because they are connected with social media.

If we probe for the proposal's hidden agenda, there is nothing more than utter lies. This can only be understood as the corporate elites launching a bomb in collusion with the government. The proposal tries to argue that purchase laws will remain stable and continue as is, but when the private corporations begin to do business alongside the government-backed marketplaces, how long will the government marketplaces be able to survive? It is fact that the government-backed marketplaces and agencies will be shutdown when, for a time, the private corporations will offer better prices, and then the government-backed marketplaces will become valueless, and then the closure of the marketplaces will also be blamed on the farmer, and all rights will be given to private corporations.

The amendments to the bulk commodity laws will increase the black market as the private corporations will purchase grain from farmers for a low price and then sell it back to the consumer at their chosen price. It is being said that the farmer will retain rights to hold and maintain grain, but does the farmer have the means to stock his harvest and ability to maintain it for a long time? So the government's proposal that has been rejected by the farmer unions, in reality, does not meet their demands and can only be called a corporate cabal conspiracy letter, and by rejecting it, the farmers have proved that they are intelligent and aware.



Yearning to Read

Author: Jassi Sangha, Singhu Site

Perhaps you can tell by the photo, Bapu Ji is sitting by himself with the paper close to their eyes as they try to read it. I was taking photos of the elderly at the protest, and my friend Inder gestured to me to photograph him. When I looked at Bapu Ji carefully before taking my photo, I already knew that I would go and speak with him. After taking my photo, I went to him and asked, "Bapu Ji, did you forget your glasses at home?" He said, "No, child, I don't know how to read very well. I only recognize the letters, connect each of them and some of the words appear!" I asked, "Bapu Ji, may I read it aloud for you?" They said, "Child of mine, that would be amazing!"

It was a 4-5 page leaflet from the Joint Farmer Committee that I started reading, and believe it or not, Bapu Ji explained it to me. He is 85 years old, a resident of Jhorhan village, District Ludhiana. As he spoke, he pulled out a tiny, worn diary from his pocket and asked me to write my name and I said, "Should I write my phone number?" They said, "Daughter, write down the name of your village. Whenever I go towards your village, I will find you and visit you. You have taught me so much today." But actually Bapu Ji had taught me. I had only read aloud to them.

At that time, I saw that Bapu Ji did not have a blanket, and the afternoon became extremely cold after it rained. After asking, I learned that he did not bring one from home and no one was distributing blankets in this area. Some young men were eating nearby at a trolley and I requested them to arrange for Bapu Ji to receive a blanket. They promised to do this. In my haste, I didn't even get their number, but as I sat in my own blanket, I kept feeling bad as I thought about Bapu Ji.

In an hour, one of the young brothers Instagram messaged me - "Sister, we have given Bapu Ji a blanket. We requested him to join us to sleep in the trolley, where it was warmer, but Bapu Ji refused - 'Son, if I get up from here, then it will be the same as running away from the battlefield.'" So Bapu Ji slept on a carpet laid out on the floor.

My dear brothers and sisters, the courage of our 85 year old grandfather is an example of wisdom. If thousands of our grandfathers, grandmothers, and parents are sitting here with this courage, then why shouldn't we be in Chardi Kala (state of eternal optimism despite all obstacles) ?

Art and Struggle

Author: Jatinder Mauhar, Tikri Site; Translation by Amritpan

The films we watch. The novels, stories we read. Much can be said and written about forms of art, but what is art in just a few written words? I would say that art is a unique way of connecting human to human. It conveys one human's emotions to another. It allows you to feel the well-being or misery of a person in front of you. Art can awaken an extraordinary empathy inside you, so that you can feel what someone else is going through.

Like art, the Struggle can also bring humans closer to each other. This is the responsibility and the relationship between art and political struggle. In the midst of a struggle, a human says - you and I have the same fight and you and I have the same life. Together, we can find a solution. The artist has to decide if he is going to stand with those who take away the rights or those who take what is rightfully theirs.

If art does not teach a human to respect another human. If it declares another working human to be an enemy, then that art is short-lived and dangerous. In the same way, if a struggle inspires an ego that you are better than others, in which a human from another religion, race, caste, or region is considered inhuman, then that struggle is also dangerous. Our farmers, laborers, brothers, and sisters are fighting for their rights in this movement. In which all will get justice. All will have food. All will live with dignity. I salute those in the arts and this movement who seek the benefitation for all.

Two Farmers

Tanveer

My neighboring village is Bappiana, District Mansa. Two farmers from there have gone to Delhi. To sit in. Their fields share a boundary. One of them has a chicken farm. They are rivals and are not on speaking terms. One of them has sued the other one. The one who sued says to the other - "here, brother, drink cha". He sits near him. After a while of silence, he says - "Brother, first, when I get back, I'm going to take back my lawsuit against you, my friend!

Delhi has lost. Both have won the lawsuit."

Delhi: A Battlefield

Author: Vikki Mahesari

Delhi has become the battlefield of this fight. The throne of Delhi trembles at slogans and rallying cries of those fighting. The guards of the working class have delivered the greatest blow of the century to the central government. The unions and the people are advancing step by step on a united path to log their victories and the Modi government is seen forced to prostrate at the People's Court. Punjab is dedicated in its leading role in this movement, living through historical moments of the united farming peasantry and youth. The seemingly far away Delhi has been dragged closer by the people. The concrete barriers used to block our way on the national highways are now being used as fire pits. On the massive highways that enter Delhi, new villages have appeared. Those who want Sarbat Da Bhalla (Wellbeing of all) are presenting an exemplary character to the whole world. The working people have dedicated their hard-earned living to this movement. All classes of society are contributing to this united movement. And the foremost fighter of this movement is the farmer and laborer. There is a challenge in the eyes of the food provider, people's sentiments are daring Delhi, and Delhi sits alarmed. The throne-takers are repeating the history of Baba Nanak, Guru Gobind Singh, Baba Banda Singh Bahadur, Chacha Ajit Singh, and Bhagat Singh. The seatholder of Delhi breaks out in sweat in the middle of Poh (December month) when he remembers the demise of Aurangzeb and Hitler. At the edges of Delhi, those who long for Begampura (A town without sorrows) have surrounded Delhi with makeshift villages. The air smells of hard-earned meals being cooked. At the entrances of Delhi, Bhai Lalo's fire burns in the thousands of stoves cooking meals. And somewhere far away in the darkness of Delhi, Malik Bhago lurks, seemingly preparing for his cremation.

In this protest, IPTA Moga has been continuously entertaining and inspiring at the forefront. The team has a historical role in a historical time - Art

has created a unique space in this movement, and the participating artists have become more conscious in their performance. The "Frightened" play is an example. For two continuous months, traveling from village to village, this play has highlighted the fight of the working class. On everyone's tongue are poetry, ballads, and revolutionary songs written to channel the people's anger. The same artists who have clashed and collided with the police in Punjab and triumphantly kept their campaign alive, were at the forefront of Singhu border clashes at the entrance of Delhi. This movement has birthed new songs and poems. People know the words before they are spoken. The entire caravan is a joyful demonstration of plays, acapella groups, painters, and every kind of artist. It has transformed into a large art gallery. The team walks 4-5 kilometers to show their plays. People get up on their trucks and trolleys to watch and listen. In the play, a mother points to Delhi and asks her, "They have bombs, rifles, and cannons. How will you compete?" The son replies, "Old woman, we have Guru-Nanak-given plow and the morality of hard work." The people boom echoing slogans in support. The play continues. The artist begins to sing, "Soora So PehchaaNiye" (The warrior is recognizable). The workers of the whole world join in and the sky echoes with their song. The songs transform into the songs of the people. We are fighting as we face Delhi. And today is the birthday of Guru Nanak. Candles light the national highways. Conversations of religious wisdom are advancing the struggle. The artists, holding candles, have made a circle in the middle of the trolleys. The people anxiously await today's special show. To illuminate the area, the people have turned on their tractor lights. Before the heirs of Bhai Lalo begin the "Whose Blood Is This" play, they evoke the energy of writing the Zafarnah to Delhi. People extend their honest earnings to the artists, but the artists refuse to accept all offerings except love. People glare at Delhi with burning eyes. We revisit the pages of history as we perform, and through the historical Malik Bhago, people see the Malik Bhago of today. People raise slogans of Long Live the Workers towards Delhi to show their steadfast resolve. The eternally optimistic, proud people must win this movement, so it is important that we speak loudly and clearly.

Standing alongside this struggle, the youth is fighting for two hopes. There is the question of saving agriculture and then there is the guarantee of employment for the unemployed youth, and the success of this movement will empower both issues. It is no longer an exaggeration for the youth to mobilize for the BNega (Bhagat Singh National Employment Guarantee Act). The people became their own media. The cellular network in this area is jammed. Making a phone call is nearly impossible, but still our issues have been shared internationally. Humanity has invested everything. After participating in the movement all day, everyone returns to their trolleys and makes and eats langar (collective meal), and then begins to write new songs about their new experiences. Perhaps, the songs of the people are the songs that arise from amongst the people. This is the deciding fight and it must be fought with all our intensity.



Narinder Bhinder

Sahil, Singhu Border, Modi Chowk

"My paternal grandfather and others used to speak of how all lived happily in the empire established by our Maharaja Ranjit Singh and other great warriors. This was taken from us in 1947. Muslim and Sikh families who could not live without each other were made enemies of each other. During my father's time, they could not tolerate our turbans. They pulled those like my

father out of our homes and killed us. Even now, since we have grown up, we have been facing their murderous policies. They are trying to kill us by taking our land from us. They took the turbans of our grandfathers, they took the turbans of our fathers, but we are not going to let their blackened hands touch our turbans." I was shocked to hear these words coming from the specific young man who changed the direction of the water cannons at Markanda bridge so that the tractors could prevail against the barricades and arrive to capture Delhi, Narinder Bhinder of Lehlan Jagir village, District Patiala (Punjabi Spiderman).

Martyr Gurmail Kaur

Sangeet Toor

The sky had been overcast all day in Gharachon village, in Punjab's Sangrur district. It was cold and by evening, it started to rain. None of that deterred Gurmail Kaur, as she prepared for the "Chalo Dilli" rally for the next day—an "onwards to Delhi" march called by farmers' organizations of Punjab, to protest the three farm laws recently enacted by the Narendra Modi government. The plan was to reach the capital on 26 and 27 November. Gurmail was around eighty years old and as she packed a small bag, she smiled and said, "I am prepared to die for our land." The bag contained one change of clothing, a yellow Chunni, or scarf-like throw, a towel, a toothbrush, toothpaste and a blanket. She told me that she used to step out of the house only for marriages and mournings, that too with her family. This was the first time she was joining any movement.

"I used to get out of the house in a veil. Then veils went out of fashion; I never got rid of my Chunni. Now, I don't care about this Chunni anymore. I do not like my house anymore. I do not belong inside even after we win this fight against Modi," she said. A picture of her son, in the uniform of Punjab Police, hung from the wall. He died twenty years ago. Over the next two weeks, as protesting farmers blockaded Delhi's borders with Haryana at Singhu and Tikri, Gurmail became a regular sight at the protest site in Singhu.

For the next two weeks, farmer unions including Haryana, surrounded Delhi at Singhu and Tikri border, and Gurmail was seen at this protest daily. After some days, Bebe Gurmail Kaur's group returned to Punjab and she decided to join the Kalajhar Toll Plaza protest group. In Pash's "Awaiting the Revolution", popularly read at the protests, he says, "I wanted to write a poem / One that you could read for the rest of your life." I am reminded of these words

when I think about the protesting women of Punjab, especially the 80 year old Bibi Gurmail Kaur of Karancho village. On December 8, she had a heart attack and was martyred at the Kalajhar Toll Plaza on NH7.

Sweater

Jaswinder Kaur

Bibi had started to knit a new sweater. Everyday, she would knit a little bit and then put it down, and had said many times that she would finish it in ten days and then make two more. In the village, the speaker announced that if any women wanted to go to the protest they should sign up their name. Bibi dropped her sweater knitting and headed to the Gurudwara to sign up her name. Everyone warned her that she had asthma, what will she do if she gets sick. It has been very cold. Bibi ignored everyone and got ready to go to the protest. Her daughter-in-law joked, "Bibi, your sweater is going to go unfinished. Who knows how many days will pass there." Bibi listened seriously and said, "If I don't go to the protest now, much that has been knitted will unravel, including my son's dreams, your father's earned land." Without speaking to anyone, Bibi left home and joined the women going to the protest.

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Delhi and Movements

Geeta Kumari

Today, Delhi is witnessing a new kind of movement. One which, despite not being on its streets, has become a part of its life. Today, this city that has seen a few "civilised" movements is not being able to estimate a movement by some ordinary farmers.

This movement of grain-givers has forced everyone to think about who this government has been elected for: for our farmers or for the Ambanis?

While participating in the 2014 student protests, many of us felt that while we are fighting for children's right to study at lower fees, when the Modi government calls us anti-nationals, why does everyone believe it? But today, when the providers of our food are being called "Khalistanis", "willing to protest for Rs.500" and "pizza-eaters", when the nation that once used to consider them gods is unwilling to even consider them human beings, then what are we worth?

And recognise those who say these things: during each movement you will see people from the government and media channels only hurling abuses. Identifying them has become easier now, these are the same Pragya Thakurs, Kangana Ranauts and Zee News-Times News who have chosen their own masters like Modi.

The farmer who grows the grains that fill your stomach, is he or she not allowed to eat a pizza made of it? Perhaps if these farmers too, like the farmers of Tamil Nadu, drank their own urine then the people of this civilised city would consider them farmers, not Khalistanis. But would such a thing really happen? Because most of us don't even recognise those Tamilian farmers who sat on Delhi's roads for months. Why, leaving behind their homes and fields, are these farmers out in the cold on the roads of a cruel city like Delhi? What is the problem with the new bills the government has passed?

The first bill says that farmers will be free to sell their produce to anyone. There will be no middleman.

It sounds nice. But behind this bill is a government that is saving itself from any form of responsibility. If a farmer's harvest is not good, or input costs are too high, then without MSP how will farmers run their homes or save money for the next sowing? The Adanis and Ambanis will change market prices at their will, they will protect their interests whether the farmer survives it or not. Jio SIMs are the greatest example of this.

The second bill says that farmers can enter into contracts with anyone, for multiple years to come. But will the Adanis and Ambanis care whether a farmer whose harvest turns out bad, due to weather or due to irrigation, has enough to survive till the next season or will they, like the British, only focus on getting their money's worth? As for who has ever benefitted from the Ambanis till today, you probably can't even recollect a single name. What will happen to the farmer whose crop didn't turn out right? In such a case, the government won't have to do anything because it will have no responsibility, that is why this bill exists. Then maybe those

who have a problem with our farmers eating pizza won't utter a word when they drink poison instead. Because till now, in this country, 2,96,438 farmers have committed suicide but we haven't heard a word from this government. In the third bill, the government has decided to remove potatoes, oil, lentils and onions from the list of essential commodities. After this, anyone is free to hoard them in a warehouse and sell them at any price they want. With this, this country's poorest strata will starve to death along with its farmers. And those who think they're getting their grains and vegetables from the supermarket anyway, wait for your turn. In our community they say if a man is hungry, his stomach can be sated but a person's intentions can never be sated. In sating the intentions of Ambanis and Adanis, this government has sold the education of this country so it can open Jio University. It has sold the security of this country so Ambanis can make Rafaels, sold airports and ports so Adanis can make a profit. It has sold railway stations. Only our soil was left but they are preparing to sell it too.

The Adanis and Ambanis have recently registered 53 new companies in the agricultural sector, what can be greater proof of the government's intentions?

This movement is not just a farmer's movement. This movement also belongs to those students, women, Muslims and intellectuals who have been declared anti-nationals and put in jail by this government. This movement will determine the idols of our future generations: will their idols be Bhagat Singh, Ashfaqullah Khan, Sukhdev and Raj Guru, or those sellouts Modi and Amit Shah?

This movement is not just to save our fields, but to save the soul of this nation. Those farmers and labourers, on whose shoulders this nation rests, will we stand with them or not? This will decide our conscience.

RAJASTHAN'S FARMERS BLOCK NH 8

Farmers from Gujarat and Haryana joined them too

Rahul Chaudhary

On 12th of December, farmers from Rajasthan gathered in Kotputli with intention of traveling to Delhi. They were answering to All India Kisan Sangharsh Coordination Committee's call of 'Delhi Chalo' on 14th of December, meant for farmers from the states around Delhi. On morning of 13th, around 11 am, a caravan of hundreds of cars started for the capital. The caravan turned into rally when procession was stopped by police at Shahjahanpur at distance of 500 meters from Haryana border. Seeing this the administration sealed the Haryana border and a significant number of police personnel was deployed to immobilise the rally. As a result farmers pitched their camp right there and since then they've been sitting on NH 8, blocking it and the number keeps increasing as more and more farmers pour in to march toward Delhi.

Akhil Bharatiya Kisan Mahasabha's national secretary, Ramchandra Kulhari announced that coordination committee is thinking¹ and there's a possibility² that soon they'll head³ for Delhi after breaking the barricades. He said that till all three of the new laws aren't taken back, the number of farmers marching towards Delhi from all over India will keep swelling and Delhi will stay blocked⁴.

Even now the assembly keeps on growing. Heavy police and rapid action force has been stationed at Haryana Border. Intensive barricading has been done. The situation now is that the Haryana government is trying to stop every vehicle going toward the front.

The movement's attitude is sharp. Women too are participating. Till 10th Rajasthan was active with local elections but ever since then the fire of farmers protest has been spreading.¹ There were programs on local level in many districts on 14th December¹¹ to support the protest.

Kisan Sabha's national leaders Hannan Mollah, Yogendra Yadav, Megha Patekar, Rajasthan's farmer leader comrade Amaram, C.P.M. candidate Balwan Punia etc. have addressed this dharna so far.

A new leap of struggle: The farmers siege of Delhi

Puroshotam Sharma

The Indian farmers' historic movement against the three agricultural laws of the Modi Government -that intend to enslave India's agricultural and food security in the hands of the corporate sector and multinational companies - has become a matter of discussion in the entire world. Besides the three agricultural laws, the movement's agendas also include the withdrawal of two ordinances related to electricity personalisation and environmental pollution. In this sense, it can be said that the farmers' struggle is directly against the Center's power. And also against the idea of economic development of the country by letting the corporate and multinational companies loot the resources of India. Lakhs of farmers having surrounded Delhi- India's power center have in independent India's, especially in the India with growing fascist regime have provided a new direction to the fed-up people of India. The mood of the farmers sitting in the movement is clearly indicating that they are not going to return without winning this battle. They know that if they return without winning, then that small piece of land that they own will be looted by the corporate and India's food security will also enslaved by them.

It is tough to state as to how long this movement will last. But it can definitely be said that it will end only once the farmers win it. To capture this movement live, and meet all kinds of farmers is an entirely different feeling. The special feature of this movement is that no one leader is leading it, the movement does not have a unique banner or flag. The united and peaceful group of farmers are carrying banners and flags of different colours. The unique thing is that the movement is witnessing an increasing number of youth, which since the last 30 years was not very participative in the farmers' movement. This young generation of farmers is very enthusiastically participating in this movement. The youth are actually proud of being a part and witnessing the struggle of farmers' rebellion and revolution, whose stories they had heard from their grandparents and read in literature. That is why, the longer the movement is stretching, more and more youth are becoming a part of it. The farmers' movement standing at the doorstep of Delhi has become the depiction of a real democracy. The movement is an inspiration for India's future, where people from different ideologies and backgrounds can come together and work for the collective benefit of all. In this movement, all kinds of farmers' organisations are a part, ranging from leftist to rightist to centrist to volunteer ideologies. All these organizations have their internal discussions related to the planning of the movement. Then



the main coordinators of these organizations have a meeting within themselves. First, Punjab's 32 organisations meet separately, then these organisations and others meet at a common platform to arrive at a final decision. This final decision taken at the common platform is then implemented willingly and peacefully by all the farmers' organisations. Viewed this way, it can be said that every organization has an equal contribution in the successful implementation of the planned decisions. This is precisely the reason that despite many attempts, the government at the centre has not been able to divide the movement. Hence this movement is neither going to be affected by any leader's betrayal, nor is the movement going to lose its enthusiasm if any one organisation becomes leaderless. Indeed, the truth is the farmers in the present farm movement are so well-aware and united, that if any organization's leader decides to leave, it will be their own loss. That is why even such organizations are a part of the movement in whose leader the people did not have much faith, also such organisations which have become a part of the movement only for the APMC. But seeing the farmers' spirit of struggle and their resolve to not leave without getting the bills revoked, the leaders also bow before them.

The central government, on the one hand has been acting to initiate talks with the farmers and on the other hand has been trying to weaken the struggle by breaking the farmers' unity, taking to them separately, calling the movement motivated by Khalistani ideology or misguided by the opposition and even calling the agitators as Maoists. But it has completely failed in breaking the farmers' leadership and rock-solid unity.





It is a festival

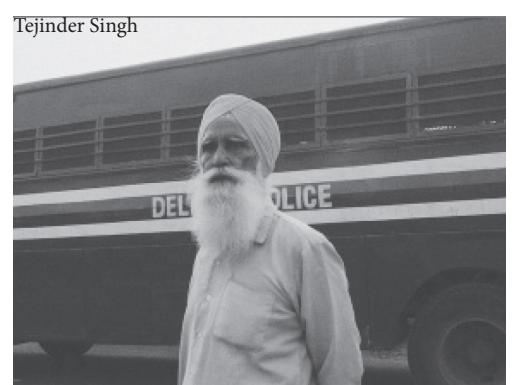
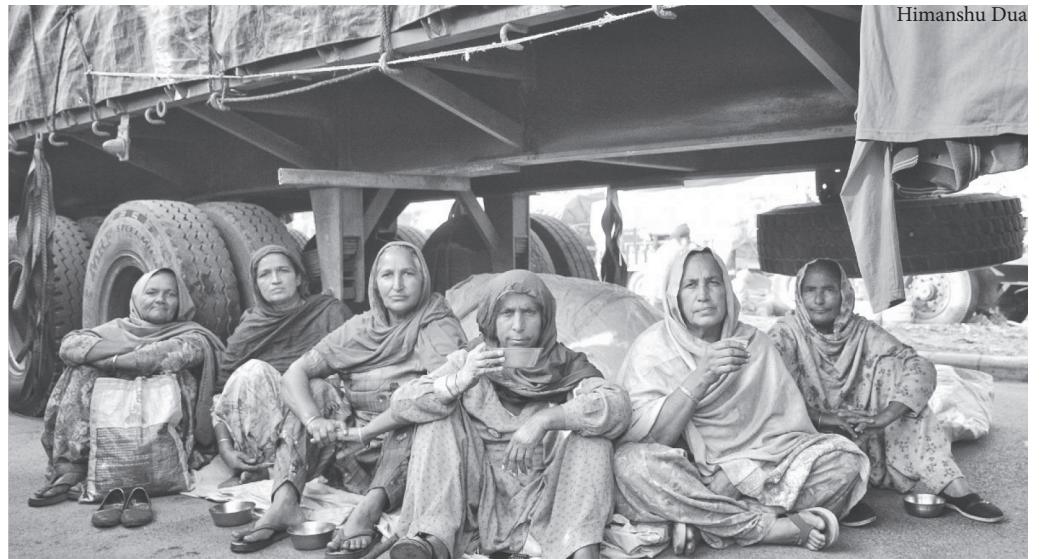
Surjit Patar

As far as I can see
And as far as I cannot
People are participating in this
People of this earth, of heaven, of the three
worlds
It is a festival
In this, the earth is present, the trees, water,
and air are present
In this, our laughter, tears, our songs are
present
And you don't even know who is present?
In this, the colorful history of our ancestors
is present
In this, the mythology of the people's
imagination is present
In this, our faith, patience, our hopes are
present
In this, shabad, consciousness, melodic tune,
and prayer is present
And you don't even know?
In this, the present, past, and future are pres-
ent
In this, Hindu, Muslim, Buddhist, Jain, and
Sikh are present
Much is visible, and so much more invisible is
present
It is a festival
It is a protest, a movement, but also a cele-
bration
In this, there is anger, our pain, and also our
style
What history will ask you, this question is
also in this
And you don't even know
Who is present?
No, this is not a crowd, it is a sangat, the col-
lective of souls
These walking sentences have meaning,
they are the lines of shabad
This pilgrimage is different from a pompous
parade

A caravan is conducting itself as the Gurus
directed
Leaving I behind, to go to Us and We
In this, lessons learned from traditional sto-
ries are present
In this, Sufi fakirs' 14 chambers of the heart
are present
Let me tell you something innocent and
charming
She said to me, a beautiful daughter of Delhi
When you leave here, much dullness will
come
There will be much traffic, but no sangat
The rows of people eating and sharing food
will not be here
People rushing home will not have this hue
What will we do then
And my eyes teared up
What one-of-a-kind love is this
It is a festival
That you return home, safe and sound, this is
my prayer
That you win this righteous bet, this is my
prayer
That you return with new destiny for the
earth
With a new realization, honest thoughts, and
agency
With traits of love, simplicity and belonging
It is the occasion of Puran, the son, meeting
his mother, Ishra
It is a festival
As far as I can see
And as far as I cannot
People are participating in this
People of this earth, of heaven, of the three
worlds
It is a festival
In this, the earth is present, the trees, water,
and air are present
In this, our laughter, tears, our songs are
present
And you don't even know, who is present?



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