CHIPKO MOVEMENT
Chipko Movement

• an organized resistance to the destruction of forests spread throughout India in the 1970s
  – in the hills of Uttaranchal

• It came to be known as the Chipko movement.

• The name of the movement comes from the word 'embrace',
  – as the villagers hugged the trees, and prevented the contractors' from felling them.
  – Locally it is called as Angwal.

• Birth place - Gopeshwar in Chamoli District.

• First Chipko action March took place in Reni village in 1974.

• The movement is best known for its tactic of hugging trees to prevent them being cut down and to prevent commercial timber harvesting.
Why Chipko Movement

➢ The forests of India are a critical resource for the livelihood of rural peoples throughout the country.

➢ These forests have been increasingly felled for commerce and industry.

➢ If the Himalayas are not saved all of India will be turned into a desert, fodder will not be available.

➢ There will be Soil Erosion and land slides.

➢ Hence,

➢ The Chipko movement was started to prevent the cutting of trees.

➢ Chipko Movement aimed at protection and conservation of trees and forests from being destroyed.
Background

• Government's decision to allot forest trees to a sports goods company.

• The local residents in Gopeshwar were denied the similar demand of getting few trees, required for making farm tools.

• Mr. Chandi Prasad Bhatt of ‘Dasoli Gram Swarajya Sangh’(DGSS) wanted to establish small industries using forest resources, with an aim to provide job opportunities to local youth and check migration.

• Founder of Chipko movement.

• Organized rallies to protect the forest from mass destruction.

“Let them know we will not allow the felling of a single tree. When their men raise their axes, we will embrace the trees to protect them.” - Chandi Prasad Bhatt
• Gaura Devi (an elderly woman)
• Head of the village Mahila Mangal Dal.
• Mobilized village women for the movement when company men marched to cut the trees.

Gaura Devi stood on way and declared:

“The forest nurtures us like a mother; you will only be able to use your axes on it but you have to use them first on us.”
The spreading of movement

Sunder Lal Bahuguna (Environmentalist)

• Enlightened the country and out world about the movement, its success and environmental impact.

➤ He has contributed globally through awareness raising measures concerning deforestation.

➤ He was one of the first people to stop the construction of the Tehri Dam.

• Padmabhushan winner for his contribution in the movement.
• took part in different rallies and gatherings
• highlighted the importance of trees in the life of human beings.
• active in protecting the forests from auctions for commercial cuttings
• Ghanasyam Raturi, the Chipko poet, whose songs echoed the during the movement describing the method of embracing the trees to save them from felling.

  “Embrace the trees and  
  Save them from being felled;  
  The wealth of our hills,  
  Save them from being looted.”

  **Girda (Girish Tewari)**
• Inspired the movement in Kumaon region with USV.
• By beating of *hudka* (a rhythmming instrument) and singing various songs.

  “Today Himalaya is calling you,  
  Wake up my son,  
  Do not allow my auction,  
  Protect me from being slaughtered.”
Success of Chipko movement

- The movement has spread to many states in the country.
- It stopped felling of trees in the Western Ghats and the Vindhyas.
- Generated pressure for formulation of a natural resource policy.
- Achieved a major victory in 1980 with a 15-year ban on green felling in the Himalayan forests.
- More than 1,00,000 trees have been saved from excavation.
- Started protecting forest slopes and Restoring bare ones.
- Since then environmental awareness increased dramatically in India.
- New methods of forest farming have been developed, both to conserve the forests and create employment.
- By 1981, over a million trees had been planted through their efforts.
- Villagers paid special attention in care of the trees and forest trees are being used judiciously.
Results of Chipko Movement

• Ban on cutting the trees for the 15 years in the forests of Uttar Pradesh in 1980.
• By 1981, over a million trees had been planted through their efforts
• It generated pressure for a natural resource policy which is more sensitive to people's needs and ecological requirements.
• New methods of forest farming have been developed, both to conserve the forests and create employment.
• The Chipko is still working to protect the trees today through the same nonviolent methods.
“Our movement goes beyond the erosion of the land, to the erosion of human values. The center of all this is humankind. If we are not in a good relationship with the environment, the environment will be destroyed, and we will lose our ground. But if you halt the erosion of humankind, humankind will halt the erosion of the soil.”
Recognition

- Chandi Prasad Bhatt - Raman Megasessey award
- Sunder Lal Bahuguna - Padma Bhusan Award

- Chipko inspired environmentalists both nationally and globally
  - A movement with diverse experiences, strategies, and motivations,
- contributed substantially to the emerging philosophies of
  - eco-feminism
  - deep ecology
  - community-based conservation and sustainable mountain development.
THE APPIKO MOVEMENT
• Appiko Movement is one of the forest-based environmental movements in India.
• The movement took place in the Uttara Kanada district of Karnataka in the Western Ghats
• Started on 8 September 1983 when people from villages around Salkani in Uttara Kanada district
• It was a revolutionary movement based on environmental conservation in India.
• The Chipko movement inspired the villagers of the Uttara Kannada district of Karnataka to launch a similar movement to save their forests.
• It is organised by Panduranga Hegde of Karnataka in Sep, 1983 — men, women and children of Salkani "hugged the trees" in Kalase forest.
• The local term for "hugging" in Kannada is appiko
• Appiko movement gave birth to a new awareness all over southern India.
• Uttar Kannada (Western Ghats of Karnataka), is known as the ‘forest district’ and is one of the most green district in the country
• The area has rich forest wealth with a typical micro climate for cash crops such as black pepper and cardaman.
• But during the colonial rule, the rich forest resources were exploited;
  – the teak trees were felled to build ships
  – timber and fuel woods were sent to Mumbai
• After independence, the government also began felling trees for revenue
  – Forest Department followed the colonial forest policy, converted the primeral tropical forests into monoculture teak and eucalyptus plantations
• A group of youth in Balegadde village started to protest against moves to establish teak plantations
• forest-loving villagers of Uttara Kannada in Karnataka undertook an eight km trek to resist massive tree felling at the Kalase forests.

• Chanting the Kannada slogan “Ulisu, Belasu and Balasu,” to mean ‘save, grow and sustain’

• stood up against the tyranny of the state that was clearing the native forests to pave way for monoculture plantations

• wrote to forest officials asking them to stop clearing the natural forest.

• But this appeal was ignored.

• Then the villagers decided to launch a movement.

• They invited S. L. Bahuguna, the architect of Chipko movement and gathered local people to take up oath to protect trees by embracing them.

• In September 1983, when the axe-men came for felling to the Kalase forests, people embraced the trees and thus the ‘Appiko movement was launched.
• “the Appiko movement succeeded in its three-fold objectives
  – protecting the existing forest cover
  – regeneration of trees in denuded land
  – utilizing forest wealth with proper consideration to conservation to conservation of natural resources
• The Appiko movement saved the basic life sources for the people
  – trees like bamboo useful for making handcrafted items which they could sell for earning a few rupees.
  – It also saved medicinal trees for their use by the local people
• the movement created awareness among the villagers throughout the Western Ghats
  – About the ecological danger posed by the commercial and industrial interests to their forest which was the main source of sustenance”
NARMADA BACHAO ANDOLAN
The Narmada Dam in India
• Narmada means ‘ever-delightful’,
• one of the holiest rivers in the country of India
• “they say that even the site of the river will cleanse all of your sins”
• Narmada is the largest westward flowing river in India.
• It is home to over a million people,
  – Tribal and adivasis
  – wage laborers and local farmers,
  – fishermen live along the river and rely on it for their livelihood.
• River is used for irrigation, drinking, washing clothes, cook, spiritual benefits
The Narmada Dam Project

• Sardar Sarovar dam was conceived in the mid-1960s under Nehru
• The first and the biggest water development project in India
• According to the government, the Sardar Sarovar Dam will do the following:
  – Provide safe drinking water to 30 million people
  – Irrigate 4.8 million hectares of land
  – Produce 550 megawatts of power
  – Provide 1,300 cubic-meters of water per year for municipal and industrial purposes
  – Provide a drainage system to carry away floodwaters
  – It will also take the land of 320,000 people
### Social and Economic Implications of Dams

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<th>- impacts on health, &amp; economic, social, cultural well-being</th>
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<td>Loss of community control over water:</td>
<td>- transfer of control from local level to central government or corporate control</td>
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<td>Diseases:</td>
<td>- encouraged by dam projects (creating habitat for parasites), e.g. schistosomiasis, mosquitoes</td>
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<td>Increasing cost of dams:</td>
<td>- problems encountered in building dams (ex. sedimentation). - cost of mitigating social, environmental impacts. - delays - best sites already taken -- only more remote, more difficult sites left.</td>
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Narmada Bachao Andolan

• tribal people, *adivasis*, farmers, environmentalists and human rights activists were against the Sardar Sarovar Dam being built across the Narmada river, Gujarat.

• Focus of the movement
  – saving the trees and the fauna,
  – rehabilitation of the poor people living around the area.

• Movement started in 1986 when the World Bank lent India $450 million for the Sardar Sarovar project.

• Movement started by a social worker Medha Patkar

• Arundhati Roy, supporter of the Save the Narmada Movement; wrote a book about the Dams in India called ‘The Greater Common Good’.

• “*Nobody builds Big Dams to provide drinking water to rural people. Nobody can afford to.*”

• "*There's a lot of money in poverty*”- Arundhati Roy

• Baba Amte; a social worker whose work with leprosy has earned him much respect in the country among the tribal people and government officials.
Narmada Movement

- Sept 1989 - 60,000 people rally against destructive development
- Jan 1990 – 5,000 people marched on the Narmada Valley Development authority offices forcing them to close
- March 1990 – 10,000 protesters blocked the highway from Bombay for two days
- May 1990 – 2,000 people staged a sit-in outside the prime ministers house in Delhi
- Christmas Day 1990 – Long March – 3,000 people walked, 100km, which took a week to the dam site
- once they got there Medha Patka and 6 others went on a hunger strike demanding the government suspend work on the dam and hold an independent review.
- It lasted 22 days until they broke fast – this made Narmada an international issue.
- Jan 1991 – The World Bank commissions independent review
• The World Bank supported the Sardar Sarovar Dam Project and loaned India $450 million.
• But people protested against it which caught the attention of the World Bank.
• Hence, it sent an independent review team headed by
  – Hugh Brody, a British anthropologist
  – Donald Gamble, a Canadian environmental engineer.
• World bank withdrew from the project after an independent review confirmed social and environmental impacts were increasing.
• The Supreme Court of India has ruled on the Sardar Sarovar Dam.
  – In 1995 they suspended work on the dam because the height exceeded the amount originally planned, 75m.
  – In 1999 they ordered work to continue up to the height of 85m.
  – Then in Oct 18, 2000 they ruled in favor of building the Sardar Sarovar despite global protests
Findings of Independent review commission

• No environmental impact report

• No assessment on the effects of people living down stream
  – despite a previous report by the bank regarding increased salinity that would destroy fishing grounds, increase in silt and the project would only be able to irrigate 5% of what was initially stated.

• Taking disease to the People
  – people have died because of malaria
  – A previous report from the bank said the project was ‘taking malaria to the doorsteps of the villagers’.
  – But the report stated the measures promised to prevent this were ‘not yet due’.

• Inadequate resettlement plans
  – some villages haven’t even received a resettlement plan and their villages have already been destroyed.

“The politicians used drought-stricken populations to justify their big dams, despite knowing that the projects can never deliver”
Environmental Impacts

• Threat to aquatic habitat
  – barriers for fish passage,
  – water quality is affected because of change in land use can also affect aquatic life

• Water logging
  – excess water in the soil and can render the soil useless.
  – This could affect 40% of the area to be irrigated.

• Salinisation
  – when irrigation water has more saline content and adds more salt to the system.
  – This happens because the land to be irrigated is an arid area and not used to so much water.
  – This impacts the flora and fauna and makes the water not suitable for drinking.

• Outbreak of diseases
  – the concern of an increase in malaria because of the increased reservoirs and water logged lands,
Tehri Dam Protest
Tehri Dam Protest

• One of the most prolonged environmental movements in the recent years is the movement against the Tehri Dam.
• First multipurpose river valley project on Bhagirathi
• 5th tallest dam in the world (261m).

Benefit

– power generation capacity of 2400 MW
– provision of irrigation to an area of 270,000 hectares.
– Supply of 270 million gallons of drinking water to UP, Uttranchal, Delhi
– will help in establishing 140 industries and cities
– All round development of the region through better infrastructure and easy availability of electricity.
– Development of pisiculture.
Other benefits to the people of the area

– Development of Hill Station.
– Better Road Network.
– Education.
– Health.
– Electrification.
– Drinking water Facilities.
– Setting of new Industries.
– Tourism.
– Commercial Center.
The Tehri Baandh Virodhi Sangahrsha Samithi founded by veteran freedom fighter Veerendra Datta Saklani has been opposing the construction for more than a decade.

The major objections include,
- seismic sensitivity of the region,
- submergence of forest areas along with Tehri town etc.

Despite the support from other prominent leaders like Sunderlal Bahuguna, the movement has failed to gather enough popular support at national as well as international levels and the government is determined to complete the project.
History of Tehri Dam

• 1949 Tehri dam conceived.
• 1961 Tehri chosen as a tentative site for the dam
• 1972 Planning Commission gives its nod to the dam.
• 1978 Actual construction of the dam begins under police protection.
• Tehri Development Project approved in 1972
• Construction started 1978
• Cofferdam completed 1996
• Closure of last two tunnels December 2002
• Projected completion August 2003