UNIT 3 : ENVIRONMENTAL MOVEMENTS IN INDIA

UNIT STRUCTURE

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3.1 LEARNING OBJECTIVES

After going through this unit the learners will be able to –

- explain the meaning of environmental movement
- know about different environmental movements
- evaluate the impact of the movements in the society.

3.2 INTRODUCTION

The green politics or green movement or environmental movement can be defined as a social movement for the conservation of the environment or for the improvement of the state policy especially inclined towards the environment. Here, in this unit an attempt has been made to give a brief history of the Environmental Movements in India that will enhance your knowledge about how the mass movement can save the atrocities against the environment.

3.3 MEANING OF ENVIRONMENTAL MOVEMENT

Any socio-political movement for the conservation or improvement of the state of the environment is defined as environmental movement. Some other popular terms like 'green movement' or 'conservation movement' are also alternatively used for the same. These movements favour the sustainable development and management of natural resources. The movements apply various public policies to protect the environment from different dangers. Major concerns of the movements are ecology, health and human rights, awareness, protection of the future consequences etc. Most of the environmental movements are highly organized and institutionalized. Environmental movements are started by local people that brought a global impact as a whole.

3.4 CHIPKO MOVEMENT

The Chipko movement was a forest conservation movement started in 1970s in Uttarakhand and then at other parts of the foothills of Himalayas. It led many future environmental movements all over the world. This non-violent movement inspired many similar eco-groups to slow down deforestation, expose injustices, increase mass awareness to save trees, increase ecological awareness etc. The movement practiced methods of Satyagraha where both male and female activists from Uttarakhand played a vital role. Some of the famous women who fought for the protection of forests were Gaura Devi, Sudesha Devi, Suraksha Devi, Bachni Devi, Dev Suman, Mira Behn, Sarala Behn, Amrita Devi and others. This ecofeminism movement aimed to protect and conserve the trees and forests from being destroyed. The word 'Chipko' means 'to embrace'. The villagers hugged the trees and protected them from wood cutters. It was based on Gandhian philosophy of peaceful resistance to achieve the target. The movement was first started in the Chamoli district in the year 1973.

The first Chipko action took place in 1973 and got popularity in many districts of the Himalaya in Uttar Pradesh. The villagers hugged the trees and thus saved them by putting their bodies in the way of the wood

cutters' axes. The protests in Uttar Pradesh achieved a major victory in 1980 with a 15-year ban on green felling in the Himalayan forests of the state by order of Indira Gandhi. The similar ban was also implemented in Uttaranchal and Himachal Pradesh later. The movement spread to all the corners of the country as well, like Himachal Pradesh, Karnataka, Rajasthan, Bihar and to the parts in central India.

The Chipko Movement gained popularity under Sunderlal Bahuguna, an eco-activist, who spent his whole life to protest against the destruction of the forests and the Himalayan mountains by the government. He made appeal to the Prime Minister of India, Mrs Indira Gandhi, to ban the cutting of tress. Bahuguna was opposing construction of a proposed Himalayan dam on the river near Tehri. In 1989 he began the hunger strikes to draw political and national attention to the danger effects of the dam and in due course the Chipko Movement, Save Himalaya Movement were started in that place. Bahuguna ended a fast after 45 days in 1995 after the Indian government promised to make a review of the Tehri dam project. But the promise was not kept and he began another fast, which was broken after 74 days after getting a personal undertaking to conduct a thorough review by the Prime Minister. The environmentalist told the Prime Minister that the Himalayan glaciers were receding at an alarming rate. In case if this was not checked, the glacier feeding the Ganges would disappear within the next 100 years. Another leader of the movement was Mr. Chandi Prasad Bhatt. In 1964, the prominent environmentalist and Gandhian social activist Chandi Prasad Bhatt founded a cooperative organization 'Dasholi Gram Swarajya Sangh' (popularly known as Dasholi Gram Swarajya Mandal or DGSM). It was formed to foster small industries for rural villagers by using the local resources. But, when 200 people in the region in 1970 were killed because of the industrial logging which was linked to the severe monsoon floods, DGSM became a strong force to oppose the large-scale industry. The villagers started to protest against deforestation by hugging trees and gained a huge popularity.

Protests were done in different villages like Chamoli, Mandal etc. throughout the region. But, one of the major protests occurred in 1974

near the village of Reni, where more than 2,000 trees were marked to be cut. But, the women of the village, led by Gaura Devi, refused to move out of the forest and forced the loggers to withdraw. The incident prompted the state government to form a committee to investigate the status of deforestation in the Alaknanda valley and ultimately banned the commercial logging in the area for 10-year. The Chipko movement emerged as a peasant and women's movement for forest and environmental rights, though the protests were decentralized and autonomous. In 1978, in the Advani forest of Tehri Garhwal district, another famous activist Dhoom Singh Negi fasted to protest the auctioning of the trees and other resources of forest. There the local women tied sacred threads around the trees and read from the Bhagavad Gita. In other areas, chir pines that produce resin were bandaged to protest their exploitation. In Pulna village of Bhyundar valley (1978), the women confiscated the tools and other equipment of the loggers' and issued receipts for them for claiming after leaving the forest. Between the years 1972 to 1979 approximately 150 villages were involved with the Chipko Movement. It resulted in 12 major and many minor protests in Uttarakhand.

Chipko Movement was the outcome of many decentralised and local autonomous initiatives. Its leaders and activists have primarily the village women, acting to save their means of subsistence and their communities. The women were also supported by the men and some of them have given wider leadership to the movement too. The incident also inspired other rural women, who in 1970's launched such similar movements in different parts of India. They actively participated in the movement to stop deforestation and its future consequences. The movement created different project-oriented protests. It included the entire ecology of the region and started the Save Himalaya Movement. Bahuguna marched 3,100 miles across the Himalayas to bring the movement to prominence between 1981 and 1983. Later many protests were observed on the Tehri dam on the Bhagirathi River and various mining operations were also seen. More than one million trees were planted in the region. In 1987, the Right Livelihood Award was given to the Chipko movement.

3.5 APPIKO MOVEMENT

The Sahyadri Range, popularly known as the Western Ghats is the home of a tropical forest ecosystem. This tropical forest constitutes a potentially renewable resource and also a very fragile ecosystem which demands special attention. But, just like other parts of the world, this region has also experienced some adverse situations due to deforestation. It has affected adversely the hydroelectric dams, reservoirs and agriculture. Such deforestation in the Western Ghats has created numerous problems like drought, watershed degradation, insufficient power and water supply etc. in the southern part of India which has adversely affected the whole economy of that region. The movement involved mainly the four hill districts of Karnataka, and also the Eastern Ghats in Tamil Nadu and to Goa Province.

The Planning Commission of Central Government has recognized the "high depletion" of natural resources in the Western ghats in its Seventh Plan document. In 1950, this forest covered more than 81% of the geographical area of the district. The government declared this district as a 'backward' area and initiated the process of 'development'. Some major industries like a pulp and paper mill, a plywood factory and a chain of hydroelectric dams were constructed in this regard. But, these industries have overexploited the natural resources of the forest and the dams have also submerged huge-forest and agricultural areas. In 1980, the forest had shrunk to nearly 25% of the district's area. The local villagers were displaced by the dams. The natural mixed forests were converted into teak and eucalyptus plantations which dried up the water sources. Development of paper, plywood and power and destruction of tropical natural forests has caused irreversible changes in the ecosystem of the forests.

The Appiko Movement was started to save the Western Ghats by spreading its roots all over southern region of India. The popular slogan of this movement can be stated in Kannada as 'Ubsu' (save), 'Belesu' (grow) and 'Balasu' (rational use), which means 'To save, to grow and to use

rationally'. The Appiko movement was highly inspired by the famous Chipko Andolan of Uttarakhand in the Himalayas where the natives saved the trees by hugging them. The villagers of Uttara Kannada district of Karnataka also launched a similar movement to save their forests. In 1983 (September), the movement was basically started by the representatives of a 'Yuvak Mandali'. This group observed that in some easily accessible areas, there was an excessive concentration of trees reserved for felling which again caused excessive damage to other trees too. To save the Western Ghats, the villagers of Salkani including all men, women and children hugged the trees in the Kalase forest. In Kannada, 'hugging' means 'appiko'. This movement created a new awareness among people.

Various techniques were used in Appiko Movement to raise awareness among people. For this foot marches in the interior forests, slide shows, folk dances, street plays, lectures, meetings etc. were organized. The Movement also made an attempt to promote afforestation on denuded lands of the region.

The villagers took interest in growing saplings and decentralized nurseries. In 1984-1985, 1.2 million seedlings were grown by people in the Sirsi area. It was done with the help and cooperation of the forest department. The department supplied the plastic bags for growing saplings. Appiko activists have grown saplings only to meet their own needs only.

The villagers also initiated a process of regeneration in barren common land. The Yubak Samiti took the responsibility for the project and the whole village was united to protect this land basically from grazing, lopping and fire. Again, the forest department focused in resorting the mechanized planting of exotic species. It used a huge amount of fertilizers on these plantations though this was quite harmful for the soil and the trees in the area. These two techniques were mainly performed under the movement: firstly, the forest department's method which is a capital intensive, and secondly, the techniques of the local people of growing through regeneration which is a natural process for sustainable development of the soil.

Another activity in the Appiko Movement was related to the rational

use of the ecosphere through introducing alternative energy sources which again helped to reduce the pressure on the forest of Western Ghats. The activists constructed 2,000 fuel-efficient hearths, which saved fuel-wood consumption by almost 40%. The activists did not wait for any government subsidies since there was a spontaneous demand from the people. These hearths were even installed in many hotels of urban areas to reduce firewood consumption. Different gas plants were also constructed to reduce pressure on the forest. The Appiko Movement made an attempt to change people's attitudes towards the degradation of environment.

Appiko Movement revealed the constructive phase of the people's movement. This phase tried to rebuild the depleted natural resources. It aimed to establish a harmonious relationship between man and nature and also to promote sustainable development.The movement achieved a fair amount of success. The state government banned felling of green trees in some forest areas and only dead, dying and dry trees were allowed to cut to meet local requirements. It also influenced the government to change its forest policy which included ban on clear felling, no further issuing of concessions to logging companies and moratorium on felling of green trees of the Western Ghats.



CHECK YOUR PROGRESS

Q 1: What is environmental movement?

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Q 2: Mention any one objective of Appiko Movement?

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3.6 THE SILENT VALLEY MOVEMENT

Silent Valley Movement was a battle against the state to protect an evergreen rainforest. It is situated in Palakkad district of Kerala and contains country's last substantial stretch of tropical evergreen forest. The name Silent Valley gained an epic dimension, when the Save Silent Valley Movement

stirred by different NGO's, scientific communities and conservation activists with social awareness resulted in the decision to abandon a hydroelectric project in that area. At first the decision was made by the British government to build a dam across *the river*, which originates from the forest. Sairandhri, a place near the Kunthipuzha River was identified as an ideal site for electricity generation in the year 1928. But the project was not implemented at that time. In 1951, the state government first conducted a survey for hydroelectric project and in the year 1973 the Planning Commission of India approved the plan of the project. That created the controversy on whether to opt for the conservation of nature or to promote development.

The Silent Valley harbours approximately 108 varieties of Orchids, various medicinal plants, some rare flowering plants, 23 mammalian species, 3 endangered species like Tiger, Lion-tailed Macaque, and Nilgiri Langur. To protect an evergreen tropical forest, the Silent Valley, a social movement was started in 1973 by the Kerala Sastra Sahithya Parishad (KSSP) and an NGO led by school teachers. Save Silent Valley movement was started to save the valley from being flooded by a hydroelectric project. The river Kuntipuzha flows 15 km southwest from Silent Valley. It takes its origin in the lush green forests of the valley. In 1970 Kerala State Electricity Board (KSEB) proposed a hydroelectric dam across the river which runs through Silent Valley. It submerged 8.3 sq km of the evergreen forest. The Planning Commission approved the project at a cost of about 25 crores.

After the announcement of dam construction it created a great concern about the endangered lion-tailed macaque and the issue was brought to public attention. Romulus Whitaker was probably the first person to draw public attention to the remote area. In the year 1977 the Kerala Forest Research Institute conducted a study on the area and proposed to declare it as a biosphere reserve.

The KSSP effectively aroused public opinion by publishing a techno-economic and socio-political assessment report on the Silent Valley hydroelectric project. They published a campaign booklet titled 'The Silent Valley Hydroelectric Project – A Techno-Economic and Socio-Political Assessment'. The movement attracted different eminent figures of the

nation like the poet activist Sugathakumari, Dr. Salim Ali, an ornithologist of the Bombay Natural History Society, Dr. M.S. Swaminathan, an agricultural scientist and others. Save the Silent Valley campaigns and meetings were organized to draw the attention towards saving the valley.

A writ petition was also filed before the High Court of Kerala, against the clear cutting of forests in the hydroelectric project area and the court ordered to stop to the clear cutting of trees and to save the forest. In 1979, the Government of Kerala passed 'Protection of Ecological balance Act of 1979' and declared the exclusion of the hydroelectric project area from the forest. In 1980 (January), the High Court of Kerala lifted the ban on clear cutting, but then the Prime Minister of India requested the Government of Kerala to stop further works in the project area. Later in the month of December, the Government of Kerala declared the Silent Valley area, excluding the hydroelectric project area, as a national park.

Several Committees had been appointed by the Central and State Governments, among which Dr. M S Swaminathan Committee and Dr. MGK Menon Committee strongly opposed the project citing the environmental impact. In the year 1982, a committee was formed with Prof. M. G. K. Menon as chairman and Madhav Gadgil, Dilip K. Biswas and others to decide if the hydroelectric project could be carried out without any ecological damage. The committee submitted its report in 1983. After studying the report carefully the Prime Minister of India abandoned the Project permanently. On 15 November, 1984 the Silent Valley forests were declared as a national park and the boundaries of the park were limited and no buffer zone was created. Later on 7th September 1985 the Silent Valley National Park was formally inaugurated and after a year on 1st September 1986 it was inaugurated by Rajiv Gandhi. The park was designated as the core area of the Nilgiri Biosphere Reserve.

In between, several campaigns were led by the different activists through poems and drama, stories and articles, speeches and meetings. The success of the 'Save Silent Valley' movement inspired many similar agitations, including the 'Narmada Bachao Andolan' and also protests against the Tehri Dam. Today, the virgin forests and the unparalleled beauty

of the national park bear silent testimony of the achievement of some environmentally conscious individuals and their combined efforts.



CHECK YOUR PROGRESS

Q 3: Where is the Silent Valley located?

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Q 4: Who inaugurated the Silent Valley National Park?

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Q 5: Give the meaning of the term 'Chipko'

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Q 6: Name some women activists of the Chipko movement.

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3.7 CHILIKA BACHAO ANDOLAN

Chilika is Asia's largest brackish water lake which lies on Bay of Bengal in Orissa with an area of 1,200 sq. km. This water lagoon has been a source of livelihood for the poor people residing in more than 100 fisher hamlets surrounding the lake covering the districts of Puri, Khurda and Ganjam of Odisha. Millions of migratory birds from the far corners of the world can be seen here in winter. Chilika is a major attraction for nature lovers too. But over the last few decades the area experienced conflicts and violence.

Chilika Bachao Andolan was a movement by the people, mostly fishermen, who posed a successful resistance to the Integrated Shrimp Farm Project (ISFP). It was a joint venture of the Tata Iron and Steel Company and Government of Orissa for prawn cultivation and export. Due to a rise in demand of shrimp exports to USA, Japan and European countries, Indian

industrialists and politicians tried to grab the opportunity to increase their foreign exchange earnings. In the year 1986, the Orissa Government made an agreement with the TATA to start a large aquaculture unit named Tata Aquatic Farm Ltd. to lease 1400 hectares of land in Chilika for cultivating prawn for a period of 15 years. At that time the government had 10% share in the deal. It was opposed by the Janta Dal. But, in 1989 when Janta Dal came into power, it changed the name of the farm into Chilika Acquatic Farms Ltd. and increased their share to 49%. The entire output of the company was to be processed and exported and the annual turnover from the farms was decided to be of RS. 3000 lakhs.

This project was a threat to the livelihood of fishing communities living around the lake. The fishermen were also supported by the non-fishermen and various human rights activists. The Tata Project with Orissa Government started a large shrimp culture complex in lake with a Rs. 30 crores turnover. As a result, a former Orissa Revenue Minister, Banka Behari Das launched initially the Chilka Bachao Andolan. The andolan highlighted that the project would damage the ecosystem in many ways, like it would-

- check the access of local fisherman to the lake
- take away a vast grazing ground
- pollute the lake and kill the marine life
- drive away the migratory birds
- Kill the dolphins with the bamboo gherries.

The local people were mobilized with the help of a group of radical youth from Utkal University at Bhubaneswar known as Meet the Students (MTS). It regularly visited the fishing villages and made them aware of the issues that the shrimp industry would bring to them. They also involved the Chilika Matsyajibi Mahasangha, a mass organisation of 122 revenue villages in Chilika that works towards the protection of interests of the fishermen. The Chilika Bachao Andolan (CBA) was formally launched in the month of January 1992 to work as an extension of Chilika Matsyajibi Mahasangha to spearhead the movement. Over the years, the protests and strikes turned violent, where the local people broke the embankment of the project and as a result were beaten and jailed by the police.

On 29th May, 1999 over five thousand fishermen began to demolish all the illegal prawn farms. Surprisingly, the police supported all prawn barons and shot 3 fishermen dead and injured many other protesters. It was done even after receiving the order of the Supreme Court (1996) to remove all farms within 1000 metres of the lake. Again, India is a signatory to the Ramsar International Treaty on wetland preservation where the lake Chilika is identified as one of the world's most important water bodies because of its unique ecosystem. In October 1992, the central government refused to grant environmental clearance to the Tata Project. In November 1993, a judgment came from Division Bench of the Orissa High Court to protect the Chilika Lake Ecosystem. The movement is a part of a wider campaign by the NFF against the industrial acqua-culture. The Chilika (Regulation of Fisheries) Bill, 2011 has been pending for 10 years, following opposition from local fishermen. The Bill was first proposed in 2001 and has provisions to make the illegal shrimp farmer get legal status to promote non-traditional fishing in the lake. Even today, the issues are not resolved. The situation is same as it was seen before two decades, and the fishermen are still fighting for their livelihoods, the environment is being polluted and the protests remain ignored.



CHECK YOUR PROGRESS

Q 7: Who started formally the Chilika Bachao Andolan?

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3.8 NARMADA BACHAO ANDOLAN

Narmada Bachao Andolan is one of the most powerful mass-movement that started in 1985. It was started against the construction of a huge dam on the Narmada river. It is India's largest west flowing river which supports a large group of people with distinguished culture and tradition ranging from the indigenous and rural population. The proposal of Sardar

Sarovar Dam and Narmada Sagar was supposed to displace more than 250,000 people and thus the big fight started regarding the resettlement or the rehabilitation of these people.

It is a multi crore project which will generate a huge amount of revenue for the government. In the history of India Narmada Valley Development Plan is the most promised and most challenging plan. The proponents believed that it will produce 1450 MW of electricity and pure drinking water to 40 million people. But the opponents believed that the proposed hydro project will devastate human lives and biodiversity by destroying the forests and agricultural land. It will also deprive thousands of people from earning their livelihood.

The movement was led by one of the prominent leader Medha Patkar. This movement has now been turned into an international protest. Protestors are taking help from mass media, doing hunger strikes, massive marches, rallies and also making different documentary films to bring awareness about the issue. The protest is quite peaceful by natures, but still the protestors were harassed, arrested and beaten up by the police many times. One of the major objective of Narmada Bachao Andolan is to pressurize the World Bank to withdraw its loan from the project.

After independence Jawaharlal Nehru started calling for the construction of dams to aid in nation's development. In the year 1978, the Narmada Valley Development Project was approved by the Narmada Water Disputes Tribunal which included 30 large dams, 135 medium dams, and 3,000 small dams. Among these the most controversial dam was the Sardar Sarovar Project in Gujarat. In 1985 World Bank agreed to finance the dam with a contribution of 450 million without consulting the indigenous communities that were to be displaced. In 1987 the construction began on the dam, and the injustices of the relocation program were exposed. There was unavailability of land for redistribution, lack of shelters and low quality amenities were provided.

As a result, local opponents and environmental activists founded a cluster of NGOs. These NGOs allied in 1989 and formed the Narmada Bachao Andolan (NBA) or the Save Narmada Movement which was led by

Medha Patkar. Patkar had been organizing protest marches against the dam since 1985.

NBA directly opposed dam construction and proposed various alternatives for development including decentralized methods of water harvesting. They demanded World Bank accountability for the displacement of millions of people. The activists also campaigned against paying taxes and denied the entry of any government official into villages. Lori Udall of the Environmental Defense Fund worked with a U.S. Congressional Committee to have an oversight hearing on Sardar Sarovar dam, where Patkar could testify against the dam in 1989. In addition to working with the Environmental Defense Fund, the NBA also worked with numerous other human rights, environmental, and solidarity organizations including the 'Narmada International Action Committee', 'Friends of the Earth', and 'Japan's Overseas Economic Cooperation Fund'.

In 1989, Baba Amte, another prominent social activist and moral leader, led a 60,000 person anti-dam NBA rally in Madhya Pradesh that faced submersion. After a year later in 1990, thousands of villagers marched to the town of Badwani, threatening to drown in the dams rising waters rather than be relocated and their slogan was 'No one will move, the dam will not be built'.

In May of 1990, NBA organized a 2,000-person, five-day sit-in at Prime Minister V. P. Singh's residence in New Delhi, and finally convinced the Prime Minister to reconsider the dam project. In December 1990, five to six thousand men and women began the Narmada People's Progress Struggle March, marching over 100 kilometers accompanied by a team of seven-members, including Medha Patkar. They were stopped by the Gujarati police and the confrontation lasted for nearly two weeks. The non-violent marchers were beaten, arrested, and dragged into trucks in which they were driven miles away.

On January 7, 1991, the seven-member team began an indefinite hunger strike. It created a pressure on Washington. As a result the World Bank announced to make an independent review of the Sardar Sarovar projects. It may have been the first time in the history of the World Bank

that a movement of common man influenced their policy decisions.

On January 28, the fasters ended their hunger strike after 22 days. But, NBA protesters claimed to stay in villages until drowning from the Sardar Sarovar reservoir. In response, the government banned Patkar and other activists from the villages during the monsoon season and prohibited the villagers from holding any protest. The NBA denied the bans, and hundreds of their supporters were arrested during the monsoon months, it is known as 'monsoon satyagrahas,' hundreds of individuals refused to move as rising waters entered fields and homes. Then the police physically dragged people out of flooding areas in an attempt to stop the protest.

In June 1992 report by Human Rights Watch noted increase in arbitrary arrests, illegal detentions, beatings, rape and other forms of physical abuses. Some reports also documented that Indian police shot and killed individuals during forced relocation. Other NGOs worked to form the Narmada International Human Rights Panel, which gathered support of 42 different environmental and human rights NGOs representing 16 countries around the world.

The World Bank's Independent Review, popularly known as the Morse Commission, issued its report in June, 1992 which exposed the Bank's violation of its own policies and recommended drastic reform of the relocation programs and environmental assessment. Then environmental activists wrote an open letter to World Bank President, Lewis Preston, which was published as a full-page advertisement in the London Financial Times. It warned that if the Bank refused to withdraw funding for Sardar Sarovar dam then NGOs would launch another campaign to cut government funding of the Bank which was endorsed by 250 different NGOs and coalitions from 37 countries. Similar actions were also taken by the activists in the Washington Post and the New York Times. In February 1993, Peoples' Referendum in the Narmada Valley, carried out by the group organized over 22,500 families in opposition to forced relocation.

In place of the dams, NBA made a demand for an energy and water strategy, based on improving dry farming technology, development of watershed, small dams, irrigation and drinking water schemes and

improved efficiency and utilisation of existing dams.The long struggle in the Narmada valley has resulted finally in suspension of the work on the Sardar Sarovar dam project through the movement as well as the Supreme Court's intervention. NBA questioned and compelled the World Bank that supported the dam with a huge loan to review the Sardar Sarovar project. It also exposed the fraud in the environment compliance reports and corruption in the rehabilitation leading to a judicial inquiry. There are more than two lakhs people in the area of this single dam with the best of agriculture and horticulture and all community life going on with temples, mosques, trees, schools, buildings etc.NBA has been effective in its multiple strategies at the various executive, legislative and judicial level, campaigning against the destruction and displacement caused by large dams and for the rights of the affected people in that area.



CHECK YOUR PROGRESS

Q 8: Who led the Narmada Bachao Andolan?

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3.9 LET US SUM UP

- It is very important to create environmental awareness among people. The existence of human beings is not possible if we don't protect the environment. The movements started by different activists were conducted only to save our nature and our future.
- We discussed various movements here. All the movements had some definite objectives. The activists used various methodologies to reach the goal of protecting the environment.
- Different steps taken by the movements provide us knowledge about protecting our own nature and surrounding without violence. We

can learn about different peaceful activities to save the environmental interest.

- Again, it is very important to study the impact of various activities of those movements. It can be seen that no movement was easy to conduct. The activists faced extreme level of challenges to reach the objectives. But, their determination for such a holy activity brought success in their path.



3.10 FURTHER READING

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3.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Any socio-political movement for the conservation or improvement of the state of the environment is defined as environmental movement.

Ans to Q No 2: To save the remaining tropical forests in the Western Ghats.

Ans to Q No 3: Silent Valley is located in the Palakkad District, Kerala.

Ans to Q No 4: Rajiv Gandhi.

Ans to Q No 5: Chipko means 'To embrace'.

Ans to Q No 6: Gaura Devi, Sudesha Devi, Suraksha Devi, Bachni Devi,