

ENVIRONMENTAL RESISTANCE MOVEMENTS: A REVIEW

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Introduction:

India's environmental movement is at crossroad. On the one hand, there is a greater acceptance of our concerns, but on the other hand, there is also growing resistance against the required action. Grassroot and radical environmental movements have played important role in global environmental politics. While reviewing major environmental resistance movements in India such as, Chipko, Narmada Bachav Andolan, Tehari Dam Campaign, Baliapal and Chilka Bachav Andolan etc, it is observed that, they differ from one another on the grounds of critical analyses, strategies, ethical motives and political impacts.

The conditions which gave rise to the movements have intensified over the period of time. This suggests that for the foreseeable future, ecological resistance movements will continue to challenge the environmental beliefs and practices that are predominant in today's world.

The diversity of these popular ecological resistance movements serve as a caution against hasty generalization. Still, thoughtful critic of these movements reveals some trends and tendencies .Such analysis allows consideration of international foundations of popular ecological resistance. It makes possible to speak of the emergence and potential of a global radical environmentalism.

Methodology:

Objectives of the Study:

- To study major environmental movements in India.
- To understand the issues, trends and tendencies related to these movements.

Research Problem: To study major environmental movements in the context of issues, trends and tendencies related to these movements.

Data Collection and Analysis:

This paper is purely based on secondary sources such as reference books, articles in journals and articles on authentic websites. The secondary data will be collected with the help of available sources and analysed, and conclusions will be furnished afterwards.

What is Resistance Movement?

According to English Dictionary resistance movement is fighting (for freedom, etc) often secretly or illegally, against an invader in an occupied country or against the country's government, etc.A resistance movement is any form of political protest by an individual, group of individuals, or collection of like-minded groups. In general, the protests are in opposition to occupation of a nation by a foreign presence or to internal government policies and rule. Many causes for and forms of the resistance movement concept exist.

Two of the most basic are organized violent uprisings against a foreign invasion or nonviolent resistance. One of the most famous organized violent uprisings was the multifaceted

underground French resistance to German Nazi occupation of France was during World War II. An example of a nonviolent resistance was when the spiritual leader Mahatma Gandhi led against British rule in India in the early and mid-1900s.

Civil resistance against an established government is quite common throughout human history, and is often referred to as an insurrection. Insurrections such as those that have occurred in modern times in states like Iraq, Peru, and Sri Lanka often grow to the point where they can be categorized loosely as a form of resistance movement known as civil war.

Religious differences often lead to resistance movements as well. The Shiite, Sunni, and Kurdish Islamic conflict in Iraq is one example, and the conflict between Muslims and Hindus in India is another.

Environmental Resistance Movements:

The environmental movement (sometimes referred to as the ecology movement), also including conservation and green politics, is a diverse scientific, social, and political **movement** for addressing **environmental** issues.

The environmental movement is an international movement, represented by a range of organizations, from the large to grassroots and varies from country to country. Due to its large membership, varying and strong beliefs, and occasionally speculative nature, the environmental movement is not always united in its goals. The movement also encompasses some other movements with a more specific focus, such as the climate movement. At its broadest, the movement includes private citizens, professionals, religious devotees, politicians, scientists, nonprofit organizations and individual advocates.

In case of India, Environmental and public health is an ongoing struggle. The first seed of an environmental movement in India was the foundation in 1964 of *Dasholi Gram Swarajya Sangh*, a labour cooperative started by Chandi Prasad Bhatt. It was inaugurated by Sucheta Kriplani and founded on a land donated by Shyma Devi. This initiative was eventually followed up with the Chipko movement starting in 1974.

Chipko Movement in India:

The Chipko Movement was started in the northern Himalayan segment of Uttar Pradesh, the area that is well known as Uttarakhand. The word “chipko” refers “to stick” or “to hug”. The name of the movement comes from a word meaning “embrace”: where the villagers hug the trees, saving them by interposing their bodies between them and the contractors’ axes.

This became popular as “Chipko movement”. Chipko movement is a grassroot level movement, which started in response to the needs of the people of Uttarakhand. The rate of heavy depletion of forests was resulting in destruction, arid- making the Himalayan mountain range barren. Moreover, the construction of dams, factories and roads had already led to deforestation. Most of the leaders of the Chipko Movement were village women and men who strove to save their means of subsistence and their communities. SunderlalBahuguna, a renowned Gandhian, with a group of volunteers and women started the non-violent protest by clinging to the trees to save them from felling.

The 5,000-km trans-Himalaya foot march in 1981-1983 was crucial in spreading the Chipko message. Bahuguna coined the Chipko slogan: “ecology is permanent economy”. Chandi Prasad Bhatt, one of the earli-est Chipko activists, fostered local industries based on the

conservation and sustainable use of forest wealth for local benefit. Dhoom Singh Negi, with Bachni Devi and many village women, first saved trees by hugging them in the “Chipko embrace”. They coined the slogan: “what do the forests bear” soil, water, and pure air”. GhanashyamRaturi, the Chipko poet, whose songs echo throughout the Himalayas of Uttar Pradesh and InduTikekar, a doctor of philosophy, whose spiritual discourses throughout India on the ancient Sanskrit scriptures and on comparative religion have stressed the unity and oneness of life, put the Chipko Movement in this context and there are other prominent leaders of the movement.

The first Chipko action took place spontaneously in April 1973 in the village of Mandal in the upper Alakananda valley, and over the next five years it spread too many districts of the Himalayas in Uttar Pradesh. It was sparked off by the government’s deci-sion to allot a plot of forest area in the Alakananda valley to a sports goods company.

Such other incidents have become successful and the movement soon spread to other areas. The Chipko activists formed into groups and campaigned from village to village and informed people about the purpose and importance of the movement. The move-ment has been diversifying its activities. It is now collecting funds to take up research on the issues of forests, soil, and water conservation.

The Chipko protests in Uttar Pradesh achieved a major victory in 1980 with a 15-year ban on green felling in the Himalayan forests of that state by the order of Mrs. Indira Gandhi, the then Prime Minister of India. Since then, the movement has spread to many states in the country.

Narmada Bachao Andolan:

The Narmada is India's largest westward-flowing river and is of immense religious and cultural importance to the people living on its banks. It is also the subject of the largest river development project in the world, the Narmada Valley Project, which envisages the construction of thirty large and hundreds of small dams along its length. The Narmada projects are the epitome of unsustainable development. Two of the largest proposed dams, SardarSarovar and Narmada Sagar, have been under construction since 1961. According to Narmada BachaoAndolan, the dams force the displacement of about a million people and affect many more, largely poor peasants and tribals. They also cause immense ecological damage through the inundation of forests, including prime habitats of rare species. Resettlement and compensation have been totally inadequate and there is not the remotest prospect that the displaced people, the 'oustees', will be adequately resettled, nor that the ecological damage can be compensated for. There are also real doubts, borne out by the experience of large dams elsewhere in India, that the dams will yield their projected benefits of hydropower, irrigation and drinking water. The project is set fair to become another human and ecological 'development tragedy'. The Save the Narmada Movement (Narmada BachaoAndolan, NBA) is the people's movement that has mobilized itself against this development since the mid- and late-1980s. It has succeeded in generating a debate across the sub-continent which has encapsulated the conflict between two opposing styles of development: one massively destructive of people and the environment in the quest for large-scale industrialization; the other consisting of replicable small-scale decentralized, democratic and ecologically sustainable options and activities harmoniously integrated with both local communities and nature. Narmada BachaoAndolan was initiated by MedhaPatkar along with other colleagues. MedhaPatkar is a graduate in social work, who moved to live among the tribals of the Narmada Valley in the

mid-1980s and alerted them to the fate that awaited them with the dams. Having founded NBA, she remains one of its main catalysts, strategists and mobilisers. During the Narmada struggle, Patkar has faced repression and has been arrested several times; she also undertook many Satyagrahas (pledge for truth) and long fasts.

The decade-long struggle in the Narmada valley has resulted in suspension of the work on the SardarSarovar 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 US\$ 450 million loan to review the SardarSarovar project. NBA has also exposed fraud in the environment compliance reports and massive corruption in the rehabilitation leading to a judicial inquiry. Even if the wall is complete (122 m high in 2009), the further erection of 17 m high radial gates was not permitted, due to non-compliance on rehabilitation and environmental measures. There are more than 200,000 people in the submergence area of this single dam with the best of agriculture and horticulture and all community life going on with temples, mosques, trees, schools, dispensaries, Government buildings etc.

Tehri Dam:

The Tehri Dam has been the object of protests by environmental organizations and local people of the region. In addition to the human rights concerns, the project has spurred concerns about the environmental consequences of locating such a large dam in the fragile ecosystem of the Himalayan foothills. There are further concerns regarding the dam's geological stability. The Tehri dam is located in the Central Himalayan Seismic Gap, a major geologic fault zone. This region was the site of a 6.8 magnitude earthquake in October 1991, with an epicenter 53 kilometres (33 mi) from the location of the dam.

The relocation of more than 100,000 people from the area has led to protracted legal battles over resettlement rights, and ultimately resulted in the project's delayed completion.

Since 2005, filling of the reservoir has led to the reduced flow of Bhagirathi water from the normal 1,000 cubic feet per second (28 m³/s) to a mere 200 cubic feet per second (5.7 m³/s). This reduction has been central to local protest against the dam, since the Bhagirathi is considered part of the sacred Ganges whose waters are crucial to Hindu beliefs. At some points during the year, the tampering with Bhagirathi waters means this tributary stops flowing. This has created resentment among many Hindus, who claim that the sanctity of the Ganges has been compromised for the generation of electricity. Though the officials say that when the reservoir is filled to its maximum capacity the flow of the river will again become normal. In spite of concerns and protestation, operation of the Tehri Dam continues.

Anti Tehri Dam Protests:

He has remained behind the anti-Tehri Dam protests for decades, he used the Satyagraha methods, and repeatedly went on hunger strikes at the banks of Bhagirathi as a mark of his protest.^[11] In 1995, he called off a 45-day-long fast following an assurance from the then Prime Minister P.V. Narasimha Rao of the appointment of a review committee on the ecological impacts of the dam, thereafter he went on another long fast another fast which lasted for 74 days at Gandhi Samadhi, Raj Ghat,^l during the tenure of Prime Minister, H.D. Deve Gowda, he gave personal undertaking of project review. However despite a court case which ran

in the Supreme Court for over a decade, work resumed at the Tehri dam in 2001, following which he was arrested on 20 April 2001.

Eventually, the dam reservoir started filling up in 2004, and on 31 July 2004 he was finally evacuated to a new accommodation at Koti, a little hillock, along the Bhagirathi where he lives today, continues his environment work.

Sunderlal Bahuguna has been a passionate defender of the Himalayan people, working for temperance, the plight of the hill people (especially working women). He has also struggled to defend India's rivers.

In case of Narmada and Tehari, According to Centre for Social Studies, Gujarat, "A famous Narmada Dam project displaced 19 villages with 2,224 households and will displace 193 in Madhya Pradesh and 36 villages in Maharashtra". (Vidyut Joshi:1983:3), According to Thukral and Singh Mrudula, the attitude of the authorities towards the oustees is apathetic, and the level of information among the potential oustees about the dam, the submergence and rehabilitation was low. The authorities had made little effort to communicate the rehabilitation provision to the people. But the situation improved slightly after the movement against the dam,

Baliapal Movement:

On the east coast of India, along the Bay of Bengal, a small area of land in the far north of Orissa state has become the stage for a life or death struggle waged by peasant farmers and fisherfolk against the central government and military establishment of India. In the Baliapal and Bhograi village areas of Baleshwar district, the inhabitants of 54 villages (approximately 45,000 people, according to government estimate) are facing forced eviction and relocation from their homes and lands to make way for the government's National Testing Range—a site for the testing and launching of satellites, rockets and long-range missiles.

Faced with eviction from the land which has nurtured them, the villagers have formed a people's movement which has engaged in a three-year struggle of resistance against the state. The conflict is taking place against a backdrop of increasing militarization by the Indian state, a process that not only threatens the local culture and prosperity of the people of Baliapal but also portends dangerous implications for the whole region.

The Land and Its People

Named "the granary of Orissa," the Baliapal Bhograi area contains some of the most fertile agricultural land in India, producing a variety of crops such as coconuts, groundnuts, oilseeds, cashews and paddy.

One of the most densely populated poor areas in Orissa, Bhograi, with 600 persons per km², and Baliapal, with 397 per km², are far in excess of the state average of 169 persons per km². Approximately 35 percent of the village populations are wealthy landowners and middle peasants, the average plot size varying between five and 10 acres for middle peasants and 30-35 acres for wealthy landowners. The other 65 percent of the population consists of agricultural laborers, sharecroppers, fisherfolk (Dhiwars) and tribals. The nature of the crops grown in the area often requires the entire family to participate in the agricultural process.

The Militarization of Orissa

The original decision to set up National Testing Range (NTR) was made in 1979 by the Janata government and was pursued by the Congress(I) government when it came to power in

1980. In 1985 the Congress(I) government announced that the range would be located in the Baliapal area, costing Rs 3,000 crores (US\$2,310 million), covering 160km² and necessitating the evacuation of 70-100,000 people from approximately 130 villages. Although the government gave its formal and final approval to the siting of the range on 21 May 1986, by 6 August 1986, due to criticism of the choice of site because of its dense population and agricultural fertility, the size of the range was reduced to 102 km² (68 km² for the range and 34 km² for a safety zone) This revised project would cost Rs 1,100 crores (US\$840 million) and affect 45,000 people in 54 villages (41 in Baliapal, 13 in Bhograi). According to the government, the people in the 13 villages that comprise the safety zone would be allowed to continue cultivating the land, although all the villages must be evacuated. According to Brig. R. S. Kannan, Area Commandant for the entire Baleshwar district, the NTR should properly be called the National Range, indicating that it is to be more than a testing site, contrary to initial government statements.

According to Brig. Kannan, the NTR is part of a wider integrated military system that is being developed within Orissa. Military sites include an "Interim Test Range," the Balasore Rocket Station and Proof and Experimental Establishment at Chandipur, a radar observation and ground control station at Nilgiri, air force bases at Charbatia and Rasgobinpur, naval bases at Chilka Lake and Gopalpur, an ammunitions industry at Saintala and a MIG fighter assembly plant at Sunabeda.

India is a threshold nuclear power, having carried out a peaceful nuclear explosion while vowing not to use nuclear energy for military ends. India thus retains the nuclear bomb option but lacks a delivery system. So the decision to set up a range capable of launching long range missiles has roused apprehensions that India might be developing such a system. Skeptics argue that a missile capable of delivering a conventional warhead can be used for a nuclear warhead if need be. Certainly a missile range of the sophistication and magnitude of that planned for Baliapal would be necessary for the deployment of nuclear warheads. Such a development portends serious consequences for the stability of the region, especially given the belligerent relationship between India and Pakistan. Alternately accusing the other of being on the verge of developing nuclear weapons, both countries have a ready rationale for pursuing their own arms build-up. Indeed, rarely a day goes by without the Indian press announcing a new revelation about Pakistan's new arms technology. The scenario is being played out against a backdrop of superpower rivalry, Pakistan receiving arms from the United States and India conducting most of its arms trade with the Soviet Union.

Rehabilitation As Cultural Dislocation

In order to offset popular resistance to the location of the NTR, the government has proposed an elaborate rehabilitation and compensation plan worth Rs 127 crores (US\$100 billion). Briefly, the plan intends to relocate the people of Baliapal into model villages up to 15 km away from their present homes, each family receiving a house costing Rs. 15,000 (US\$1.140) and built on 10 decimals of land (one-tenth of an acre). The model villages will contain schools, hospitals, community centers and post offices. Nine industries (including oil, leather, spinning and tool manufacture) will be set up to provide direct and indirect job opportunities for one member of each displaced family, providing a total of 4,000 jobs; the range will provide another 470 jobs.

The government has announced that it will evict all encroachers without compensation for the land and will only compensate for any structures on the land and for the standing crop; if evictions occur after harvesting there will, of course, be no standing crop to compensate for. Secondly, given the population density of Baleshwar district, it appears improbable that even the official estimate of 45,000 people can be resettled within 10-15 km of their present residences (unofficial - i.e., nongovernmental-estimates of the number of evictees are closer to 100,000 people).

For the people of the Baliapal-Bhograi area, whose livelihood and culture are intimately bound to the land the rivers and the coastal waters, the severance of their working relationship with the natural environment and the community culture that has developed as a result of this relationship amounts to cultural ethnocide - a process that is occurring throughout India as local culture is destroyed for the sake of development.

Finally, the Orissa state government's past record on implementation of rehabilitation and compensation plans sets a grim precedent for the present scheme. The Chief Minister of Orissa stated in 1986 in the Orissa State Assembly that of the 30,000 people made homeless by the Rengali Dam project 11 years ago, 22,000 have yet to be rehabilitated. Also, the survivors of the village of Badakhanpur, which was washed away by a flash flood of the Subarnarekha River in October 1985, have yet to be rehabilitated.

The response of the people of Baliapal-Bhograi has been one of total resistance to the missile range and the rehabilitation scheme. As Sashadhar Pradhan, the Baliapal panchayat samiti (village committee) chairman and local Janata party leader, has stated, "the villagers will not vacate their land whatever the compensation".

Chilika Lake:

Madhumati no more sews her husband's net, nor does she hum the tunes that fisherwomen used to while drying the catch. She has been evicted from her lake and her tradition that is not only her livelihood but her identity. Madhumati belongs to the traditional fishermen community of Pathara that have a 5,000 year old history of sustainable fishing practices in Chilika Lake. Rampant prawn mafia has made her entry into the lake for fishing impossible. Similar is the condition of 132 fishing villages with a total population of more than ten million exclusive of the surrounding habitation which has about 237 villages. According to the Directorate of Fisheries Statistics 2000-01, about 30% of the fishing village populations are active fishermen and many others depend indirectly on fishing. They form a rare group of traditional fishermen unique to the eastern coast of Bay of Bengal. The communities are characterised by the specific way of fishing they practice. Madhumati now works as a daily labourer in INS Chilika like many more people from the surrounding villages of Chilika such as Soran, Nairi, Pathara and others. She rows to the academy everyday with a handful others, sweltering through the unpredictable water of Chilika to clean, cook and work in the gardens. They do everything except fishing ~ the work they believe they are born to do. The traditional fishermen are Harijans – the 'untouchables' and hence they occupy lowest social position in the society. The seven sub-castes of fishermen are Keuta, Kandara, Tiar, and Nolia. Niary and Gokha. Kondras are the lowest of the sub castes. Tradition fishermen are displaced largely by the upper caste outsiders. "Amaku kom labho miluchhi, ame chhoto jatiro loko..." says Madhumati. Allegations of illegal practices in the prawn trade in Chilika Asia's largest brackish water lake ~ have been confirmed by a five-member committee set up by

the Bhubaneswar High Court. The committee was set up after writ petitions was filed by three primary fishermen cooperative societies against the government policy of leasing fishing patches in Chilika, which they said had led to “mafias taking control of the prawn trade”, and resulted in marginalisation of the traditional fishermen.

Chilika Banchao Anadolan against the TATA’s project and other illegal prawn cultivators paved way two years later for Orissa High Court’s affirmation of the rights of traditional fisherfolk in Chilika, ban modern prawn culture and directive to the state government to demolish all illegal prawn gherries. Eventually, Tatas moved their operation away from the lake in 1994 and the lease policy was revised to define ‘capture’ and ‘culture’ sources and a role to Fishery Department. But the revised lease proposal did not make any significant change over. The National Environmental Engineering Research Institute, Nagpur, Central Board for Prevention and Control of Water Pollution, Dr. K. Alagarswamy report came out with recommendations to save the cultural source. And thus, the Supreme Court of India issued a historical judgment against aquaculture in Chilika based on these reports. The Court held that the intensified shrimp farming culture by modern methods is violative of constitutional provisions and central acts, especially the Environment Protection Act. Therefore it cannot be permitted to operate. Orissa legislative assembly constituted a sub-committee to look at shrimp culture in Chilika Lake. The committee allowed the practice of leasing out some portions of Chilika Lake for prawn culture. The “Chilika Macchhyajibi Mahasangha” started a campaign to implement Supreme Court orders and fulfil their demand.

Revenue officials play a key role, manipulating areas earmarked for leasing, or leasing unleased areas to unauthorised culturists at a price. This means that even the efforts of senior technocrats to abolish shrimp gheries are being subverted by revenue officials at the tehsil level. Traditional fishermen entering these areas are now being treated as encroachers, leading to violent conflicts between the two groups.

The resistance movement in Chilika has emerged basically out of conflicts over access to natural resources, or occupational displacement. The 14,000 acres earmarked to non-fishermen for shrimp culture, encroachment of around 20,000 acres, mostly by non-fishermen, and declaration of a portion of the lake as a bird sanctuary by the government have adversely affected the socio-economic condition of most traditional fishermen. Balaram Das feels that by allowing non-fishermen fishing rights; the state government is indirectly promoting illegal prawn farming, thereby defeating the very purpose of the proposed legislation. He feels this would “again threaten the livelihood of the traditional fishermen and cause irreparable damage to the fragile ecosystem of MaaChilika”.

What really worries the traditional fishermen in the regulation Bill is the clause that promises to reserve 30% of the lake’s fishing area for non-traditional fishermen. In other words, primary fishermen and non-fishermen societies will be entitled to sub-leases on a 70:30 basis, for all practical purposes. While this may seem like a tilt in favour of traditional fishermen, the clause, in fact, virtually sanctions illegal encroachment of the lake’s waters by the prawn lobby and gives non-fishermen groups a legal position in the whole fracas. Biswapriya Kanungo, legal advisor to the Chilika Matsyajibi Mahasangha alleges that the government has deliberately fomented trouble in Chilika by allowing export-oriented culture fishing in the lake. Despite official assurances that the Bill will lead to a ban on culture fishing, the

fishermen contend that it will end up regularising the illegal industry. “Chilika Maati payin, aame jibana debu”. Like many other people’s movements across India, this one too is reaching breaking point, with the fisherfolk prepared to die to protect their rights to life and livelihood. Chilika showcases how intensive exploitation of resources brings people into severe conflict.

Chilika is the largest brackish water lake in Asia and also the second largest lake in the world. Based on highly productive ecosystem, rich biodiversity and socio-economic importance, Chilika was designated as a Ramsar site in 1981. It has also found its position in the list of wetlands selected for intensive conservation and management by the Ministry of Environment and Forests (MOEF), Government of India. The Nalaban Island within the lagoon is notified as a “bird sanctuary” under Wild Life (protection) Act in 1987. Some rare, vulnerable and endangered animal species listed in the IUCN (International Union of Conservation of Nature and Natural Resources) inhabit the lagoon area for the whole or at least part of their life cycle. It supports the largest congregation of aquatic birds in the country, particularly during the winter. Satapada is a place in this wetland, which hosts famous dolphins.

Enron Project:

Ratnagiri: Violations of Human Rights 1997

Beginning in 1994, when construction of the Dabhol Power project began in Ratnagiri, local farmers, shop-keepers, fisherpeople, politicians, and other residents of the district staged protests against it. Protests ceased in 1995 through the end of 1996, because construction at the site was suspended due to the cancellation of the project by the Shiv Sena-BJP government and during consideration of the CITU case

Less than a month after the dismissal of the CITU case in December 1996, demonstrations against the DPC project resumed in Ratnagiri district. With the exception of one incident of stone-throwing and one incident in which a water pipeline was damaged, these protests were peaceful, and at no time did opponents of the project advocate violence. The police response was abusive, however. For example, Dr. S.B. Bhale, who since January 1997 has worked at the Guhagar rural government hospital—the hospital closest to the Dabhol Power project—commented on police brutality during demonstrations:

If the police actually bring people for treatment, they may bring them to the government hospital. I have seen at least ten to fifteen people over the last year who were brought by the police after demonstrations. All of these people had injuries consistent with beatings by lathis: contusions, abrasions, cuts. Two people had fractures on their arms and hands because of beatings with lathis. When people are brought by police, the doctors do not take medical histories, they just treat their wounds. The police will take their information at the station and tell the hospital people to “just treat them.”

The abuses took place in the context of a state of emergency that had been imposed for DPC’s benefit, and those responsible were state agents acting at the company’s request with additional surveillance provided by DPC.

After a brutal police raid on June 3, 1997 (see below), demonstrations became less frequent, because villagers feared the repressive tactics of police and many were facing charges still under adjudication. However, local opposition to the project remained strong. Ataman More, a

local leader of the opposition to the project, told Human Rights Watch in early 1998, “[P]eople still oppose the project and protests could intensify except for the police atrocities and harassment.” Prohibitory orders were still being renewed at fifteen-day intervals, and criminal proceedings against opponents of the Dabhol Power project continued to be adjudicated.

During the 1997 protests against the Dabhol Power project, individuals identified as “leaders” of the opposition were detained through the use of preventative detention laws and targeted externment orders that have restricted their movement and prohibited their entry into areas where opposition to the project was most active. The logic of these measures has been to weaken resistance by forcing villagers to participate without leadership and to demoralize those most vocal in their opposition to the project. In this case, the prohibitory order was issued against environmentalist Medha Patkar and retired Bombay High Court Judge B.G. Kolse-Patil, two recognized leaders of demonstrations. The intent of the order was clear: to prohibit leading opponents of the Dabhol Power project from exercising their right to freely express their views in order to prevent opposition to the project from becoming an election issue.

Summary & Conclusions:

➤ In case of Chipko movement, which was started by Sunderlal Bhahuguna in the year April 1973 in the village of Mandal in the upper Alknanada Valley which spread in many village of Uttar Pradesh which is now called as Uttarakhand? This movement’s main motive was to make people aware of the importance of forest. Chipko Movement is an important environmental movement, which has gained considerable popularity and success by adopting a Gandhian non-violent method. The movement paved the way for many such environmental movements in the country.

The launching of Chipko Movement in 1973, set the platform for grassroots environmental movement across the India. Similar movements were able to bring policy changes at regional and National level that led to proactive legislation to protect environment and forest resources.

➤ While in case of Narmada, and Tehri Dam, Generally, The attitude of the authorities towards the oustees is apathetic, and the level of information among the potential oustees about the dam, the submergence and rehabilitation was low. The authorities had made little effort to communicate the rehabilitation provision to the people. But the situation improved slightly after the movement against the dam,

➤ For the people affected by the developmental projects, displacement is that indeed and unmitigated disaster. The studies conducted in this regard, reveal the plans of and therefore dispersed and localized. resettlement or rehabilitation have rarely worked well in the past. Therefore, the opposition to development projects by the displaced people is increasing day by day. The displaced people are being supported by a growing number of environmental groups, human rights groups, and NGO’s in their fight against developmental projects or for better resettlement or rehabilitation. But all these agitations were project specific. Even though opposition to large dam had become a worldwide phenomenon it was with the silent valley and the controversial Narmada and Tehri projects that international attention was focused in India.” (Thukral :1992:10)

➤ Chilika lake was started by Madhumati a fisher wife to save lake from the TATA Company who was planning lake which is in the Orissa state and it is the where lot of migratory birds

folk in the lake very year. The protest for this to do project on that lake. After their laws made that only prawns can taken that lake but it is that laws were to break and there were of mafia that were taking advantage of the people. The protest again started to stop this mafia from coming there. Bhubaneswar High Court made the committee to patch with illegal practices. Now it has been declared as bird Sanctuary and are been seen some rare, vulnerable and endangered animal species listed in the IUCN (International Union of Conservation of Nature). In case of Chilka also, it threaten the livelihood of the traditional fishermen and cause irreparable damage to the fragile ecosystem of Chilika.

- Enron project was to produce electric supply to many villages and industries. It was the nuclear plant by Enron and it was named as Dabhol power project and it nuclear project which again was reason for rehabilitation and displacement of the village. Like to mention that again Ms Medha Patkar and her colleague enter the protest against the Government and Enron. The protest was so strong that it made enron to close down shutter.

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