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Topic

Importance of

Chipko Movement

in developing environment
Politics



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Introduction

Chipko means tree hugging as the villagers hugged the trees. The name of the movement comes from the word 'embrace', as the villagers hugged the trees, and prevented the Contractors' from felling them.

It was primarily a forest conservation movement in India came to public attention in April 1973. The movement is best known for its tactic of hugging trees to prevent them being cut down and to prevent commercial timber harvesting.

The Chipko movement went on to become a rallying point for many future, environmental protests and movements all over the world and created a precedent for non-violent protest.

Certificate

This is to certify that the project report entitled as "CHIPKO MOVEMENT" Submitted by Safa parween in partial fulfillment of the requirement for the award of degree B.A in department of political science of KNU UNIVERSITY, is a record of the candidate own work carried out by Safa parween Under Mr. Sobodh prasad's Supervision. The matter embodied in this report is original and not has been Submitted for the award of any other College...

References

Please check the below mentioned website details :-

- 1) <https://brainly.in>
- 2) <https://www.britannica.com>
- 3) <https://indianexpress.com>
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Chipko Movement

The Chipko movement or Chipko Andolan, was a forest conservation movement in India. It began in 1973 in Uttarakhand, then a part of Uttar Pradesh (at the foothills of Himalaya) and went on to become a rallying point for many future environmental movements all over the world. It created a precedent for starting nonviolent protest in India.

However, it was Sunderlal Bahuguna, a Gandhian activist, who gave the movement a proper direction and its success meant that the world immediately took notice of this nonviolent movement, which was to inspire in time many similar eco-groups by helping to slow down the rapid deforestation, expose vested interests, increase ecological awareness and the need to save trees, increase social awareness, and demonstrate the viability of people power. He used the slogan, "Ecology is the permanent economy". Above all, it stirred up the existing civil society in India, which began

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to address the issues of tribal and marginalized people. And it's true that the support for the movement came mainly from the womenfolk. The Chipko Andolan or the Chipko movement is a movement that practiced methods of Satyagraha where both male and female activity. Activists from Uttarakhand played vital roles, including Gaura Devi, Suraksha Devi, Sudesha Devi, Bachni Devi and Chandni Prasad Bhatt, Vitushka Devi and others.

Chipko movement, also called chipko andolan, nonviolent social and ecological movement by rural villagers, particularly women, in India in the 1970s, aimed at protecting trees and forests slated for government-backed logging. The movement originated in the Himalayan region of Uttar Pradesh in 1973 and quickly spread throughout the Indian Himalayas. The Hindi word chipko means to "Hug" or "to cling to" and reflects the demonstrators' primary tactic of embracing the trees to impede the loggers.

women's role in the Chipko Movement

The Chipko Movement has attracted world-wide attention. The image of poor, rural women in the hills of northern India standing with their arms around trees to prevent them being cut down is a romantic and compelling one. The image reality in many ways, fits the image: the Chipko Movement can indeed be considered an important success story in the fight to secure women's right, in the process of local community developmental protection. But there are more community development through forestry and in environmental protection.

In the Chipko movement, women become involved through a different process. There was a sustained dialogue between the Chipko workers (originally, men) and the victims of the environmental disasters in the hills areas of Garhwal (chiefly women). Women, being ~~slow~~ solely in charge of cultivation, livestock and children, lost all they had because of recurring floods and landslides. The message of the Chipko workers made a direct appeal to them. They were able to perceive the link between their

victimization and the denuding of mountain slopes by commercial interests. Thus, sheer survival made women support the movement.

Success of Chipko movement

- The movement has spread to many states in the country.
- It stopped felling of trees in the Western Ghats and Vindhyas.
- Generated pressure for formulation of natural resources 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 forests slopes and restoring bare ones.
- New methods of forest farming have been developed both to conserve the forest and create employment.

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Chipko as a critique of Larger Social Structures

The interpretation of chipko as a reaction to injustice within wider social structures is supported by another strand of the literature that defines the movement as a post-Colonial or anti-development struggle. The most commonly cited of these studies is Dr. P.P. Karan's *Environmental Movements in India* (1994), in which he argues that the Chipko movement, along with other Indian environmental movements, should be viewed as a response to the "Socioecological effects of narrowly conceived development based on short-term criteria of exploitation," and as an attempt to define an alternative model of development.

In a short, but well-cited article titled *Chipko: Nonviolent Direct Action to Save the Himalayas* (1985), Gerald Berreman also interprets chipko as a "grass-roots movement responding to the needs of most of the (peasant) population of Uttarakhand." Chipko movement in the conflict between local and extra-local interests as expressed in national and regional development policies and programs. Indeed, Berreman

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interprets chipko as a response to the status of the Uttarakhand region as a "fourth-world colony", where in it is treated as an colony internal to the state of India, or a "domestic colony", which is "exploited by and for outsiders".

Chipko as a Peasants Rights or Grassroots Movement

In Social Ecology (1994), the Chipko movement is explored as only one of a "Series of protests against Commercial forestry dating from the earliest days of state intervention". By tracing the history of these protests, Guha attempts to demonstrate that the chipko movement was able to achieve its degree of success and resonance with the Indian population. "Precisely because the public had been prepared for it" by both previous protests and a "day to day" familiarity with environmental problems and natural resources shortages. They also cite the participation of chipko leader Bahuguna and Bhatt, as well as other movement members, in regional struggle

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against "displacement" due to, development and damming projects.

Although his analysis problematically relegates the role of peasant activity in the movement to one of assisting in the spread of activism among a regional population dependent upon agriculture, Chakrabarty's analysis of chipko fits with more popular notions of the movement "as a social movements in India as resistances to injustice and the violation of people's natural rights to freedom and livelihood."

Some Major leaders of chipko movement

- Sunderlal Bahuguna
- Gaura Devi
- Chamdi prasad Bhatt etc

- Sundarlal Bahuguna :- Sundarlal Bahuguna has contributed globally through awareness raising measures concerning deforestation. He was one of the first people to stop the construction of the Tehri Dam.
- Gaura Devi :- Gaura Devi head of the village Mahila Mangal Dal. Devi was part of the greater chipko movement, a non-violent protest that raised ecological awareness.
- Chandi Prasad Bhatt :- Chandi Prasad Bhatt was a leader within the chipko movement. Bhatt's teachings focus on the protection of the Himalayan mountains from deforestation. He organized rallies to protect the forest from mass destruction.

Cause of Chipko movement

- In Uttarakhand during 20th century, Large Scale deforestation brought a lot of hardships to common people.
- Problems arose due to inefficient policies of the government.
- Lack of environmental and ecological awareness in the society.
- People gave up on keeping large livestock.
- Caused malnutrition among people.
- Heavy effect on ecological balance of the region.
- Poor condition of land.
- Scarcity of drinking water.
- Government turned deaf ears to the people's conditions.

Aims of Chipko movement

- To save the trees in that area because forests is the main source of livelihood in tribal area.
- To maintain the ecological balance of that area.

Women Leaders who participated in the Chipko movement :-

- Amrita Devi :- She sacrificed her life along with three daughters in year 1730 save green trees being felled by the Maharaja of Jodhpur.
- Sarala Behm :- She played a key role in the evolution of chipko movement and influenced a number of Gandhian environmentalists in India.
- Bachmi Devi :- Bachmi devi and many more village women were the first to save trees by hugging them.
- Mira Behm :- She was a British woman who left her home in Britain to live and work Gandhi.

Objective of Chipko movement :-

The Chipko movement started in the village of Reni in Garhwal, Uttarakhand. The main goal was to embrace and protect the trees, not to allow these trees to be cut down. The movement was also known as the Chipko Andolan. The Chipko movement spread rapidly to communities and the media, forcing the forest-based government to reconsider its priorities in the name of forest production. This has resulted in the efficient management of the forests due to the intervention of the locals.

Effect of Chipko Movement :-

The main influence of the Chipko movement was to persuade the Central Government to amend the Indian Forest Act of 1927 and to introduce the Forest Conservation Act 1980. That same year, in another historic order, Commercial green harvesting was banned in forests over 1,000 meters high. "All these laws have not only ensured the protection of the forests but also kept people away from the forests."

Background

With the Conclusion of the Sino-India border Conflict in 1963, the Indian state of Uttar Pradesh experienced a growth in development, especially in the rural Himalayan regions. The interior roads built for the Conflict attracted many foreign-based logging Companies that sought access to the region's vast forest resources. Although the rural villagers depended heavily on the forest for subsistence - both directly for food and fuel, and indirectly, for services such as water purification and soil stabilization - government policy prevented the villagers from managing the lands and denied them access to the lumber. Many of the commercial logging the clear cut forests led to lower agricultural yields, erosion, depleted water resources, and increased flooding throughout much of the ~~so~~ surrounding

areas.

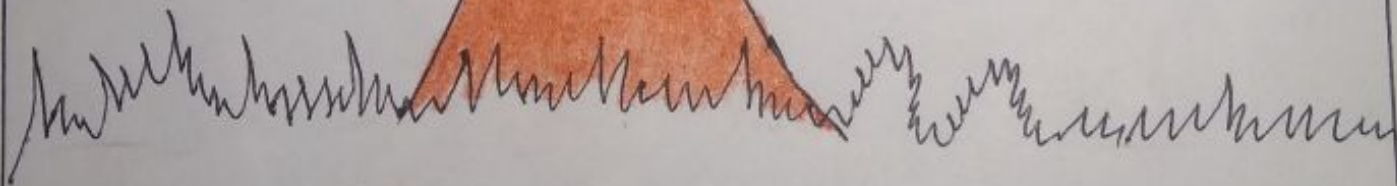
Inspired by Jayaprakash Narayan and the Sarvodaya movement, in the year 1964 Dasholi Gram Swarajya Sangh ("Dasholi Society for village self Rule"), was set up by Gandhian social worker Chamdi Prasad Bhatt in Gopeshwar, with an aim to set up small industries using the resources of the forest. Their first project was a small workshop making farm tools for local use. Its name was later changed to DGSS from the original Dashauli Gram Swarajya Sangh (DGSS) in the 1980s. Here they had to face restrictive forest policies, a hangover of colonial era still prevalent, as well as the "Contractor System", in which these pieces of forest land were commodified and auctioned to big contractors.

Conclusion

Chipko movement was a livelihood movement rather than forest Conservation movement. It also generates a new way to protect environment. It is also eco-feminist movement and this movement was awarded the Right Livelihood Award in 1987. The 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 importance of chipko movement in Conservation of forest helps to protect and manage the forest, this movement therefore has awoken people to the importance of conserving trees as it helps the ecosystem of a nation to function properly and also it aid the livelihood of people to live healthily and have a prosperous live.



SAVE TREES
SAVE LIFE



End of my
project
