

## Major Environmental Movements in India

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Care for the environment is a common theme in the teachings of the Catholic Church. The present Pope, for example, has highlighted the necessity to care the nature for the future generations: "Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations" (*Urbi et orbi Message of Pope Francis*, Easter Sunday, March 31, 2013). The teachings on any theme should be concretized with practical undertakings. If so, other than a reflective type, this article is an attempt to present the important ecological movements in India as well as in Tamil Nadu. A couple of defects of this article is to be mentioned: first, we have not included here all the environmental movements in India or Tamil Nadu, but the major movements only; second, we have not used any book to explain the facts mentioned below and therefore the reader can find out the same explanations from the internet sources, which we have mentioned in the sources list.

The many factors that lead to the worsening of the environment resulted in great efforts, which try to regain the environment to its original beauty, by

the people through voluntary organizations. No doubt, these movements, are non-violent action movements, should enhance our efforts to care and preserve our nature for the future generations. In India as well as around the globe, there has been a consistent increase in the consciousness and concern about the environmental crisis due to many bad experiences we had in the history (for example, there are numerous hazardous and disastrous incidents that led to ecological crisis in the human history such as Bhopal gas tragedy in 1984, nuclear disaster at Chernobyl (Russia) in 1986, Alaskan oil spill from Exxon Valdez tanker in 1989, and the Gulf War in the early 1990s). This 'environmental consciousness' is one of the reasons for many environmental movements. Then, can we give a definition to *environmental movements*? Environmental movement is a type of "social movement that involves an array of persons, groups and coalitions that observe a common interest in environmental protection and act to bring about changes in environmental policies and practices" (Tong, Yanki 2005). The terms 'green movement' or 'conservation movement' are alternatively used to denote the same. These environmental movements cannot be separated from the social movements, for, the environmentalist execute their strategies to change the public policies and individual behaviour. Let us clarify a little more the concept of *environmental movement*: The environmental movement is global movement, signified by a range of organizations, from the large to grassroots and differs from country to country. Due to its large membership, varying and strong politics, and occasionally theoretical nature, the environmental movement is not always amalgamated in its goals. The movement also includes some other movements with a more specific focus, such as the climate movement. Broadly speaking, the movement includes private citizens, professionals, religious devotees, politicians, scientists, non-profit organizations and individual advocates. The various definitions highlight the idea that these movements should halt environmental degradation and promote environmental restoration.<sup>1</sup>

## Origin of Environmental Movements in India

When the concerns of environmental protection in India have been started? It “can be traced back to the beginning of twentieth century when people demonstrated against the commercialization of forest resources during the British colonial period” (Sahu, Geetanjoy 2007). It was stated that, in the 1970s, a coherent and relatively organized awareness of the ecological impact of state-monolithic development process started to develop, to grow into a full-fledged understanding of the limited nature of natural resources and to prevent the depletion of natural resources.

An Indian historian and writer, Guha, Ramchandra (1997) lists the three events which occurred within the country in 1973, that accelerated discussion on environmental issues in India: First, in April, the government of India announced the launching of Project Tiger, a determined conservation programme aimed at protecting the country’s national animal. Indian conservationists, exhilarated and assisted by the international agencies such as World Wildlife Fund and International Union for the Conservation of Nature, were contributory in bringing pressure on government to create a network of national parks and sanctuaries all over India to protect rare wildlife. Second, the publication of an article in *Economic and Political Weekly* (March 31, 1973) entitled ‘A Charter for the Land’ authored by B. B. Vora, a high official in the ministry of agriculture, which drew attention to the extent of erosion, water logging and other forms of land degradation in the country. The Department of Environment was set up in 1980 and a full-fledged Ministry of Environment and Forests was formed five years later. Third, on March 27, 1973, in Mandal, a remote Himalayan village, a group of peasants stopped a group of loggers from felling a stand of trees by hugging the trees. This event flashed many protests through the 1970s, jointly known as ‘Chipko’ movement. This movement raised basic questions relating to the ecology, equity and social justice and promoted lively debate and action throughout the country.<sup>2</sup>

After 1970s, in India, many environmental movements have been emerging. In this framework Sahu, Geetanjoy (2007) stated that in India, the environmental movement has grown rapidly over the last three to four decades. It has played a key role in three areas such as, 1) In creating public awareness about the importance of bringing about a balance between environment and development; 2) In opposing developmental projects that are inimical to social and environmental concerns; 3) In organizing model projects that show the way forward towards non-bureaucratic and participatory, community-based natural resource management systems. Major reasons of the emergence of environmental movements in India include: Control over natural resources, false developmental policies of the government, socio-economic reasons, environmental degradation/destruction, spread of environmental awareness and media. Before we move on to discuss the environmental movements in India in detail, it is also important to mention about the Environmental Democracy Index. Washington-based World Resources Institute (WRI) and the Access Initiative on 20 May 2015 released the first Environmental Democracy Index (EDI) for the year 2015.<sup>3</sup> The index evaluates the environmental democracy in 70 countries based on recognised international standards. The index evaluates whether Governments are enacting national laws to promote transparency, accountability, and citizen engagement in environmental decision making. India was ranked at 24<sup>th</sup> position out of 70 countries in the first Environmental Democracy Index.<sup>4</sup>

## **Major Environmental Movements in India**

### **1. Bishnoi Movement:**

This was begun in 400 years ago by a Sage known as Sombaji. In Rajasthan, a large number of trees are still worshipped by devotees. People resisted the cutting of such trees and advocated a movement against deforestation. Historical reports signified that the Bishnoi is a non-violent

community of nature worshippers of Rajasthan in western India. It was founded by guru Jambheshwar before 1451 after a draught in the Marwar region of Rajasthan. The guru directed the worship of lord Vishnu, thus the sect is called vishnoi or bishnoi. The Bishnois followed 29 principles given by guru Jambheshwar that were not only tailored to conserve biodiversity of the area but also ensured eco-friendly social life. Bishnois are strong devotees of wild animals. Animals are protected in Bishnoi dominated areas. Even today, after many generations, Bishnois continue to protect the trees and animals. Amrita Devi, an eminent figure, started this movement in which around 363 people sacrificed their lives for the protection of their forests. This movement was the first of its kind to have developed the policy of hugging or embracing the trees for their protection spontaneously (Nepal, Padam 2009).<sup>5</sup>

## **2. The Chipko Movement:**

The most effectual and popular environmental movement in India was the Chipko, which became known for environmental movements in the world. The most important leaders of the movement were Sundarlal Bahuguna, Gaura Devi, Sudesha Devi, Bachni Devi, Chandi Prasad Bhatt, Govind Singh Rawat, Dhoom Singh Negi, Shamsheer Singh Bisht and Ghanasyam Raturi. The Chipko movement concentrated world attention on the environmental problems of the Alaknanda catchment area in the mid-Western Himalayas (Santra, S. C. 2009). The Chipko movement of Uttaranchal is famous for its tree-hugging campaign to resist the tree cutting. It was started by noted environmentalist Sunderlal Bahuguna in 1970 to safeguard the rich forest of western Himalaya Range. This movement was basically a people movement to resist the cutting of trees. There were frequent floods in the Alkanand River catchment area due to the cutting of trees for developments like the construction of roads, river dam project etc. Environmentalist, Reddy (1998) stated that, Chipko movement, launched to protect the Himalayan forests

from destruction, has its roots in the pre-independence days. Many struggles were organized to protest against the colonial forest policy during the early decades of the twentieth century. The main demand of the people in these protests was that the benefits of the forests, especially the right to fodder, should go to local people (Reddy, Ratna V. 1998). Reddy further stated that in early 1973, the forest department allotted ash trees to a private company. This incident provoked the Dasholi Gram Swarajya Sangha (DGSS), a local co-operative organization to fight against this injustice through lying down in front of timber trucks and burning resin and timber depots as was done in the quit India movement. When these methods were found unsatisfactory, Chandi Prasad Bhat, one of the leaders, suggested embracing the trees to prevent them from being cut. With its success, the movement has spread to other neighboring areas, and then onwards the movement is popularly known internationally as Chipko movement (Reddy, Ratna V. 1998: 688).

The name of the movement, that is 'Chipko', comes from the word 'embrace', in Hindi. It is believed that the villagers hugged or embraced or stuck to the trees in the forest to avert them from being felled by the contractors. The strategy of 'embracing' the trees to resist the felling of the trees was thought of by Chandi Prasad Bhatt in a meeting in the Mandal on April 1, 1973. The name 'Chipko' was derived from the consensual strategy of clinging on to the trees as a non-violent direct action (Nepal, Padam 2009). Karan (1994) indicated that by the late 1980s, the movement had broken into two groups that have broad grassroots support and advocate participatory methods that respond to local issues in the context of local social and cultural traditions. One group followed a strategy that emphasizes ecologically sound development of forest by local people to meet local needs. The second group followed the deep-ecology paradigm of environmental management (Karan, P. P.). Reddy, Ratna and Mukul (1998) indicated that, Chipko movement has had six demands, one of which is complete stoppage

of commercial cutting of trees. The other demands include: a) On the basis of minimum needs of the people, a re-organization of traditional rights should take place. b) Arid forest should be made green with people's participation and increased tree cultivation. c) Village committees should be formed to manage forests. d) Forest related home-based industries should be developed and the raw materials, money and technique for it should be made available. e) Based on local conditions and requirements, local varieties should be given priority in afforestation (Reddy, Ratna V. 1998). In this environment movement, the people of the village Gopeswar formed an association called Dasholi Gram Saraja Mandal in 1970 mainly to provide relief to flood affected people in that area. Then they diverted their attention to the importance of forest cover and under the leadership of Bahuguna made a movement to protect environment and ecology and the movement draws the attention of the Government and World Bank.<sup>6</sup>

### **3. Narmada Bachao Andolan:**

The most widespread movement in the environmental crusade of India is the movement against the Narmada River Valley Project (Reddy, Ratna V, 1998). The Narmada is the biggest west-flowing river on the Indian peninsula. The Narmada winds its 1,312 km. long course to the Arabian Sea through lovely forested hills, rich agricultural plains and narrow rocky valleys in a series of falls (Kothari, Ashish and Rajiv Bhartari 1984). Many tribal groups, such as the Bhils and the Gonds, occupy the forested uplands. The Narmada valley is the location of one of the world's largest versatile water projects. The Narmada River Development Project, which involves the construction of thirty large dams and many small ones on the river and its fifty-one main tributaries. The project renovated the valley and the lives of its residents and will increase food production and hydropower generation in Gujarat, Madhya Pradesh, and Maharashtra.

The Narmada movement begun in the late 1970s. Reddy (1998) stated that to start with, this movement was centered on the issue of human rights. The main leaders of the movement at present like Medha Patkar were working towards proper rehabilitation programmes for the dam displaced. Due to improper implementation of the rehabilitation programmes by the state, the human rights activists have become the articulators of anti-dam protests. Their demands included complete stopping of the dam. The movement, however, gained huge public attention with mobilization and organization of groups (mostly tribals) and the joining of the eminent social workers like Baba Amte, Sunderlal Bahuguna and Medha Patkar. Though, its public attention is due to its coverage in three states, the most distinguished feature of this movement is the international support it has received (Reddy, Ratna V. 1998). The movement uses various tools of protest such as Satyagraha, Jal Samarpan, Rasta Roko, Gaon Bandh, demonstrations and rallies, hunger strikes and blockade of projects (Nepal, Padam 2009).

#### **4. Appiko Movement:**

Who are the leaders of this movement? Appiko's greatest strengths lie in it being neither driven by a personality nor having been formally institutionalised. However, it does have a facilitator in Pandurang Hegde. He helped to launch the movement in 1983. The Appiko movement was an innovative movement based on environmental conservation in India. Appiko Movement focused on the issues of forest-based environmental actions in India. The movement happened in the Uttara Kanada district of Karnataka in the Western Ghats. Karnataka's Uttar Kannada, which forms part of the Western Ghats, is known as the 'forest district'. The area has gorgeous forest wealth with a typical micro-climate for cash crops such as black pepper and cardamom. During the colonial rule, the rich forest resources were browbeaten; the teak trees were felled to build ships and timber and fuel woods were sent to Mumbai. After independence, the government also

began felling trees for profits and the Forest Department, which continued the colonial forest policy, converted the primeval tropical forests into monoculture teak and eucalyptus plantations.

A group of youth in Balegadde village, objected the moves to establish teak plantations, wrote to forest officials to stop clearing the natural forest. But this appeal was overlooked. Then the villagers decided to launch a movement. They requested S. L. Bahuguna, the architect of Chipko movement and gathered local people to take up pledge 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 propelled. Sheth, Pravin (1997) stated that the Appiko movement succeeded in its three-fold objectives that include: a) Protecting the existing forest cover; b) Regeneration of trees in denuded land; c) Utilizing forest wealth with proper consideration to conservation of natural resources.

The Appiko movement saved the basic life sources for the people such as 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 (Sheth, Pravin 1997). Further it was specified that, the movement created consciousness 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. The Appiko Movement adopts various techniques to raise awareness such as foot marches in the interior forests, slide shows, folk dances, street plays and so on. The movement has achieved some success. The state government has banned felling of green trees in some forest areas; only dead, dying and dry trees are felled to meet local requirements. The movement has spread to the four hill districts of Karnataka Province, and has the potential to spread to the Eastern Ghats in Tamil Nadu Province and to Goa Province. The second area of the Appiko Movement's work is to

promote afforestation on denuded lands in the villagers to grow saplings. Individual families as well as village youth clubs have taken an active interest in growing decentralized nurseries. An all-time record of 1.2 million saplings were grown by people in the Sirsi area in 1984-1985. The third major area of activity in the Appiko Movement is related to rational use of the ecosphere through introducing alternative energy sources to reduce the pressure on the forest. After two decades of initiation of this movement, Appiko eco-awareness movement swept parts of south India. Most of the leaders stated that there are significant changes occurred especially in the forest policy of Karnataka.<sup>7</sup>

### **5. Silent Valley Movement:**

Save Silent Valley was an environmental movement intended to protect Silent Valley, an evergreen tropical forest in the Palakkad district of Kerala, India. It was started in 1973 to save the Silent Valley Reserve Forest from being flooded by a hydroelectric project. The valley was declared as Silent Valley National Park in 1985. Silent Valley in Kerala has a rich 89 sq. km. biological treasure trove in the enormous expanse of tropical virgin forests on the green rolling hills. In 1980s, a 200 MW hydroelectric dam on the crystal clear river Kunthipuzha under the Kundremukh project was to come up (Sheth, Pravin 1997). The proposed project was not environmentally feasible, as it would drown a chunk of the valuable rainforest of the valley and threaten the life of a host of endangered species of both flora and fauna (Nepal, Padam 2009).

The Kerala Sastra Sahitya Parishad (KSSP) an NGO, was working for three decades among masses of Kerala for growing environmental awareness. The poet-activist Sughathakumari played an important role in the Silent Valley protests. The campaign to save Silent Valley turned out to be a public education programme in many respects. The movement in many ways saves the ecosystem of Silent Valley area (Santra, S. C. 2000). This

NGO raised their voice to stop the silent valley Hydral Project in 1978. The environmentalist objected to the project and filled a case in High court, which they lost and project was cancelled by the help of Mrs. Indira Gandhi. In June 1983, the Center re-examined the issue through a commission chaired by Prof. M.G.K. Menon. In November 1983, the Silent Valley Hydroelectric Project was called off. In 1985, Prime Minister Rajiv Gandhi formally inaugurated the Silent Valley National Park. Nepal Padam (2009) indicated that the central issue of the Silent Valley protests included: The protection of the tropical rainforest and the maintenance of the ecological balance. The campaigns and petitions were the main strategies adopted by the activists in the movement, grounding it on the non-violent, Gandhian ideological orientation, the protest against the destruction of forest, an opposition to ecologically unsustainable development, and above all, maintenance of the ecological balance.<sup>8</sup>

### **6. Tehri Dam Conflict:**

One of the most extended environmental movements is the movement against the Tehri Dam. It is the 260.5 meter high Tehri Dam on the Bhagirathi in the Garhwal-Himalayas. The project has generated disagreement since its beginning. In spite of objections of several scientists of national and international status, the project is yet to be adapted or stopped (Santara, S. C. 2000). Reddy (1998) stated that 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. The construction of the dam is being carried out with police protection as Sunderlal Bahuguna is sitting on fast unto death.

After prime minister's assurance to review the project, Bahuguna ended his fast but construction goes on, though at a slower pace (Reddy, Ratna V. 1998). 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 Sunderlal Bahuguna 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. Later he shifted to the capital city of Uttarakhand, Dehradun.<sup>9</sup>

### **7. Save Ganga Movement:**

Save Ganga Movement is a pervasive Gandhian non-violent movement backed by saints and popular social activists across the Indian States Uttar Pradesh and Bihar in support of a free Ganga. The movement is supported by Ganga Seva Abhiyanam, Pune-based National Women's Organisation (NWO), besides those of many other compatible organisations, and with the moral support from many religious leaders, spiritual and political leaders, scientists, environmentalists, writers and social activists.<sup>10</sup>

## **Major Environmental Movements in Tamil Nadu**

### **1. *PoovulaginNanbargal* (Friends of the Earth):**

It is an environmental organisation based in Tamil Nadu, India. It spearheaded a legal battle against Kudankulam Nuclear Power Plant. *PoovulaginNanbargal* started in Chennai, Tamil Nadu in the late 1980s, by the Indian Overseas Bank employee Nedunchezhiyan. He was associated with the Amnesty International India. The organisation introduced literature related to environmentalism to the Tamil language. Nedunchezhiyan died in 2006 at the age of 48. After his demise, the organisation stalled its activities. In 2008, nine men, including IT engineer G. Sundarrajan and Siddha medicine practitioner G. Sivaraman, regrouped the organisation. When the People's

Movement Against Nuclear Energy (PMANE) started protests against the Kudankulam Nuclear Power Plant, *Poovulagin Nanbargal* gave legal support to the PMANE. To govern its activities, *Poovulagin Nanbargal* was registered as a public trust. After the Fukushima Daiichi nuclear disaster, *Poovulagin Nanbargal* filed a public interest litigation (PIL) in the Madras High Court in October 2011 to stop the commission of the Kudankulam Nuclear Power Plant. In August 2012, the court accepted the Nuclear Power Corporation of India's assurance on safety of the plant and dismissed the petition. *Poovulagin Nanbargal* appealed to the Supreme Court of India, but the Supreme Court upheld the decision of the High Court in May 2013. The organisation also filed PILs against the government to stop projects such as the Chennai-Salem Expressway and Neutrino Observatory. It opposed the extraction of hydrocarbon in Neduvasal.<sup>11</sup>

## **2. *Anu Ulaikku Ethirana Makkal Iyakkam* (People's Movement against Nuclear Energy):**

The People's Movement Against Nuclear Energy is an anti-nuclear power group in Tamil Nadu, India, founded by S. P. Udayakumar. Since September 2011 the aim of the group is to close the Kudankulam Nuclear Power Plant site and to preserve the largely untouched coastal landscape, as well as educate locals about nuclear power. The aim of the group is to close the Kudankulam nuclear power plant site and to preserve the largely untouched coastal land scape, as well as educate locals about nuclear power. By far the biggest and most-prolonged agitation is the one against the Koodankulam Nuclear Power Project, which was dealt with a heavy hand by both the *Dravida Munnetra Kazhagam* (DMK) and *Anaithinthiya Anna Dravida Munnetra Kazhagam* (AIADMK) governments. Protests began soon after the 2011 Fukushima accident in Japan though the project was begun in 2000. People from the Kanniyakumari, Tirunelveli and Thoothukudi districts of Tamil Nadu have been protesting against the KKNPP for over

two decades now. People in and around Kudankulam are worried that the hot water discharged from the plant into the sea will adversely affect the marine life and fish catch. Nearly 100,000 people living within a sixteen kilometer radius of the plant fear displacement. In addition, people are immensely concerned about nuclear risk and radiation in the event of accidents at the plants or during the movement and storage of radioactive material.<sup>12</sup>

### **3. *Sterlitukku Ethirana Makkaliyakkam* (People's Movement against Sterlite)**

The protestors want Sterlite's copper smelting unit in Thoothukudi shut down as it was causing environmental damage to the area. The company has been accused of being lax regarding environmental regulations, causing detriment to the health of the locals in and around Thoothukudi. This wave of protests began on March 24, 2018 with people gathering to protest the expansion of the plant. Sterlite had applied for clearance, but the Tamil Nadu Pollution Control Board (TNPCB) rejected their application. The protestors claim that the company has continued construction despite not receiving approval to do so. This is not the first time there have been protests against Sterlite Copper. In 2013, a toxic gas leak from the plant was alleged to have affected the people living around it, but the plant was allowed to re-open after brief closure. Sterlite Copper has been facing resistance from fishermen's groups in the area ever since the plant was established in 1993. The National Environmental Engineering Research Institute reports of 1998, 1999, 2003 and 2005 on Sterlite Copper, the factory in the eye of the current storm, showed that the plant was polluting the environment through emissions that did not conform to the standards laid down by the TNPCB under the Air Act and Water Act. The Supreme Court, in its April 2013 order, slapped a fine of <sup>1</sup> 100 crore on Sterlite. On a couple of occasions, allegations of gas leak from Sterlite could not be confirmed as there were other industrial units in the vicinity that had the potential to cause pollution.<sup>13</sup>

#### **4. *Iyarkai Vivasaya Iyakkam* (Organic Farming Movement):**

The history of organic farming movement in Tamil Nadu starts with G. Nammalvar. He was an Indian green crusader, agricultural scientist, environmental activist and organic farming expert best known for his work on spreading ecological farming and organic farming. He led the protest against the methane gas project started by Great Eastern Energy Corporation proposed in the Cauvery delta region of Tamil Nadu. Nammalvar was the author of several Tamil and English books on natural farming, pesticides & fertilizers and was featured in magazines & television programs. He always said that one should make the farmer understand the issue. He never stopped learning from them and had become a vast repository of farming practices and knowledge that he shared with whoever was interested. He never pushed ideas down to anyone's throat. Each farm is unique according to the farmers' understanding and the conditions, Nammalvar would say. He would keep experimenting with what he learned from the farmers, refined this knowledge and then gave it back to them. The protests against the coal-bed methane project, which was spearheaded by the green crusader G. Nammalwar in 2010 in Mannargudi, is claimed to be a success even though there is a version that the contractor gave up the project because it was not commercially viable.<sup>14</sup>

#### **5. *Saleme Kural Kodu* (Salem Citizen Forum):**

PiyushManush is an environmental rights defender and convener of Salem Citizen's Forum. Through the forum, he regularly organises meetings, events and protests with local farmers and villagers, whose land rights and livelihoods are endangered by mega-industrial projects in Salem district. He has been arrested numerous times in relation to his work. He was arrested on a highway near Salem city for allegedly instigating people against the Salem airport expansion project and the Salem-Chennai green corridor highway project during an event he had organised with people of the

surrounding villages to protest against the projects on 3 May 2018. He was taken to Omalpur police station. The projects are likely to destroy more than 2,000 hectares of agricultural land, which will negatively impact the livelihoods of farmers in that area as well as displacing them. Piyush single-handedly decided to restore the barren hills and the dried up lakes in Salem at the tender age of 20 by planting thousands of trees and digging trenches on hills around his hometown. Project Harithima begun in 1997 was one of the many projects that this green entrepreneur has championed. Since then, he has involved himself in activism, and has also gravitated towards constructive environmentalism with the setting up of SEED (Socio-Economic Environmental Development).<sup>15</sup>

## **Conclusion**

Without doubt, the contemporary India experiences an almost unrestricted exploitation of resources due to many reasons. During the past twenty years, people in various regions of India have started non-violent action movements to protect their environment, their livelihood, and their ways of life. These environmental movements have emerged in response to projects that threaten to dislocate people and to affect their basic human rights to land, water, and ecological stability of life-support systems. They share certain features, such as democratic values and decentralized decision making, with social movements operating in India. Let us join hands with them in order to protect our environment from the clutches of those who promote 'use and throw away' culture.

## **Endnotes**

<sup>1</sup> Cf. <https://www.civilserviceindia.com/subject/Political-Science/notes/social-movements-environmental-movements.html>: Accessed on 12-06-2019.

- <sup>2</sup> Cf. <https://www.jagranjosh.com/general-knowledge/a-brief-history-of-the-environmental-movements-in-india-1518523870-1>: Accessed on 12-06-2019.
- <sup>3</sup> Cf. <https://www.jagranjosh.com/general-knowledge/environmental-democracy-index-2015-1441616527-1>: Accessed on 18-06-2019.
- <sup>4</sup> Cf. <https://www.civilserviceindia.com/subject/Political-Science/notes/social-movements-environmental-movements.html>: Accessed on 12-06-2019.
- <sup>5</sup> Cf. Ibid.
- <sup>6</sup> Cf. Ibid.
- <sup>7</sup> Cf. Ibid; Cf. <https://www.clearias.com/environmental-movements-in-india/>: Accessed on 11-06-2019.
- <sup>8</sup> Cf. Ibid.
- <sup>9</sup> Cf. <https://www.civilserviceindia.com/subject/Political-Science/notes/social-movements-environmental-movements.html>: Accessed on 12-06-2019.
- <sup>10</sup> Cf. Ibid.
- <sup>11</sup> Cf. [https://en.wikipedia.org/wiki/Poovulagin\\_Nanbargal](https://en.wikipedia.org/wiki/Poovulagin_Nanbargal): Accessed on 18-06-2019.
- <sup>12</sup> Cf. [https://en.wikipedia.org/wiki/People%27s\\_Movement\\_Against\\_Nuclear\\_Energy](https://en.wikipedia.org/wiki/People%27s_Movement_Against_Nuclear_Energy): Accessed on 09-06-2019.
- <sup>13</sup> Cf. <https://www.thehindubusinessline.com/companies/9-killed-as-protest-against-sterlite-plant-turns-violent/article23962517.ece>: Accessed on 06-06-2019.
- <sup>14</sup> Cf. [https://en.wikipedia.org/wiki/G\\_Nammalvar](https://en.wikipedia.org/wiki/G_Nammalvar): Accessed on 22-06-2019.
- <sup>15</sup> Cf. <https://www.facebook.com/scfsalem/>: Accessed on 16-06-2019.