

CHIPKO MOVEMENT

ABSTRACT:

Chipko movement, also known as Chipko andolan, was a nonviolent social and ecological movement in India in the 1970s spearheaded by rural villagers, notably women, with the goal of conserving trees and forests threatened by government-sponsored logging. In 1973, the movement began in the Himalayan state of Uttarakhand (then a part of Uttar Pradesh) and swiftly spread across India's Himalayas. Chipko is a Hindi word that means "to hug" or "to cling to," and it refers to the activists' principal method of clutching trees in order to obstruct loggers.



INTRODUCTION:

After the Sino-Indian border conflict ended in 1963, the Indian state of Uttar Pradesh saw a surge in development, particularly in rural Himalayan areas. Many foreign-based logging corporations desired access to the region's vast forest resources, and the interior highways built for the battle enticed them. Despite the fact that rural communities relied largely on the forests for survival—both directly for food and fuel and indirectly for services like water purification and soil stabilization—government policies barred them from managing the lands and denying them access to the lumber. Many commercial logging operations were poorly managed, resulting in decreased agricultural yields, erosion, depleted water resources, and increased flooding across much of the surrounding area.



LITERATURE REVIEW:

Several agitations took place in the mountain regions of what was then Uttar Pradesh (now Uttarakhand) between 1973 and 1979 to rescue trees from being cut down. These protests became known as the Chipko movement, and they eventually compelled the government to prohibit commercial tree felling. In 1967, however, the Chipko movement had already been established. Sunderlal Bahuguna, who quit politics to devote his life to social service, came up with the notion of focusing on forest conservation, while Ghanshyam Sailani, a folk musician, gave the movement the name Chipko through a song he penned.

The Chipko movement arose in India in the 1970s as a coordinated response to forest devastation. The movement's name is derived from the term 'embrace,' as the locals clutched the trees to prevent them from being felled by the contractors.



Numerous people are unaware that many groups in India have contributed to the conservation of nature over the millennia. The Bishnoi community of Rajasthan is one such example. This community established the initial 'Chipko movement' in Rajasthan some 260 years ago, in the early part of the 18th century. A large group of them from 84 villages, led by a woman named Amrita Devi, gave their lives to save the trees from being felled on the command of Jodhpur's Maharaja (King). Following this tragedy, the Maharaja issued a royal proclamation prohibiting tree chopping in all Bishnoi communities.

It began in the twentieth century in the hills, where agriculture is difficult to carry out and trees are the main source of life. One of the most well-known of these was the Chipko movement of 1973. The first Chipko action occurred in April 1973 in the village of Mandal in Uttar Pradesh's upper Alakananda valley, and extended over the next five years to numerous districts in the Himalayas. It was started by the government's decision to provide a sports goods company a block of forest land in the Alaknanda valley. This infuriated the locals, who had previously been rejected their request to utilise wood to make agricultural equipment. The women of the region, led by activist Chandi Prasad Bhatt, went into the forest and built a circle around the trees, stopping the men from cutting them down, with the help of a local NGO (non-governmental organisation), DGSS (Dasoli Gram Swarajya Sangh).

As a result of the protest's success, similar protests erupted in other parts of the country. Since their inception as a spontaneous protest against logging abuses in Uttar Pradesh in the Himalayas, Chipko supporters, primarily village women, have effectively prevented tree felling in a number of locations and affected natural resource policy in India. Dhoom Singh Negi, Bachni Devi, and a number of other village ladies were among the first to hug trees in order to preserve them. 'What do the woodlands bear?' they came up with as a slogan. 'Soil, water, and clean air.' Thousands of trees were preserved from being felled thanks to the Chipko movement's success in the hills.

Other people have also been active in this movement and have helped to steer it in the right path. Mr. Sunderlal Bahuguna, a Gandhian activist and philosopher, whose appeal to Mrs. Indira Gandhi, India's then-Prime Minister, resulted in the ban on tree felling. 'Ecology is permanent economy,' Mr Bahuguna coined the Chipko phrase. Mr. Chandi Prasad Bhatt is another Chipko movement leader. He pushed for the growth of local companies based on the preservation and sustainable use of forest wealth for the benefit of the community. Mr Ghanasyam Raturi, a Chipko poet whose songs can be heard throughout Uttar Pradesh's Himalayas, composed a poem detailing the process of embracing trees to prevent them from being felled.



The Chipko demonstrations in Uttar Pradesh won a big win in 1980, when Mrs Indira Gandhi, India's then-Prime Minister, issued an order prohibiting green logging in the state's Himalayan forests for 15 years. Since then, the movement has spread across the country to numerous states. The movement has stopped felling in the Western Ghats and the Vindhyas, in addition to the 15-year moratorium in Uttar Pradesh and has created pressure for a natural resource policy that is more responsive to people's needs and ecological requirements.

THE OUTCOME OF THE SURVEY:

The strength of this movement can be shown in the fact that after speaking with Indira Gandhi, she decided to halt cutting down trees for 15 years. However, there are significant flaws with this movement. This movement is not moving in the right direction. According to some activists, the Chipko movement was largely a struggle for economic survival.

- Chipko Movement is a peaceful and social movement in India that was founded by rural peasants, mostly women. This began in Uttar Pradesh's Himalayan area.
- The movement's major goal is to safeguard trees and the environment. Chipko is a Hindi word that means hug.
- More than 150 villages took part in this effort from 1972 to 1979.
- One of the most well-known social activists active in the Chipko movement is Sunder Lal Bahuguna.
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- However, there are significant flaws with this movement. This movement is not moving in the right direction.
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The Chipko movement was inspired by a battle led by a woman that took place in India over 300 years ago. Back then, members of the Bishnoi community in Rajasthan risked their lives by embracing the trunks of sacred khejri trees in an attempt to rescue them.

Protests became more project-oriented as the movement progressed, eventually expanding to cover the entire ecology of the region, resulting in the "Save Himalaya" movement. Bahuguna marched 5,000 kilometres (3,100 miles) through the Himalayas between 1981 and 1983 to bring the movement to prominence. Throughout the 1980s, there were numerous protests against the Tehri dam on the Bhagirathi River and different mining operations, with at least one limestone mine closing as a result. Similarly, a huge reforestation initiative in the region resulted in the planting of over one million trees. Chipko demonstrations resurfaced in 2004 in response to the removal of the logging ban in Himachal Pradesh, although they were unsuccessful.

The Chipko movement was more of a way of life than a forest conservation effort. It also creates a new method of environmental protection. It is also an ecofeminist movement, and the Right Livelihood Award was given to it in 1987.



CONCLUSION:

The Chipko movement was more of a way of life than a forest conservation effort. It also creates a new method of environmental protection. It is also an ecofeminist movement, and the Right Livelihood Award was given to it in 1987.

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The Chipko movement was started by a woman named Amrita Devi in Uttarakhand near the Tihri Dam. Sunder Lal Bahuguna, a wildlife activist, is linked to the Chipko movement. We can support the Chipko campaign by planting trees and prohibiting tree cutting for immoral reasons.

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