

# **Environmental Movements in Goa: A Case Study of Shel – Melauli protest anti-Coal Agitation**

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### **DECLARATION BY STUDENT**

I hereby declare that the data presented in this Dissertation report entitled, “**Environmental Movements in Goa: A case of Shel – Melauli protest and anti-coal agitation**” is based on the results of investigations carried out by me in the Master of Arts in Political Science discipline at D.D. Kosambi School of Social Science and Behavioural Studies, Goa University under the Supervision of Ms. Prachi Naik and the same has not been submitted elsewhere for the award of a degree or diploma by me. Further, I understand that Goa University or its authorities / College will not be responsible for the correctness of observations / experimental or other findings given the dissertation.

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### COMPLETION CERTIFICATE

This is to certify that the Field work/visit report “**Environment Movements in Goa: A case study of Shel- Melauli protest and anti coal agitation**” is a bonafide work carried out by **Ms. Riyanka Janak Bhatt** under my supervision impartial fulfilment of the requirements for the award of the degree of **Master’s in Arts** in the discipline of Political Science at D.D Kosambi School of Social Science and Behavioural Studies, Goa University.



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# CHAPTER I

## INTRODUCTION

### 1.1 Overview

The environmental movement in India has evolved into a multifaceted force, driven by a complex interplay of historical, cultural, social, and political factors. Rooted in a deep reverence for nature ingrained in indigenous cultures, the modern environmental movement gained momentum in response to a series of ecological crises and developmental pressures that began to surface in the post-independence era. Characterized by diverse forms of protests, activism, and advocacy, India's environmental movement reflects the nation's struggle to balance economic growth with environmental sustainability and social justice.

Emerging initially as localized protests against deforestation, land degradation, and displacement due to large-scale development projects, such as dams and industrialization, the environmental movement gradually coalesced into a nationwide network of grassroots organizations, NGOs, and civil society groups. These movements have championed causes ranging from the preservation of fragile ecosystems like the Himalayas and the Western Ghats to campaigns against air and water pollution in urban centers. At its core, the environmental movement in India seeks to assert the rights of marginalized communities, including indigenous tribes and rural populations, whose livelihoods are intricately linked to the land and natural resources.

Moreover, the environmental movement in India has been marked by landmark legal battles, such as the Chipko Movement, which pioneered the strategy of non-violent resistance by hugging trees to prevent their felling, and the Bhopal Gas Tragedy, which sparked international outrage and highlighted the need for stringent environmental regulations and corporate accountability.

These pivotal moments catalyzed public awareness and galvanized support for environmental causes, leading to significant policy reforms and the emergence of environmental governance frameworks at the national and state levels. In recent years, issues like climate change, biodiversity loss, and sustainable development have propelled the environmental movement into the forefront of public discourse, underscoring the urgent need for collective action and transformative change to secure a greener and more equitable future for India and the planet.

## **1.2 Literature Review:**

P. P. Karan (1994) in “Environmental Movements In India” discusses grassroots environmental movements in India, rooted in Gandhian nonviolent tradition, addressing both environmental preservation and economic/social justice issues. It highlights examples like the Chipko movement in the Himalayas, Save the Narmada movement in central India, and the Silent Valley movement in the Malabar region. These movements aim to protect land, water, and the ecological stability threatened by development projects. The article emphasizes the impact on marginalized groups and explores the integrative social effects of these movements, uniting people across various social and cultural divisions for a common environmental cause. Overall, it provides insightful case studies on nonviolent environmental activism in India.

Habibul Haque Khondker (2001) in “Environmental Movements, Civil Society, And Globalization” provides a comprehensive overview of the interplay between environmental movements, civil society, and globalization. It traces the historical evolution of environmental activism from local and national levels to a global movement, emphasizing the pivotal role of civil society organizations, especially NGOs, in advocating for environmental protection. The author delineates the concept of civil society as a space for voluntary associations beyond the

state and market, highlighting its importance for democracy and the protection of public interests, particularly in environmental matters. Furthermore, the text discusses globalization as a multifaceted phenomenon, encompassing economic, political, cultural, and social dimensions. It examines globalization's impact on environmental movements, emphasizing both its disruptive effects and the emergence of global solidarity against environmental degradation. The discourse distinguishes between globalization from above, driven by market forces and liberalization, and globalization from below, characterized by grassroots resistance and transnational activism. Moreover, it explores the complex dynamics between transnational corporations, states, and civil society, illustrating how civil society organizations serve as checks against corporate excesses and state negligence in environmental governance. The article also presents case studies, such as the Three Gorges Dam in China and the Narmada Project in India, to underscore the role of civil society in shaping environmental policies and challenging state-led development projects. Additionally, it examines the power dynamics between transnational corporations and civil society groups, exemplified by the case of the Rainforest Action Network's successful boycott campaign against the Mitsubishi Corporation. Overall, this article offers a nuanced analysis of the relationships among environmental movements, civil society, and globalization, highlighting the need for global cooperation and grassroots activism to address pressing environmental challenges in an increasingly interconnected world.

Raghav Charan singh (2007) in “ Environment And Development In India” Singh(2007) in “Politics Of Environment And Development In India” provides a comprehensive overview of the intersection between politics, development, and environmental issues in India, focusing on the roles of democratic institutions and activism it highlights the concepts like Democratic



Institutions and Environmental Protection, Environmental Concerns in Development, Activism and Public Participation, Judicial Role, Philosophical Perspectives, Political Considerations, and Policy Recommendations. It concludes by stressing the importance of prioritizing environmental protection without sacrificing development goals, advocating for ecologically sound decisionmaking in all development projects. Overall, the content provides a detailed analysis of the complex interplay between politics, development, and environmental concerns in India, while also offering insights into the roles of various stakeholders and potential avenues for policy improvement.

Ashok Swain (1997) in “Democratic Consolidation? Environmental Movements in India” discusses the challenges of democratic consolidation in India amidst its diverse society and turbulent political landscape. Despite persisting democratic structures, India faces crises marked by violence, religious fundamentalism, and socio-economic struggles. New social movements, including environmental activism, challenge the state’s developmental policies, particularly regarding natural resource management. The environmental movements, rooted in historical resistance to colonial exploitation, aim to reclaim communal control over forests and land. They have influenced government policies, leading to greater emphasis on community involvement in forest management. Currently, environmental activism has shifted focus towards opposing large dam projects, reflecting evolving priorities in Indian democracy. Author also mentions about the Environmental protests in India reflect diverse ideologies and demands regarding development. Activists like Sunderlal Bahuguna advocate against any forest cutting, while Chandi Prasad Bhatt supports limited cutting for local benefits. Similarly, opposition to dams varies from outright rejection to concerns about proper rehabilitation. These movements mobilize diverse social groups and transcend political barriers, creating new socio-political actors. Protests, exemplified

by movements against dams like Tehri and Narmada, have gained momentum, prompting a national campaign against big dams. These movements represent a broader critique of development policies, aiming to empower marginalized communities and ensure environmental sustainability amidst limited natural resources. The article highlights the proliferation of protests, especially environmental ones, underscores India's evolving democratic landscape, characterized by increased inclusivity and responsiveness to citizen demands. Despite causing disruptions, these protests reinforce democratic principles by holding policymakers accountable and encouraging broader popular participation, ultimately contributing to the consolidation of Indian democracy.

Carl Death (2015) "Disrupting Global Governance: Protest at Environmental Conferences from 1972 to 2012" explores the role of disruptive protests by non-state actors in global governance conferences focusing on environmental issues from 1972 to 2012. It identifies four types of disruptive protest: symbolic, procedural, coercive, and evasive, illustrated through examples from major UN environmental conferences during the period. Symbolic disruption in Stockholm led to new discourses; procedural disruption in Rio introduced new actors and texts; Johannesburg saw direct and coercive disruption; and Rio in 2012 demonstrated disruption through evasion and exit. The article emphasizes the necessity of understanding the diverse forms of disruptive protests within the broader field of power relations in global governance, highlighting their impact on environmental politics and policymaking.

Milind Wani and Ashish Kothari (2008) in "Globalization vs India's Forest" presents a poignant narrative of the conflict between globalization-driven development and community-led conservation efforts in India's forests, particularly in Orissa. It delineates how lax environmental

laws and the pursuit of rapid economic growth have led to the wanton destruction of forests, displacing indigenous communities and endangering biodiversity. The authors highlight specific cases where corporate interests have overridden local conservation practices, exacerbating human-wildlife conflicts and threatening livelihoods. They advocate for a paradigm shift towards sustainable development, emphasizing the importance of grassroots resistance, legal recognition of community forest management, and inclusive decision-making processes to safeguard forests and the well-being of forest-dwelling communities.

Ashok Lahiri (2015) “Green Politics and the Indian Middle Class” explores the integration of environmental concerns into Indian politics, particularly focusing on the role of the middle class. Lahiri discusses the historical context of green movements, highlighting Mahatma Gandhi’s influence and the absence of green parties in mainstream Indian politics despite widespread environmental challenges. The author observes the emergence of ecological consciousness in India, citing examples such as the Chipko movement and the Narmada Bachao Andolan. However, he notes the absence of a strong green political presence and analyzes the reasons behind it. Lahiri argues that while environmental issues are increasingly relevant, the Indian middle class, though growing, is not yet sizable enough to strongly advocate for green politics. The literature also delves into the attitudes of the Indian middle class towards environmental issues, distinguishing between local, national, and global concerns. It examines how the middle class perceives environmental activism and its alignment with governmental policies, especially regarding carbon emissions. Furthermore, Lahiri discusses the characteristics of green parties globally, emphasizing their emergence from middle-class concerns and postmaterialist philosophies. He contrasts this with the Indian scenario, where economic development and poverty alleviation take precedence over environmental activism among the middle class.

Overall, the literature provides insights into the complexities of integrating environmental concerns into Indian politics, especially concerning the attitudes and priorities of the emerging middle class. It highlights the challenges and opportunities for green politics in India, offering a nuanced analysis of its historical context and current dynamics.

David L. Sills (1975) in the article “The Environmental Movements and it’s Critics” provides a comprehensive review of the environmental movement in the United States, focusing on its history, ideological differences, and political critique. He highlights the ongoing debate between the movement and its critics regarding the severity of environmental crises, ideological contrasts, and accusations of elitism and superficial solutions. Sills explores how the movement’s composition, proposed solutions, and alleged discrimination against the poor domestically and globally have shaped its perception and effectiveness. Additionally, he discusses the movement’s decline in public interest post-Earth Day 1970 and its political nature, addressing both its impact on resource usage and its implications for societal power dynamics. The article concludes by examining criticisms related to the movement’s neglect of the urban and rural poor and its potential hindrance to economic growth, especially in developing countries. Through analyzing these facets, Sills sheds light on the multifaceted nature and challenges of the environmental movement while underscoring its significance in contemporary society.

Michael Dreiling and Brian Wolf (2001) in “ENVIRONMENTAL MOVEMENT ORGANIZATIONS AND POLITICAL STRATEGY: Tactical Conflicts Over NAFTA” Delves into the complexities of the environmental movement, particularly focusing on the organizational and material factors shaping political strategies, using the North American Free Trade Agreement (NAFTA) conflict (1991-1993) as a case study. It highlights the divergence within the environmental movement, emphasizing both discursive-ideological differences and material

organizational dependencies among environmental organizations. By examining the interplay between discursive framing, organizational ties, and resource dependencies, the authors argue for a comprehensive understanding of the environmental movement's dynamics, shedding light on the intricacies of intra-movement conflicts and their implications for environmental politics and scholarship. The article underscores the importance of considering both ideological and material dimensions in analyzing the environmental movement's political strategies and internal divisions, providing valuable insights for future research and activism in the field.

Mukul Sharma (2012) in "Dalits and Indian Environmental Politics" critically examines the intersection of caste dynamics and environmental politics in India. It sheds light on the invisibility of dalit perspectives within mainstream environmental discourses and critiques the caste-blindness prevalent in environmental movements. Sharma argues that dalit viewpoints offer valuable insights into redefining key categories like development, modernity, and social movements within the context of environmentalism. He highlights examples of caste biases within environmental projects and emphasizes the need to integrate dalit perspectives to enrich environmental politics in India. The essay underscores the urgent necessity to include caste as a significant category in discussions about ecological rights and environmental justice, thus presenting a compelling case for a more inclusive and nuanced understanding of Indian environmental politics.

Existing literature review covers environmental issues from other parts of India. There is no specific research done on Goa's environmental movements. This research is an attempt to study Shel-Melauli and Anti-Coal Agitation in detail from point of view of politics of environmental protest.

### **1.3 Objectives:**

1. To analyse the environmental movements in Goa.
2. To identify the reasons behind the environmental movement in Goa.
3. To assess the political, social and economic implications of the developmental projects on local people.
4. To assess the dialogue and negotiations between government and local people.
5. Examine the roles of environmental activists.

### **1.4 Hypothesis:**

- People oppose developmental project to safeguard natural resources.

### **1.5 Methodology:**

The research on environmental movements can be approached through various methods, each offering unique insights and perspectives. Qualitative research methods such as in-depth interviews and focus groups delve into the intricacies of individuals' experiences within the movement, providing a nuanced understanding of personal narratives and contexts. On the other hand, quantitative research techniques yield statistical data and ratios, shedding light on the scale and impact of the protests, often through surveys and questionnaires that capture a diverse range of perspectives. A mixed-methods approach integrates both qualitative and quantitative methodologies, allowing for a holistic exploration of environmental movements, blending subjective experiences with broader statistical trends. Case study methods offer a deep dive into specific protests, unraveling their context, causes, and outcomes by immersing researchers in the protest community to observe and document behaviors, beliefs, and practices. Finally,

comparative research enables a nuanced understanding by juxtaposing different elements within the environmental movement context. By employing these diverse methodologies, researchers can enrich their understanding of environmental protests and contribute to the advancement of knowledge in this field.

## **1.6 Chapertization:**

### **CHAPTER 1: Introduction**

This chapter deals with people towards environment. Especially the link between development and environment

### **CHAPTER 2: Environmental Movements in India**

This chapter covers several environmental movements taken place within India.

### **CHAPTER 3: Environment And Shel- Melauli Protest**

This chapter specifically deals with the environmental concerns raised by the local people against IIT project in Shel - Melauli village.

### **CHAPTER 4: Environment Anti Coal Agitation**

This chapter specially focusses on Anti-Coal Agitation as a movement towards environmental protest.

### **CHAPTER 5: Conclusion**

This chapter includes the concluding remarks and comparative study of selected case studies.

**1.7 Scope and Significance:**

It addresses a pressing socio-environmental issue at the intersection of development and conservation in Goa, India. By examining the anti-coal agitation in Goa, it contributes to scholarly discussions on environmental activism, governance, and sustainable development strategies. The findings of the study can inform policymakers, environmentalists, and civil society actors about the complexities of balancing economic growth with ecological preservation, particularly in ecologically sensitive regions. It offers practical insights into the challenges and opportunities of grassroots mobilization, advocacy campaigns, and public engagement in shaping environmental policy agendas. Through its interdisciplinary approach, the research seeks to foster informed dialogue and facilitate evidence-based decision-making processes aimed at promoting ecologically sustainable and socially just development pathways in Goa and beyond.

**1.8 Limitation of Research:**

The limitation of the study is its geographical location that is restricted to environmental movement within Goa. The environmental movements are limited to the study of a protest against IIT in Shel Melauli and anti-coal agitation. The study will focus on the local people of the Goa and environmental activists' contribution towards the Same.



## CHAPTER II

### ENVIRONMENTAL MOVEMENTS IN INDIA

#### 2.1 Introduction

Environmental and ecological movements represent significant examples of collective action by diverse social groups. These movements advocate for the protection and acknowledgment of constitutional and democratic rights, which are intrinsic to the daily lives of marginalized communities. Key concerns include the management of resources, the preservation of indigenous cultures, environmental protection, and the maintenance of ecological balance, all of which profoundly impact human well-being.

Moreover, Environmental movements demonstrate a broader perspective on economics and politics. Economic justice, as envisioned by these movements, goes beyond resource redistribution to encompass enhancing quality of life by recognizing people's rights to their natural resources, ensuring dignity, and fostering participatory decision-making.

Following the 1972 United Nations Conference on Human Environment in Stockholm, there was a surge in scholarly attention to human-environment concerns. By the 1980s, the "green movement" had become a global phenomenon, spanning various countries, including India, Germany, and North America. This movement is characterized by grassroots efforts to safeguard environmental and ecological rights. The post-independence era saw the emergence of environmental consciousness alongside the nation-building process. Prominent leaders like Mahatma Gandhi emphasized sustainable living, self-sufficiency, and the protection of natural resources as integral to India's development. Gandhi's advocacy for village industries and

decentralized governance laid the foundation for later environmental policies emphasizing community participation and grassroots empowerment.

## **2.2 Historical Context: Origin of Environmental Activism in India**

The environmental movement in India has deep historical roots, emerging from a confluence of socio-cultural, economic, and political factors. While it gained prominence in the 20th century, its origins can be traced back to ancient times when reverence for nature was ingrained in Indian philosophy and practices. This reverence found expression in various religious texts, folklore, and traditional knowledge systems, fostering a holistic understanding of humans' relationship with the environment.

One of the earliest documented instances of environmental consciousness in India dates back to the Vedic period (1500–500 BCE), where hymns in the Rigveda praised nature as divine and emphasized the importance of maintaining balance and harmony with the environment. This reverence continued through Hinduism, Buddhism, and Jainism, where concepts such as ahimsa (non-violence) and dharma (duty) emphasized the interconnectedness and sanctity of all life forms.

During the medieval period, with the spread of Islam and the Mughal Empire, gardens and parks became prominent features of urban planning, reflecting a synthesis of Persian, Islamic, and indigenous Indian gardening traditions. The Mughal rulers' appreciation for nature and gardens not only served aesthetic purposes but also highlighted a deeper connection between humans and the environment.

Colonization marked a significant turning point in India's environmental history. British colonial policies, driven by exploitation and extraction, led to widespread deforestation, land degradation,

and the depletion of natural resources. The commercialization of forests, exemplified by the British Forest Acts of the 19th century, sparked resistance from local communities whose livelihoods depended on forest resources. Movements such as the Bishnoi community's Chipko movement in the 18th century, where people hugged trees to prevent their felling, foreshadowed later environmental activism.

The 1970s marked a turning point with the establishment of formal environmental institutions and the enactment of legislation to address environmental challenges. The creation of the Ministry of Environment and Forests in 1980 signified the government's recognition of environmental issues as a priority. The Wildlife Protection Act (1972), Forest Conservation Act (1980), and Water (Prevention and Control of Pollution) Act (1974) were significant legislative measures aimed at conservation and pollution control.

Parallel to government initiatives, civil society organizations and grassroots movements proliferated across the country, addressing a wide range of environmental issues. From the antdam Narmada BachaoAndolan to campaigns against industrial pollution in urban centers like Bhopal, environmental activism took diverse forms, often involving marginalized communities directly impacted by environmental degradation.

The 21st century has seen a further intensification of environmental activism in response to emerging challenges such as climate change, urbanization, and industrialization. Movements like the Niyamgiri Suraksha Samiti in Odisha, fighting against mining projects threatening tribal lands, highlight ongoing struggles for environmental justice and indigenous rights. Similarly, campaigns against air pollution in cities like Delhi underscore the growing awareness of environmental health hazards.

The role of environmental movements in India extends beyond conservation to encompass broader socio-economic and political dimensions. Issues of land rights, displacement, and livelihood security intersect with environmental concerns, shaping the dynamics of resistance and advocacy. Environmental justice movements seek to address these intersecting injustices, advocating for sustainable development models that prioritize both ecological integrity and social equity.

The origin of environmental movements in India can be traced back to ancient traditions of reverence for nature, evolving through centuries of socio-cultural and political transformations. Colonization and industrialization catalyzed organized resistance and activism, leading to the emergence of formal institutions and legislative frameworks for environmental protection. However, challenges persist in reconciling development imperatives with ecological sustainability and social justice, underscoring the ongoing relevance and urgency of environmental movements in India.

## **2.3 Significant Environmental Movements in India**

### **2.3.1 Narmada BachaoAndolan**

The Narmada River project, spanning across three major states in western India in the states like Gujarat, Madhya Pradesh, and Maharashtra in which it stands as a pivotal case study showcasing the evolution of environmental activism and the intricate dynamics intertwined with developmental politics. This project has illuminated the magnitude of eco-development challenges, sparking informed debates, political mobilization, and grassroots activism unlike any other development initiative in India. The contentious nature surrounding this endeavor has not only posed challenges to governments at various levels but has also fostered connections with

civil society organizations and NGOs on both national and international fronts, significantly contributing to the discourse on alternative development pathways in India.

The SardarSarovar Project, a multi-purpose initiative centered around a major dam in Gujarat, is situated on the Narmada River, the fifth-largest river in India, stretching over 1312 kilometers. Within the Narmada Valley Project, housing two mega projects, the SardarSarovar Project and the Narmada Sagar Project in Madhya Pradesh, it stands as the largest single river valley project aimed at creating the world's largest man-made lake.

The Narmada BachaoAndolan emerged as a significant social movement opposing the construction of numerous large dams on the Narmada River. Led by activists like MedhaPatkar, it contested the Narmada Valley project, initially planned in 1946 but only commenced in 1978 following the Narmada Water Disputes Tribunal's final orders, which included resettlement and rehabilitation (R&R) plans. The project aimed to erect 30 large dams, 135 medium dams, and 3,000 small dams along the 1,312-kilometer stretch of the Narmada River from Madhya Pradesh to Gujarat. With the exception of the SardarSarovar Dam, all other dams were situated in Madhya Pradesh, under the assumption that they would cater to the water needs of around forty million people and provide irrigation and electricity to the region. The SardarSarovar Dam, towering at 138.68 meters, threatened to inundate 38,000 hectares of land, displacing 244 villages and 250,000 individuals, predominantly comprising tribal communities such as Bhils, Gonds, Baigas, and others, reliant on agriculture.

### **2.3.2 Chipko Movement**

The Chipko movement emerged as the inaugural ecofeminist environmental initiative, aiming to safeguard trees and forest territories from deforestation. The genesis of modern

environmentalism and environmental movements in India can be traced back to the Chipko movement, which emerged in the central Himalayan region during the early 1970s. Originating from pre-independence grievances against colonial forest policies, the Chipko movement gained momentum as local communities protested the exploitation of Himalayan forests, particularly the denial of benefits to indigenous people. The movement's name, 'Chipko,' meaning 'to hug,' epitomized its nonviolent resistance strategy, which gained international recognition for its effectiveness (Petruzzello).

In 1973, the pivotal moment occurred when the forest department favored a private company over a local cooperative organization in timber allocations, sparking widespread outrage. Led by figures like Chandi Prasad Bhat, the movement escalated as activists embraced trees to prevent their felling. This grassroots action not only halted commercial deforestation but also catalyzed broader ecological concerns, including forest depletion and soil erosion.

The success of the Chipko movement can be attributed to several key factors. Firstly, its deeprooted connection to local livelihoods underscored the urgency of preserving natural resources for basic subsistence. Additionally, adherence to Gandhian principles of nonviolence and the leadership's sincerity, exemplified by figures like SunderlalBahuguna, garnered widespread support. Moreover, the movement's demands, ranging from halting commercial logging to promoting community-led afforestation, resonated with broader environmental and social justice agendas. The Chipko movement's legacy extends beyond its immediate environmental victories. It served as a beacon for subsequent movements defending community rights to natural resources, whether forests, pastures, minerals, or fisheries. Its decentralized, grassroots approach and commitment to nonviolent resistance continue to inspire environmental

activism worldwide, emphasizing the interconnectedness of environmental protection, social justice, and community empowerment.

### **2.3.3 Appiko Movement**

Inspired by the Chipko movement, the inhabitants of the Western Ghats in the Uttar Kannada region of Karnataka initiated the Appiko Chalewali movement between September and November 1983. This movement arose in response to the rampant deforestation driven by commercial timber extraction activities. The natural woodlands in the area were being decimated by contractors, leading to severe consequences such as soil erosion and the depletion of water resources. In villages like Saklani in Sirsi, forest dwellers were barred from gathering essential forest products like twigs, branches, and non-timber items for fuel, fodder, and honey, depriving them of their customary rights.

In September 1983, women and young people from the region mobilized, emulating the tactics of the Chipko movement in South India. They marched several miles to nearby forests, embracing trees to thwart the efforts of tree fellers and contractors hired by the state forest department. Their demand was clear: a cessation of green tree felling. The protest endured for 38 days, compelling the state government to yield and rescind the tree felling orders. However, the resumption of tree felling reignited the movement as government-contracted laborers refused to participate.

In October, the movement progressed to its second phase, focusing on the Bengaon forest, characterized by a mix of tropical semi-evergreen vegetation predominantly found on hilly terrain. The indigenous inhabitants, heavily reliant on the forest for sustenance, saw their livelihoods threatened as the commercial extraction of bamboo, essential for crafting items like baskets and mats, led to its depletion. This sparked a spontaneous movement as locals, primarily

indigenous tribes, embraced trees to halt further destruction, ultimately compelling the government to acquiesce.

The Appiko Movement's objectives include preserving young green forest trees, promoting afforestation on degraded land, and striking a balance between utilizing forest resources and safeguarding natural ecosystems. Employing diverse tactics like slide shows, dances, marches, and street plays, the movement spans across Goa, the Eastern Ghats in Tamil Nadu, and four hill towns in Karnataka. Its goals extend to reforesting barren areas, planting more trees, and engaging the forest department in tree planting endeavors, despite challenges associated with capital-intensive and profit-driven practices stemming from past chemical fertilizer usage.

The Appiko movement emerged as a potent symbol of grassroots activism, challenging state authority over natural resources. By November, the movement had spread to Nidgod village in Siddapur taluka, effectively halting commercial tree felling in the deciduous forests of the region. The movement achieved its threefold objectives: safeguarding existing forest cover, facilitating tree regeneration in deforested areas, and ensuring sustainable utilization of forest resources. Moreover, it fostered widespread awareness among Western Ghats villagers regarding the ecological peril posed by commercial and industrial interests, which threatened their primary source of sustenance. Similar to the Chipko movement, the Appiko movement embodied the collective struggle of local communities to preserve their environment and assert their rights against exploitative forces.

#### **2.3.4 Silent Valley Movement**

The Silent Valley, situated in the Palakkad district of Kerala, India, is a lush evergreen tropical forest. It became the focal point of the Silent Valley Movement, a significant environmental campaign that commenced in 1973, opposing the proposed construction of a hydroelectric dam



on the Kunthipuzha River, which flows through the Silent Valley's dense tropical forest, rich in diverse flora and fauna.

Commencing in 1973, its primary objective was to safeguard the Silent Valley Reserve Forest from imminent inundation due to a proposed hydroelectric project. Originally christened by the British for its purported lack of noisy Cicadas, the Silent Valley owes its existence to the meandering Kuntipuzha River, which originates 15 kilometers southwest of the valley, coursing through its verdant foliage. Identified in 1928 as an optimal location for electricity generation, the site at Sairandhri on the Kunthipuzha River was earmarked for a dam by the British government. Subsequently, in 1958, the Kerala State Electricity Board (KSEB) spearheaded a study culminating in the proposal of a hydroelectric endeavor, which posed a dire threat to the rich biodiversity of the park.

Successfully preventing the dam's construction, the movement ultimately resulted in the establishment of the Silent Valley National Park in 1985. Its impact extended beyond local boundaries, influencing environmental policies nationally and internationally, while also safeguarding the rights of tribal communities, promoting sustainable livelihoods, and raising global awareness about environmental conservation. This movement not only protected a precious ecosystem but also catalyzed a broader understanding of the imperative for sustainable development and participatory decision-making processes.

### **2.3.5. Jungle BachaoAandolan**

The Jungle BachaoAndolan (JJBA) originated In the early 1980s when the government proposed replacing the natural sal forest of Singhbhum District, Bihar, with commercial teak plantations.

This movement, rooted in the Adivasi's struggle for their forests and livelihoods, evolved into a broader fight for land, forest, and water rights within what is now Jharkhand. It highlighted the disparity between the Forest Department's objectives and the needs of the people, particularly the tribal communities of Bihar. Despite being initiated in Bihar, the movement spread to other states like Odisha and Jharkhand. JJBA, facilitated by the Bindrai Institute for Research Study and Action (BIRSA) with support from the International Work Group for Indigenous Affairs (IWGIA), focused on restoring forest rights and identities for indigenous peoples in Jharkhand. Through its strategy of Community Forest Governance, JJBA aimed to empower local communities in managing forest resources, addressing the adverse impacts of deforestation on Adivasi livelihoods and identity. By advocating for the implementation of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006, JJBA sought to secure forest land rights and increase community awareness of cultural heritage. The movement recognized the ongoing need for vigilance and advocacy to ensure proper implementation of forest rights legislation in Jharkhand and beyond.

### **2.3.6 Anti -Tehr iDam Movement**

Located in the TehriGarhwal district of Uttarakhand, India, the Tehri Dam stands as the tallest in the nation and serves multiple purposes including electricity generation, irrigation, and municipal water supply. Constructed in 2006, this rock and earth-fill embankment dam has a sediment trap efficiency of 95%, designed to counter sedimentation for up to 150 years. Situated on the Bhagirathi River, a tributary of the Ganges, it forms a crucial component of the Tehri Hydro Development Corporation Ltd. And the larger Tehri hydroelectric complex. Despite controversies surrounding its environmental and societal impacts, including displacement of villagers and ecological damage, the dam has persisted since its inception, facing objections related to

geological stability due to its location in a seismic fault zone. Furthermore, local protests have erupted over reduced river flow, deemed sacred in Hindu beliefs, with officials assuring restoration upon full reservoir capacity. Thus, despite ongoing scrutiny and resistance, the Tehri Dam remains operational, symbolizing the complex interplay between developmental needs and environmental concerns.

During the 1990s and early 2000s, India's proposed Tehri Dam stirred significant controversy. The hydroelectric project aimed to provide irrigation, drinking water, and 1000 MW of renewable power annually but came with ecological repercussions for Uttarakhand and the displacement of thousands of residents.

Initiated in 1990, the government's plan to dam the Bhagirathi River sparked immediate concerns. Opposition groups highlighted potential flooding risks, displacement of locals, deforestation, and seismic vulnerabilities, along with cultural and religious objections regarding the river's sanctity to Hindus.

The Anti-Tehri Dam Struggle Committee, led by Sunderlal Bahuguna, launched petitions and protests, including hunger strikes and symbolic gestures like residing by the river's edge threatened by the dam. Legal battles ensued, reaching the Supreme Court, dragging on for a decade.

Despite widespread peaceful resistance and demonstrations, including a poignant recreation of the Chipko movement's protests, construction continued. Police repression and arrests marked

the opposition's struggle, but ultimately, in 2004, the dam's completion marked a turning point, now standing as a prominent fixture in the landscape and tourist attraction.

### **2.3.6 Bishnoi Movement**

Originating in the early 18<sup>th</sup> century within the arid landscapes of Rajasthan, the Bishnoi Movement emerged as a pioneering force in environmental conservation, spearheaded by the Bishnoi community. Led by the valiant Amrita Devi, a significant contingent of Bishnois, hailing from 84 villages, made a historic stand to safeguard trees from being indiscriminately felled under the decree of the Jodhpur Maharaja. This seminal act of resistance marked the genesis of a movement deeply rooted in reverence for nature, with Amrita Devi's courageous defiance becoming emblematic of the community's unwavering commitment to environmental preservation.

The Bishnoi Movement epitomizes an ethos of eco-consciousness and symbiosis with the natural world, pioneering principles of wildlife protection and green living centuries ahead of its time. Symbolized by the poignant image of individuals embracing trees in an act of protest, this movement not only galvanized local communities but also left an enduring legacy that reverberates through the annals of environmental activism. Despite the tragic sacrifice of 363 Bishnois in Khejarli village, the movement's triumph resonates in the royal decree that ensued, halting tree felling in Bishnoi territories and catalyzing a broader societal shift towards ecological stewardship. Moreover, its profound influence extends to contemporary conservation efforts, inspiring both grassroots movements like Chipko and governmental initiatives recognizing the invaluable contributions of environmental protectors.

### **2.3.7 Save the Western Ghats Movement**

The Save the Western Ghats Movement emerged in the 1980s with the principal aim of safeguarding the rich biodiversity of the Western Ghats, recognized as one of the world's foremost "hottest hotspots" of biological diversity. Led by prominent ecologist MadhavGadgil, the movement galvanized a diverse coalition spanning environmental organizations, advocates, and local communities across the six states encompassing the Western Ghats region. Their concerted efforts were focused on thwarting detrimental development projects while promoting sustainable practices to preserve the ecological balance and uphold the livelihoods of indigenous populations.

To achieve its objectives, the movement employed a multifaceted approach, incorporating scientific research to document the region's biodiversity, extensive public awareness campaigns, legal actions, and lobbying for policy reform. A pivotal initiative was the establishment of the Western Ghats Ecology Expert Panel (WGEEP), or the Gadgil Commission, tasked with evaluating the ecological status of the area and proposing conservation strategies. The movement's impact reverberated beyond mere policy changes, as it spurred heightened environmental consciousness nationwide, emphasizing the interconnectedness between biodiversity preservation and sustainable development, thereby influencing public discourse and educational endeavors on environmental stewardship.

The movement's enduring legacy is evident in its role as a catalyst for ongoing conservation endeavors and environmental activism both within and beyond the Western Ghats. It stands as a testament to the potency of grassroots mobilization, scientific inquiry, and advocacy in effecting tangible environmental protection and policy reform. However, the movement encountered its

share of challenges, particularly in navigating the delicate balance between conservation imperatives and economic development aspirations, and in addressing the legitimate concerns of local communities affected by conservation policies. Debates sparked by the recommendations of the Gadgil Commission underscored the complexities inherent in environmental governance, highlighting the ongoing struggle to reconcile competing interests and priorities in pursuit of sustainable development and biodiversity conservation

#### **2.4.Reasons for Environmental Movement in India**

The rise of environmental movement in India can be traced back to the rapid pace of industrialization, urbanization, and unsustainable agricultural methods, which have significantly contributed to ecological degradation. This degradation manifests in various forms, including pollution, deforestation, and the alarming loss of biodiversity. As a result, there has been a surge in awareness and activism, particularly fueled by growing health concerns associated with pollution-induced diseases.

The burgeoning environmental movements in India are shaped by a myriad of factors. Rapid economic growth fuels developmental projects like dam constructions, mining operations, industrial expansion, and urban sprawl, leading to deforestation, displacement of indigenous communities, and ecological degradation. India grapples with severe pollution levels, driven by burgeoning industries, escalating urbanization, and heavy reliance on fossil fuels, exacerbating air, water, and soil pollution, causing health issues and ecological imbalances. Despite boasting rich biodiversity, relentless human activities such as deforestation, mining, and urban development pose existential threats, jeopardizing countless species and diverse ecosystems. Indigenous communities, custodians of traditional knowledge, lead environmental movements

but face erosion of their practices due to modernization and infrastructure projects, leading to environmental degradation and community displacement. Rising environmental consciousness fuels activism, with efforts to raise awareness about pressing ecological concerns and sustainable living practices through grassroots initiatives and advocacy. Criticism of governmental policies perceived as detrimental to environmental preservation reflects a broader disillusionment, with flawed developmental agendas prioritizing short-term gains over long-term sustainability, exacerbating environmental challenges and undermining community well-being. Overall, environmental activism in India reflects a collective endeavor to confront and mitigate challenges posed by unchecked development, pollution, biodiversity loss, cultural erosion, and policy inadequacies.

## **2.5 Importance of Environmental Movement in India**

The significance of environmental movements in India cannot be overstated as they actively contribute to the preservation and sustainable management of natural resources. These movements serve as crucial guardians, thwarting detrimental government policies that could jeopardize the environment's integrity. Moreover, they play an indispensable role in halting the degradation of land and essential resources, thereby safeguarding ecosystems for future generations.

Beyond their immediate impact, environmental movements also champion the rights of marginalized communities who rely on these resources for their livelihoods. By advocating for the protection of these communities' rights, they prevent exploitation in the name of industrialization, ensuring equitable access to and utilization of natural assets.

Furthermore, environmental movements serve as vital conduits for raising public consciousness about looming environmental threats posed by ill-conceived policies. Through educational initiatives and advocacy efforts, they empower citizens to engage with and challenge environmentally harmful practices, fostering a culture of environmental stewardship and responsibility.

Notably, the significance of these movements transcends environmental concerns alone, intersecting with broader issues of human rights and social justice. By defending the rights of both human and non-human stakeholders, environmental movements promote a more inclusive and equitable society, where the well-being of all living beings is prioritized and protected.



## **CHAPTER III**

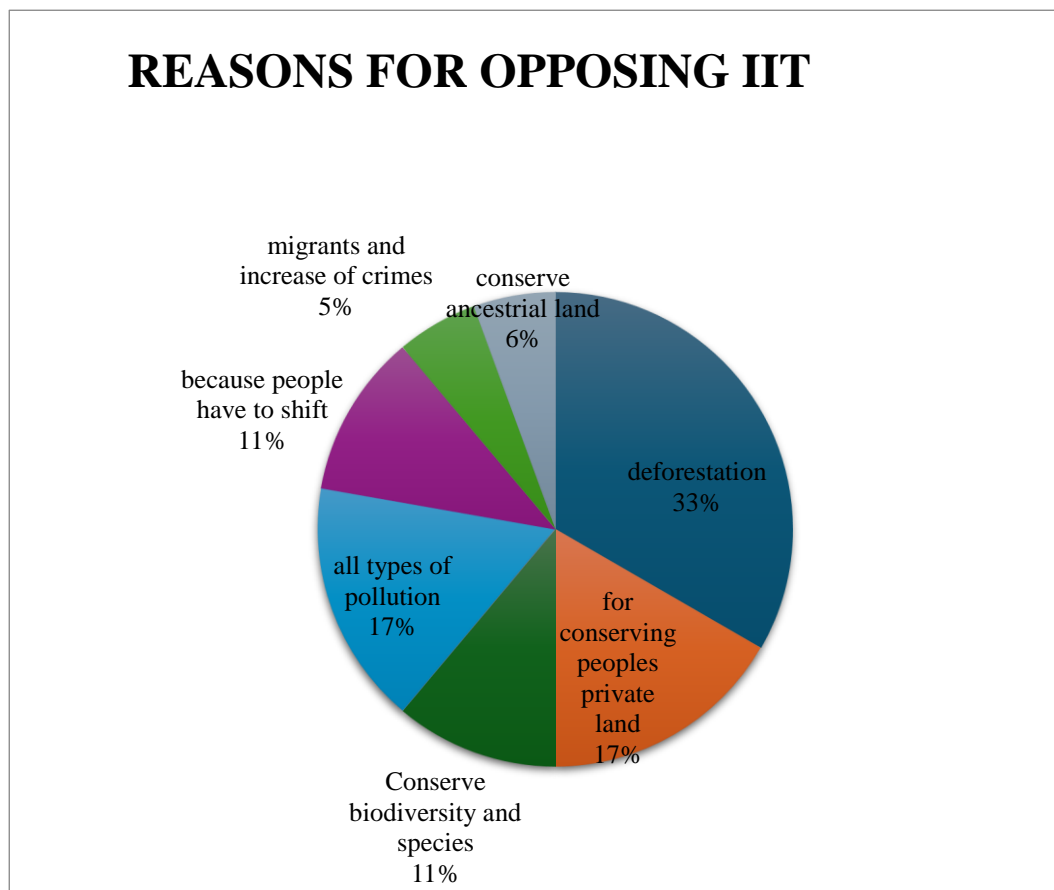
### **ENVIRONMENT AND SHEL – MELAULI PROTEST**

Shel – Melauli a village in Sattari taluka of North Goa surrounded by beautiful ecology and biodiversity with rare species and animal habitat in Goa was in lime light in media due to a major issue faced by the villagers of Shel – Melauli. There was a proposed plan of IIT campus project brought in Shel – Melauli and Guleli villages by the Government in which it would make it an industrial zone. The IIT – Goa campus was proposed on a 10 lakh square metre area in Shel – Melauli and Guleli villages, approximately around 50 km from capital Panjim. Due to this there was protest emerged in parts of Shel – Melauli villages opposing the IIT Project. The locals opposed this project as they believed it would negatively impact the environment and livelihood. Villagers expressed their concern regarding land acquisition and environmental degradation, leading to sustained protests against the government's plan. The protest reflects a broader trend of communities advocating for their rights and environment sustainability. The protest was a manifestation of community's opposition to what they perceived as a threat for their forest, environment, various, cashew trees etc.

The protest was very huge in Shel – Melauli village. In this protest there was huge number of participation of women which could be seen. Even young youth was seen in the protest. During the protest the local police had tear- gas and lathi charge attack on the protesters who were involved in the protest. Even there are cases on the people participated in the protest like attempt to murder and other charges like section 144 etc as the protest was ongoing during the COVID pandemic.

The main parties involved in the Shel – Melauli village protest were the local residents and

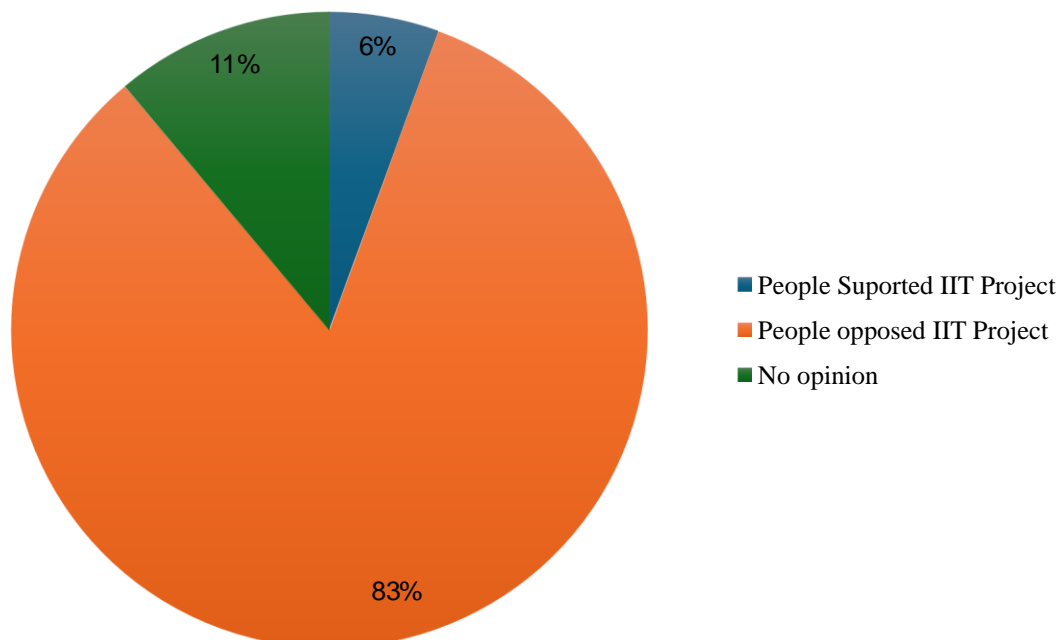
Government authorities responsible for proposing and implementing the developmental project. After approximately 9 months of protest in Shel – Melauli, the government finally withdrew the IIT project and shifted to some other suitable area.



As can be seen from the above given pie chart, 5 percent of the people were of the opinion that crimes in that locality may increase as migrants in which there may be cases of robbery and rapes etc. 6 percent of the people felt that the need to oppose the IIT project as they wanted to conserve their ancestral land for future generation. As can be seen from the above given pie chart it shows the reasons for opposing IIT Project in Shel- Melauli village it can be seen that a

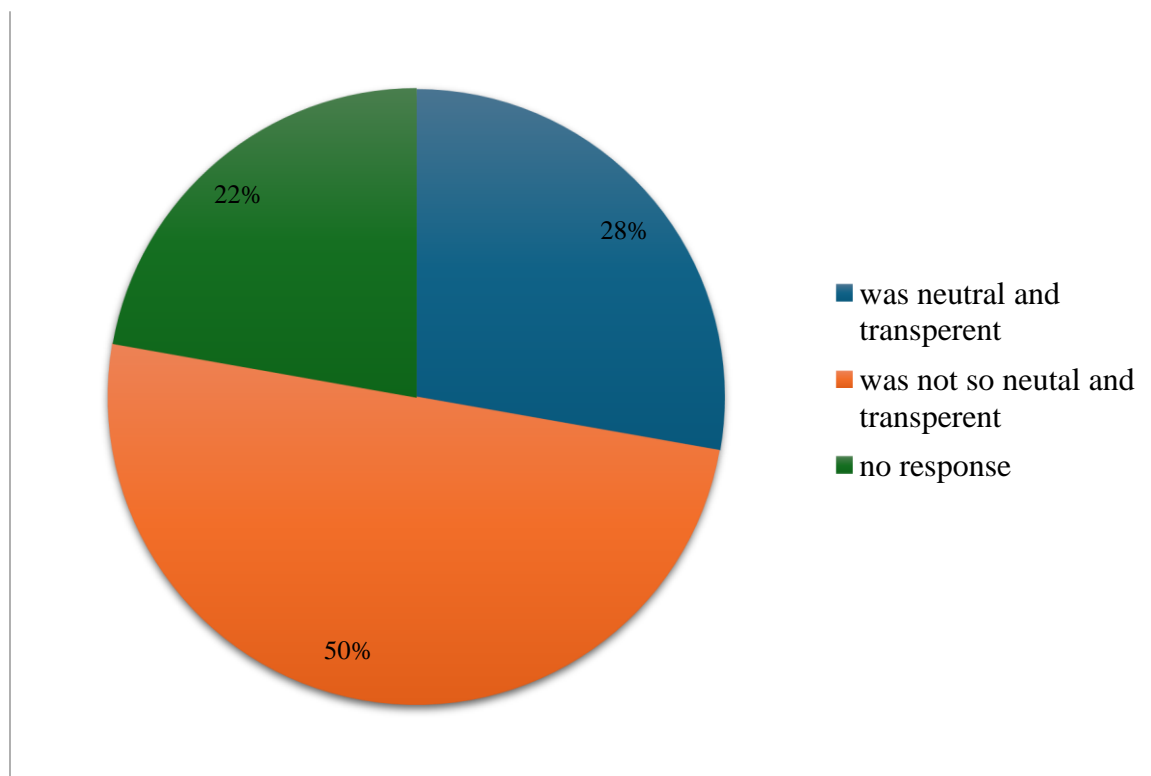
very high number of people opposed the IIT project to conserve the tress and environment with 33 percent. Then with 17 percent of the people were of the opinion that to conserve their own private land they opposed as they were losing their private land for the IIT 11 percent of the people felt that conserving the ecology and biodiversity was more important as it harmed the natural ecosystem for animals and also there are rare species in the forest area so they will be extinct if there is a IIT set up in Shel- Melauli. 17 percent thought that there would be more pollution in the Shel - Melauli village that is air pollution, water pollution and even garbage issues would be increasing in number. 11 percent of people felt the need to oppose the IIT project in Shel - Melauli village as they would have to shift from their village.

### PEOPLE SUPPORTED AND OPPOSED IIT

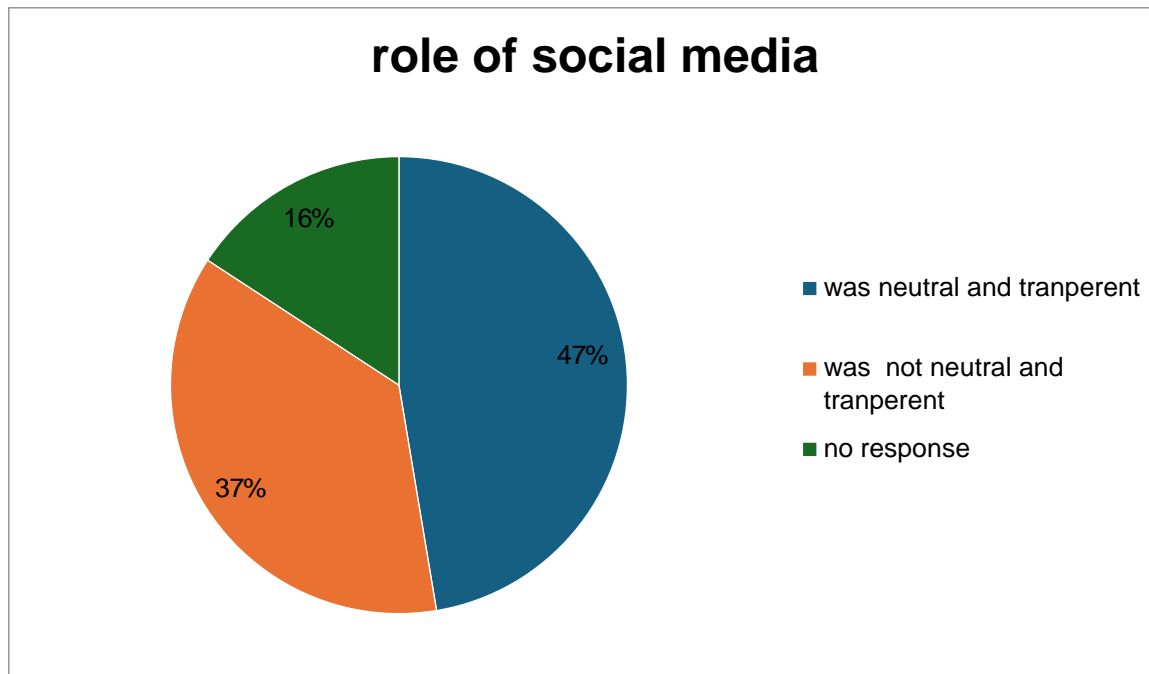


As can be seen from the above given pie chart, maximum number of people with 83 percent are of the opinion that there should not be IIT Project in the Shel - Melauli village. Whereas only 6 percent of the people were of the view that there should be IIT Project in Shel - Melauli village. It could be seen that 11 percent of people had no opinion regarding the IIT Project in Shel - Melauli village.

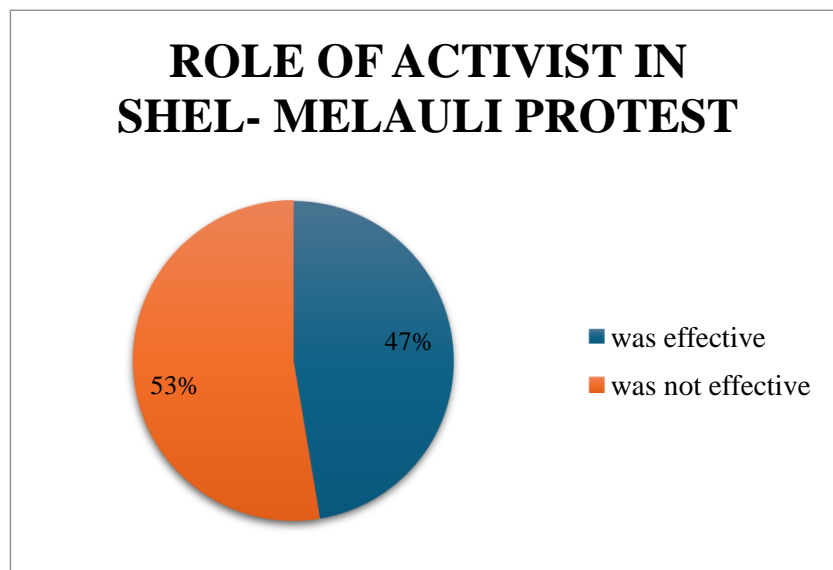
### **ROLE OF MEDIA**



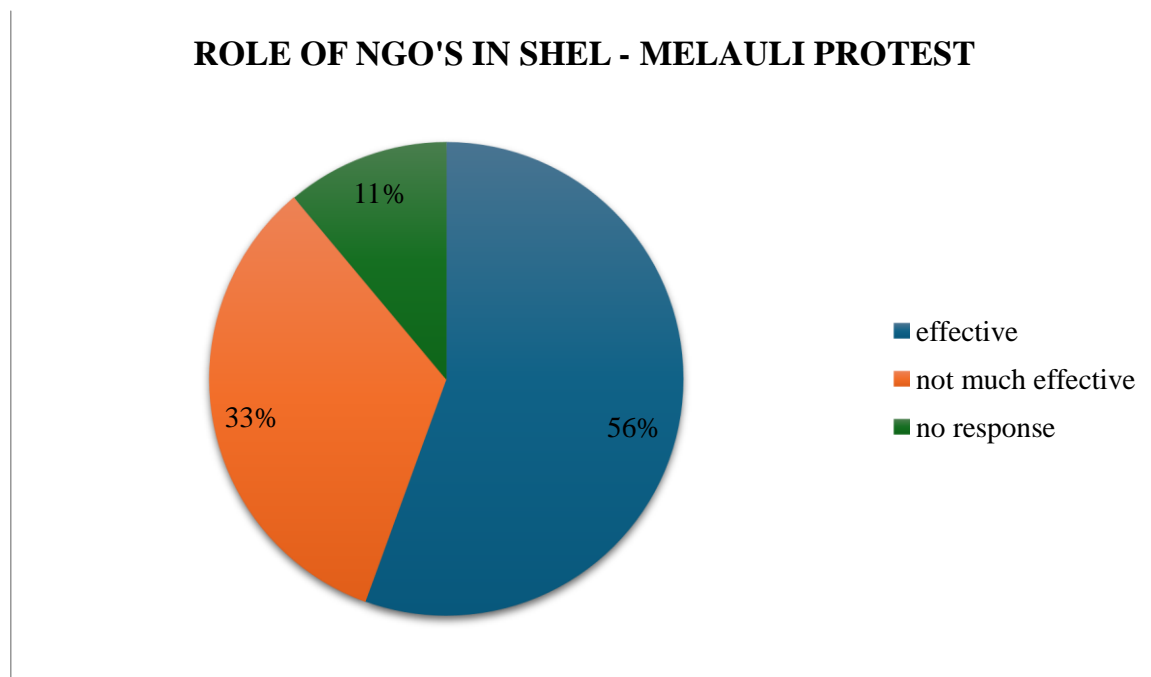
The above pie chart shows the role played by media in the Shel – Melauli village protest. 50 percent of the people are of the opinion that the role played by media was not so neutral and transparent. 28 percent people thought that media's role was neutral and transparent. 22 percent gave no response regarding the role played by media.



In the above pie chart, it shows the role played by social media in which 47 percent of the people were of the opinion that it was role played by media was transparent and neutral. 37 percent of the people were of the opinion that social media did not play a neutral and transparent and neutral. 16 percent gave no response with regards to role played by social media.



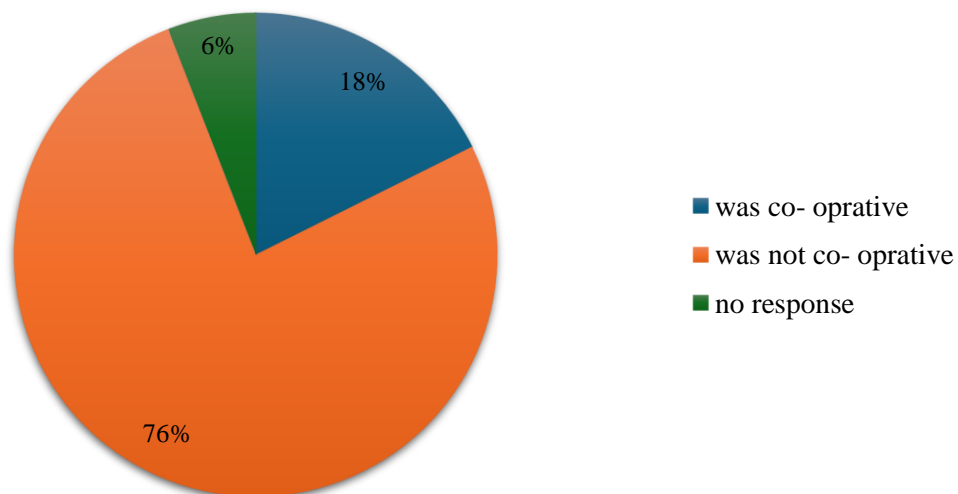
As can be seen from the above given pie chart, it shows the role of activist in the Shel – Melauli Protest. It shoes that 47 percent of the people were of the opinion that there was a very major played by activist in Shel – Melauli village. 47 percent of the people felt that there was an effective role of activist in the Shel - Melauli protest.



As can be seen from the above given pie chart, it shows the role and importance of NonGovernmental Organization in the Shel - Melauli protest. 56 percent of the people of the Shel –

Melauli village were of the opinion that NGO's played a very effective and significant role in protest. 33 percent of the people thought that the role of NGO's was not much effective. 11 percent of the people gave no response regarding role of NGO's in Shel - Melauli village protest.

### GOVERNMENT'S CO-OPRATION DURING SHEL - MELAULI PROTEST



The above pie chart depicts the Government's co-operation during Shel – Melauli protest. 18 percent of the people were of the opinion that Government was co- operative with people during protest. Majority of the number of people that is 76 percent of the people thought that there was no co - operation from the Government. 6 percent people gave no response.

## CHAPTER IV

### ENVIRONMENT AND ANTI COAL - AGITATION

Spread across 240 sq kms, it is Goa's largest protected area. It is one of the 8 hottest biodiversity hotspots in the world. This means that there are variety of plants and animal life which is found here, which is found in very rare areas. There are some great tourist attractions here such as Dudhsagar Falls, Devils's Canyon, there is even age old famous temple named Tamdi Surla which is very famous in Goa.

Government in the name of development wants to clear forests in an ecologically sensitive area without even consulting the local public. In this case the ecologically sensitive area is the Bhagwan Mahavir Sencury and Mollem National Park and even other part are in danger, In this infrastructural major project include 3 element firstly the double tracking of railway lines in which The 15.2km double-tracked Margao-Chandor-Sanvordem route was commissioned on October 10, 2021, thereby making the partial Goa stretch the first to become functional along the Hospet-Hubballi-Tinaighat-Vasco doubling-tracking project. This would be used for transportation of coal through railways in the region. Secondly the power transmission line construction which in 2015, the Ministry of Power initiated the establishment of the Goa Tamnar Transmission Project Limited (GTTPL) with the aim of augmenting Goa's power supply capacity. Subsequently, discussions were held and approvals were obtained for the construction of a new 400 kV substation in South Goa, along with its integration into the Inter State Transmission System, during various meetings convened by the Standing Committee on Power System Planning and the Standing committees of Western Region and Southern Region in 2016. This expansive project spans across the states of Goa, Karnataka, and Chhattisgarh, traversing



through the dense forests of the Western Ghats in Goa & Karnataka. Although after people's protested and opposed the Tanmar project in Sangod area as it people thought the area was not suitable and at the same time it would cut many tress in that area so later then this project was shifted from Sangod to Dharbandora.

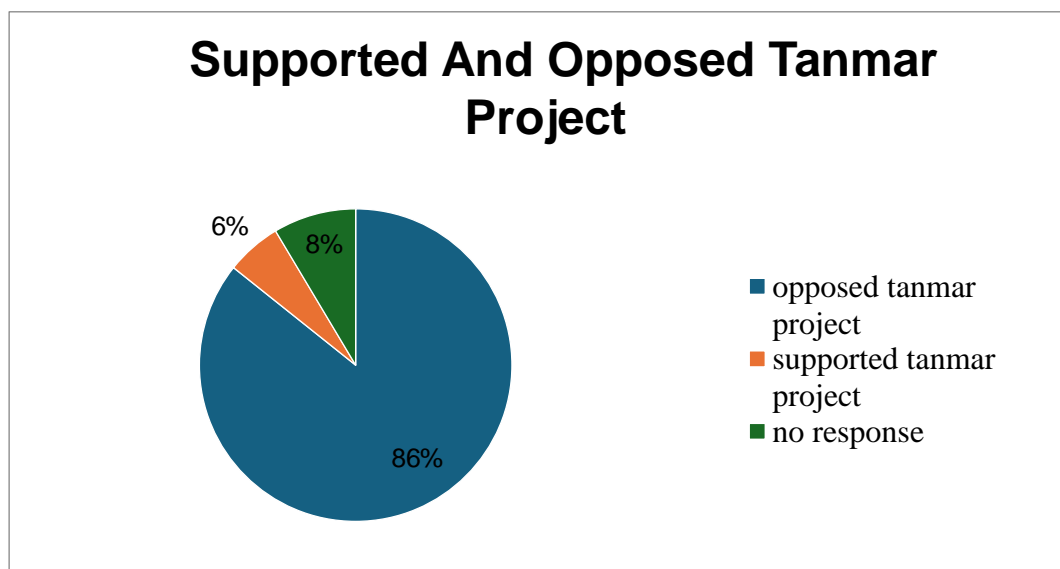
thirdly widening of the roads that is making 4 lane of highway NH4A The initiative to enhance the infrastructure through the Four-Lanning project along the existing Goa/Karnataka Border NH-4A is set to unfold, operating on a Build-Operate-Transfer (BOT) toll basis under the National Highway Development Program Phase III (NHDP-III). The Public Works Department (PWD) has embarked on the endeavour to upgrade and expand the existing road network, specifically focusing on the stretch between the Goa/Karnataka border and Panjim in Goa. This ambitious undertaking aims to transform the current configuration of NH-4A, which spans from Belgaum to Panaji, particularly concentrating on the segment between Anmod and Panjim. This section traverses through a series of villages including Mollem, Sangod, Dharbandora, Piliem, Tiska, Candepar, Curti, Ambegal, Veling, Boma, Banastarim, Corlim, Ella, Velha Goa, and Ribandar. Of noteworthy significance is the substantial elevation change along the route, with the most prominent ghat section spanning from approximately 84 kilometres (Anmod) to 93 kilometres (Mollem). This elevation variation underscores the engineering challenges and highlights the need for meticulous planning and execution throughout the project's lifecycle.

For many months, thousands of people are protesting against critical environmental issue. So on 18<sup>th</sup> December ,2020, some protesters stood sigh boards and wearing t- shirts that said "Save Mollem" without any provocation, they did not even do anything in which there were some children there standing with their posters, police detained them.

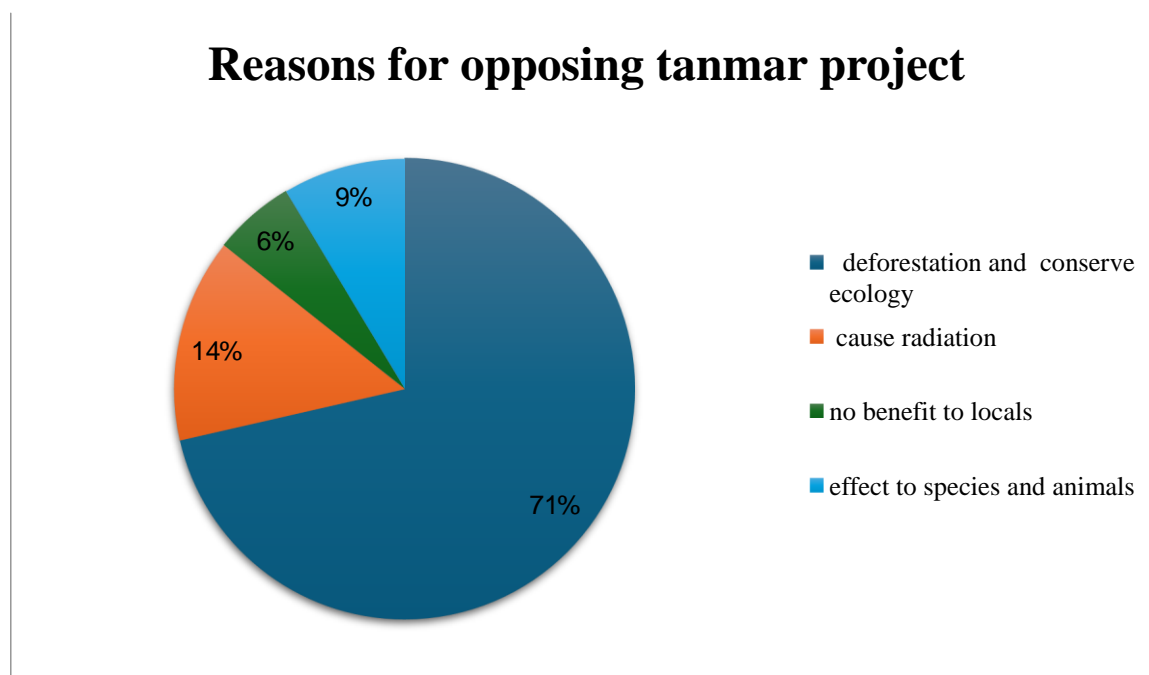
More than 5000 people gathered by the railway tracks at Chandor in south Goa on 1<sup>st</sup> of November 2020 to hold midnight protests against the state government's move to push the expansion of the railway network between Margao and Sanvordem. It was a peaceful protest in which people protested from 10pm at night to 5 am in the morning. Some women protesters in traditional attire also did Goan folk dance at the all night protest at Chandor. Protesters had candle in their hand and the night reverberated with songs and slogan. People claimed that double tracking would destroy the ecology and biodiversity.

In Vasco there were people protesting against the Mormugao Port Authority [MPA] for the lack of action for reducing dust pollution in Murmogao. Even a person Xencor Polgi protested in a unique way in which he had written 'STOP COAL' on his body. His video even went viral on internet in which he tells people of Goa to unite and fight against the battle of Coal as it is a huge threat for people's health in Goa.

There was a protest held in Velsao in which the residents remained firm in their refusal to leave the zone designated for railway double tracking. Efforts by railway workers to initiate the laying of the second track were hindered by locals who demanded to review land ownership documents before permitting any work to begin. The railway authorities dismissed this request, asserting their autonomy from local oversight and announcing their intention to recommence work. In response, the villagers pledged to continue their protest, vowing to demonstrate daily thereafter.

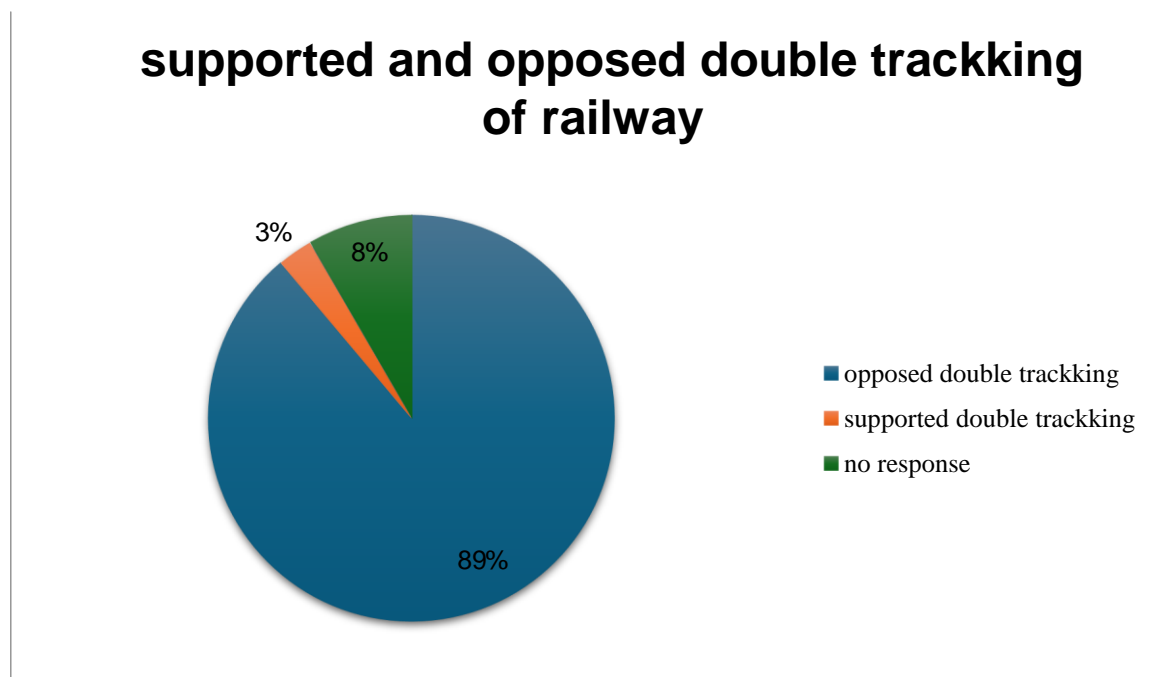


As can be seen from the above pie chart, maximum number of people opposed the tanmar project with 86 percent. 6 percent of the people were of the opinion that there should be construction of tanmar project. 8 percent of the people gave no response regarding tanmar project.

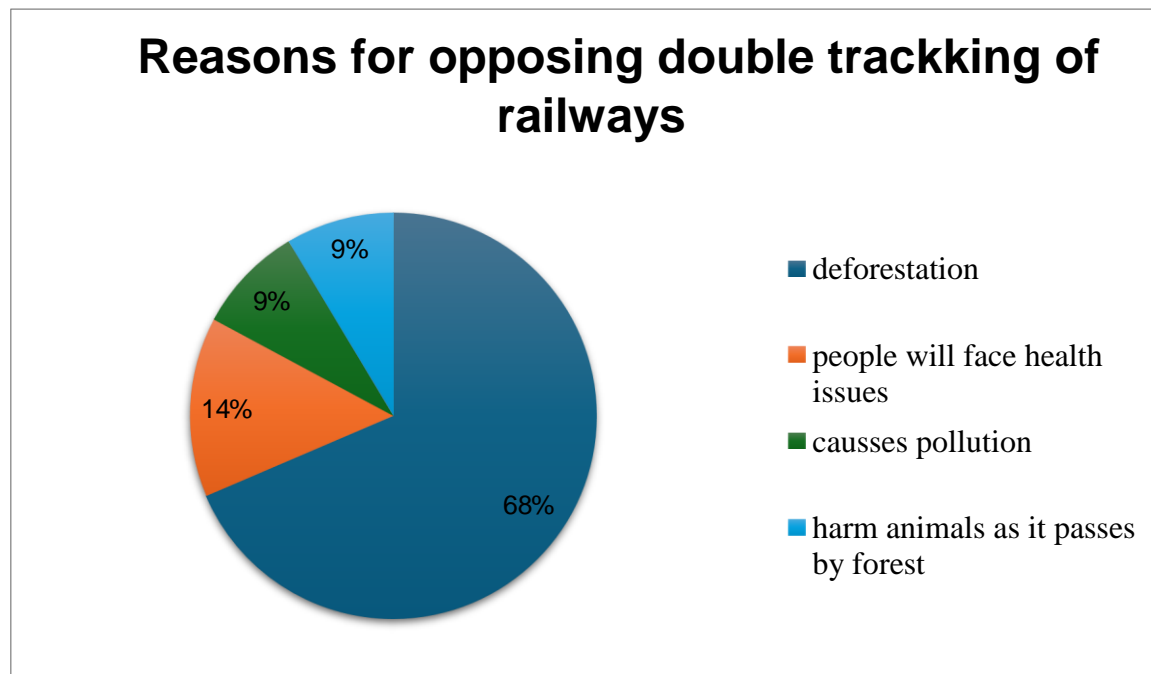


As can be seen from the above given pie chart, it shows the reason for opposing the Tanmar project in which 78 percent of were against the project to conserve ecology and also for

deforestation. 14 percent of the people were of the opinion that it causes high radiation in that area. 6 percent of people felt that it had no benefit for local people and 9 percent were of the view to oppose tanmar project as it would affect the natural habitat of animals and species.

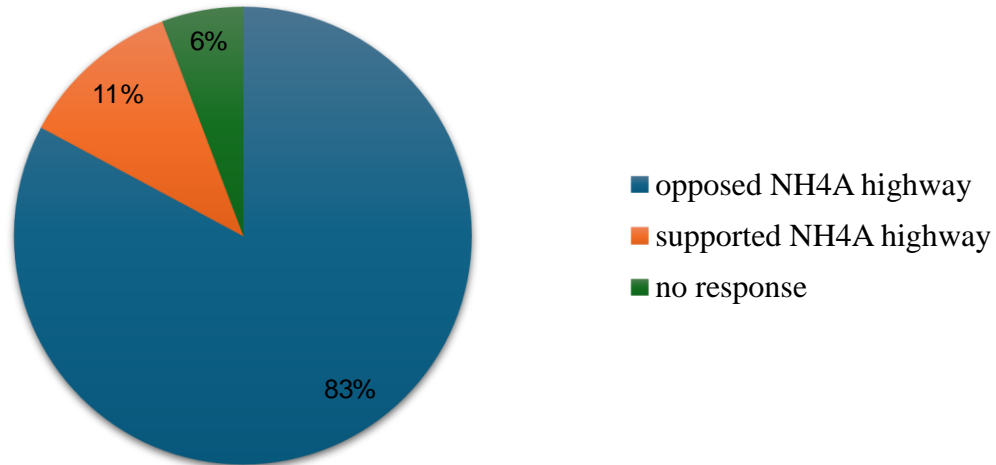


The above pie chart shows the people supported and opposed double tracking of railway line. maximum number of 89 percent people opposed double tracking of railway line .only 3 percent of the people were in the favour to support the double tracking of railway line. 8 percent of the people gave no opinion with regard to double tracking of railway line.

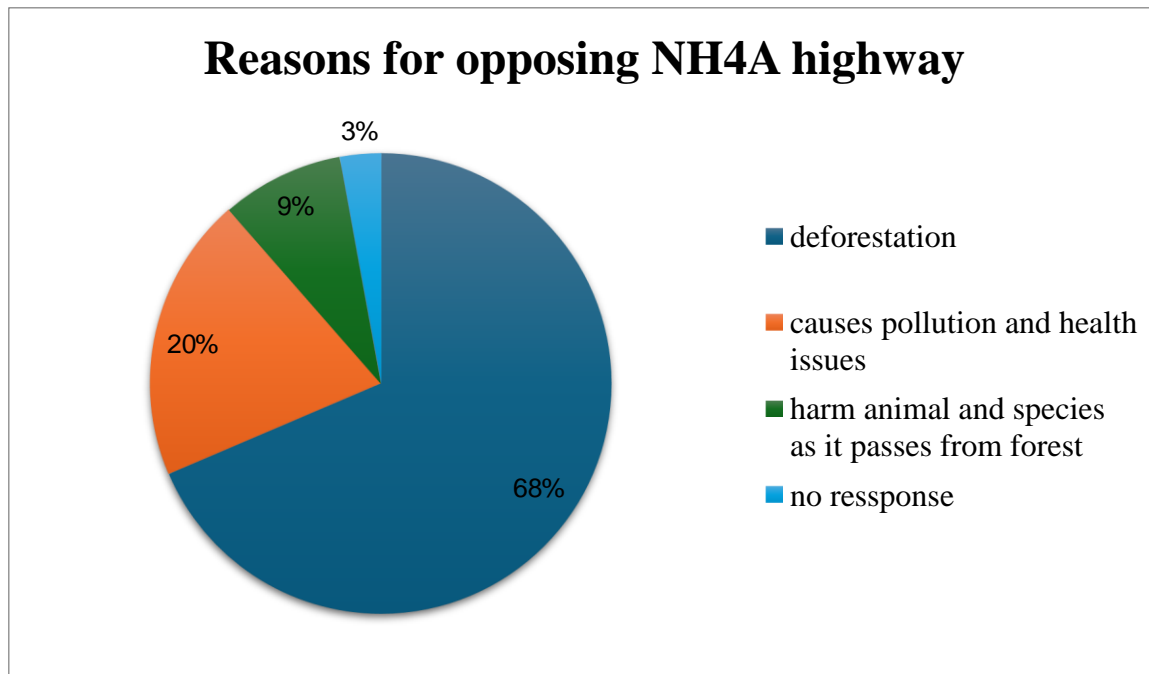


The above pie chart shows the reasons for opposing double tracking of railway line by people in which 68 percent of the opposed it as there would be plenty of cutting of trees. 14 percent of the people opposed it as it would create health problem like asthama etc. 9 percent of the people were of the opinion that it would cause pollution. 9 percent of the people felt that as the railway will be constructed through forest area, it would harm animals and species.

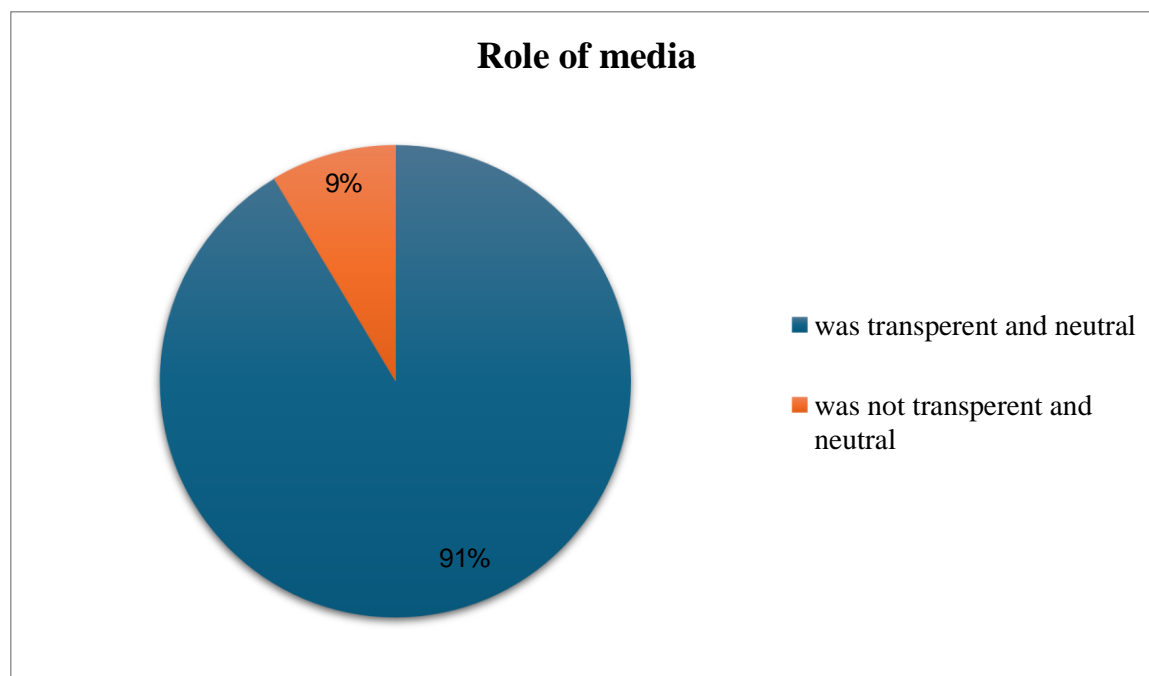
### supported and opposed NH4A highway



The above pie chart shows the percentage of people supporting the highway NH4A and also opposing it. Maximum number of people with 83 percent were opposing the construction of NH4A highway. Only 11 percent of the people were in favour of the building up of NH4A highway in Goa. 6 percent of the people had no response regarding the construction of NH4A highway.

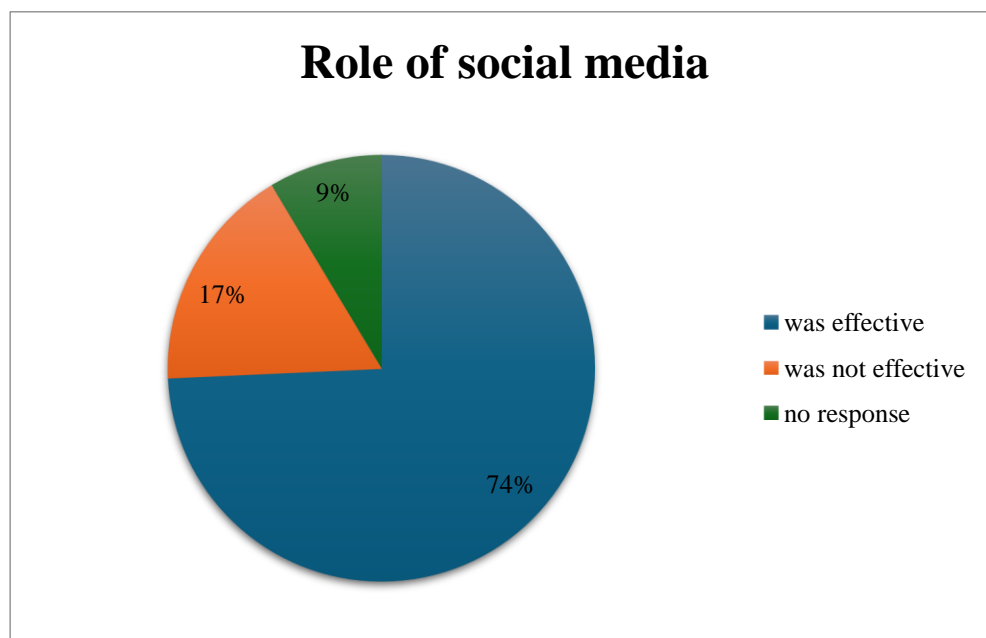


The above pie chart depicts the reason for opposing the construction of NH4A highway in Goa. 68 percent of the people were of the opinion that they opposed as more number trees would have been cut. 20 percent of the people opposed it as it would cause pollution and severe health issues. 9 percent of the people felt that it would harm animals and species as it passes from forest area. 3 percent of the people gave no response regarding the construction of NH4A highway in Goa.

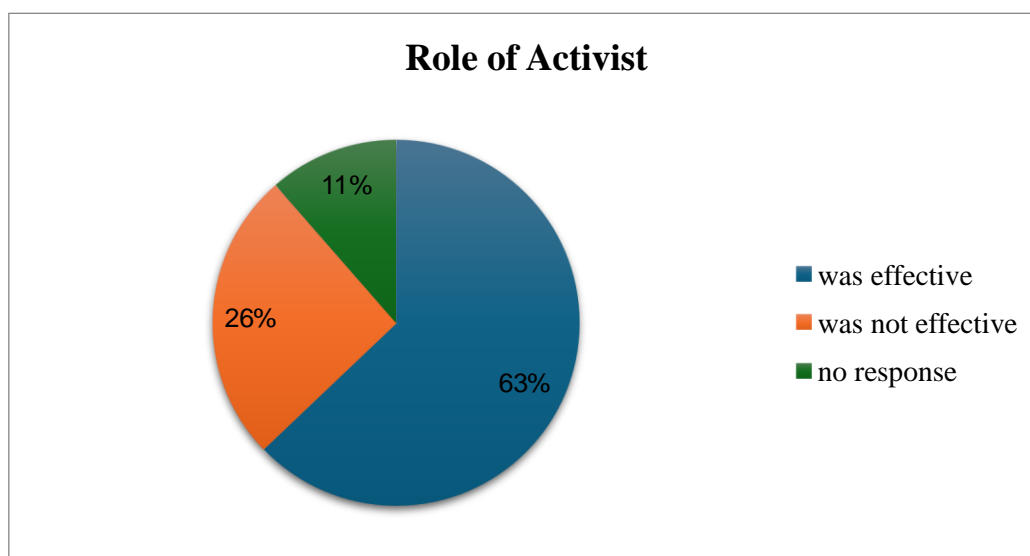


The above pie shows the role of media in the anti – coal agitation in Goa. 91 percent of the people were of the opinion that the role of media was very transparent and neutral. 9 percent of the people were of the opinion that role of media was not transparent and neutral.



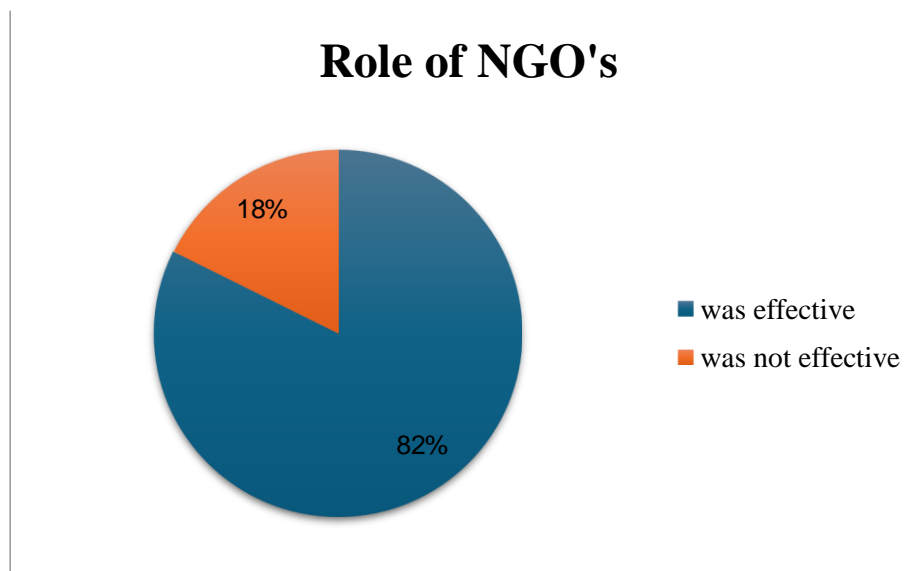


The above pie chart shows the role played by social media played during the process of anti – coal agitation in Goa. 74 percent of the people were of the opinion that role of the social media was effective. 17 percent of the people felt it was not effective. Whereas 9 percent of people gave no response on the role played by social media.

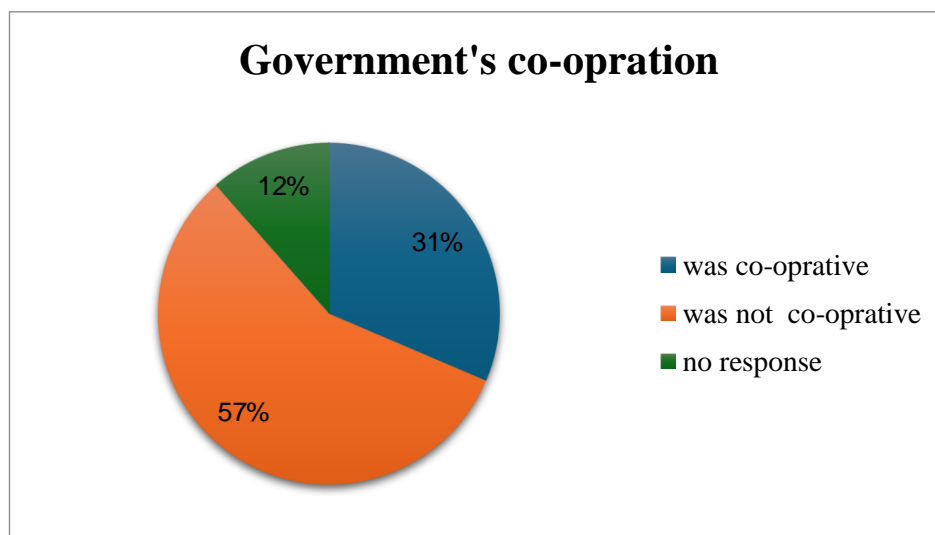


The above pie chart shows the effectiveness of role of activist during the anti-coal agitation in

Goa. Maximum number of people with 63 percent were of the opinion that role played by activist were effective in the anti – coal agitation. 26 percent of the people felt that the role played by activist was not effective. 11 percent of the people were of no response regarding role of activist in anti-coal agitation in Goa.



The above pie chart depicts the role of Non-Governmental Organization in the anti – coal agitation in Goa. 82 percent of the people were of the opinion that NGO's played a very significant role and was effective. whereas 18 percent of people felt NGO's did not play effective role in anti – coal agitation.



The above pie chart shows the Government co – operation during the anti – coal agitation on Goa. 31 percent of the people were of the opinion that Government was co- operative during the process the anti-coal agitation. Whereas 57 percent of the people were of the view point that Government was not co-oprative. 12 percent of the people gave no response.

## **CHAPTER V**

### **CONCLUSION**

Both the cases the Shel - Melauli protest and the anti coal agitation shows local people's unity and strength for safeguarding the livelihood and environment of Goa . In both the case it could see people oppose developmental project for various reason like for conservation of forest and ecology which include various species, animal, rare tress, water bodies and various waterfalls and many other natural resources. People also oppose for damage which it causes to humans and human habited, health and for pollution purpose.

The pattern in both the case study the Shel – Melauli protest and also anti coal agitation in which role played by media was differs in which it was more transparent and neutral in the case of anti coal agitation compared to the Shel – Melauli protest. Role played by social media was quite similar in both the cases. Impact of activist eas more in the case of anti coal agitation in comparison with the Shel – Melauli protest. NGO's played a good role in taking up the issue and cocern related to environment. With regards to governments co-oppration it was seen it was more co –operative in the case of anti coal agitation then with the Shel – Melauli protest.

The protest in Shel – Melauli reverberated with the collective voice of the community, drawing significant participation from women and youth, underscoring the inclusive nature of the movement. This protest also reflects a broader trend of communities advocating for their rights and environmental sustainability. Ultimately, the government yielded to the persistent opposition, withdrawing the proposed IIT project and opting for an alternative location, marking a triumph for grassroots activism and community mobilization. The culmination of the Shel – Melauli protest serves as a poignant reminder of the power of collective action in safeguarding the

interests of marginalized communities and preserving precious natural resources for future generations. It underscores the imperative for inclusive decision-making processes that prioritize environmental conservation and respect the voices of local stakeholders in development initiatives. The comparative analysis of the Shel – Melauli protest and the anti-coal agitation underscores the common themes of grassroots activism, environmental conservation, and community mobilization. Despite differing contexts, both protests exemplify the power of collective action in confronting challenges to local ecosystems and livelihoods.

While the Shel – Melauli protest focused on opposing a specific development project, the antioal agitation addressed a broader range of infrastructural projects threatening an ecologically sensitive area. However, both movements shared common goals of preserving natural resources, cultural heritage, and community well-being.

The protest against the government's plans for development in Goa highlights a clash between developmental aspirations and environmental concerns. The government's proposals, which include double-tracking railway lines, constructing power transmission lines, and widening highways, have faced significant opposition from local communities and environmental activists.

The controversy surrounding the 3 infrastructural projects for coal transportation revolves around the lack of consultation with the affected communities and the potential environmental impact, particularly the destruction of forests and disruption of wildlife habitats. While infrastructure development is essential for economic growth, it should not come at the expense of environmental degradation and the well-being of local populations. The relocation of the Tamnar project from Sangod to Dharbandora demonstrates the power of public protest in influencing government decisions. However, concerns remain regarding the environmental consequences of

the proposed infrastructure projects, particularly their impact on the fragile ecosystems of the Western Ghats

.

There is a pressing need for a balanced approach to development that takes into account environmental sustainability and respects the rights and concerns of local communities. This requires thorough environmental assessments, transparent decision-making processes, and meaningful engagement with all stakeholders to ensure that development initiatives contribute to long-term prosperity without compromising the ecological integrity of sensitive areas and western ghats.

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## APPENDIX I

### Questionnaire I

#### POLITICAL SCIENCE PROGRAMME

**D.D KOSAMBI SCHOOL OF SOCIAL SCIENCE AND BEHAVIOURAL STUDIES, GOA UNIVERSITY**

**Name of Researcher:** Riyanka Bhatt

**Name Of The Topic:** Environmental Movements in Goa: A case study of Shel- Melauli protest and anti coal agitation

**I Riyanka Bhatt** student of M.A part 2, Political Science programme, D.D Kosambi School of social sciences and Behavioural Studies, Goa University. As part of my M. A Course, I have to complete dissertation on the topic “Environmental Movements in Goa: A case study of Shel melauli protest and anti- coal agitation” As part of my dissertation, I Need to complete an internship. This involves visiting libraries, doing fieldwork, survey an interview. I have to keep careful record of everything I do.To show that I have visited places, I need to get signatures or stamps as proof this helps make sure my research is genuinely accountable.

### Background questions

1. Age: \_\_\_\_\_

Range: 18-35, 36-55, 56+

2. Caste:

(Hindu, muslim, Christian, any other)

3. Marital Status: \_\_\_\_\_

(Single, Married, Divorced, Widowed)

4. Number of children (if any): \_\_\_\_\_

(0, 1-2, 3+)

5. Educational level:

1. No formal education 2. Primary 3. Secondary 4. Higher education

6. Current occupation:

1. Employed 2. Unemployed 3. Homemaker 4. Student

### **QUESTIONNAIRE FOR SHEL- MELAULI PROTESTORS**

1. What is your opinion on the proposed IIT campus and industrial zone in Shel- Melauli village?
2. Do you oppose the IIT project? If yes why? And if no why?
3. What specific concerns do you have regarding land acquisition for the proposed development projects?
4. How would you characterize the role of the government in promoting and implementing the proposed projects?
5. What efforts have you made to communicate your concerns to the government authorities?
6. How do you see the government's response to the protest so far?
7. In your opinion, what measures could the government take to address the concerns raised by the Shel-Melauli villagers?
8. How would you describe the level of support and solidarity among the residents of shel - Melauli village regarding the protest?
9. What are your expectations regarding the long-term impact of the proposed development projects on your community?

10. How do you view the potential economic benefits versus the environmental costs of the proposed projects?
11. What alternative solutions do you propose to meet the development needs while mitigating the negative impact on the village?
12. How has the protest affected the social cohesion and dynamics within Shel- Melauli village?
13. 13) What role do you see for non-governmental organizations (NGOs) or in supporting the issue?
14. 14) How would you assess the media coverage and public awareness of the Melauli village protest?
15. Do you believe that the government adequately consulted with the local community before proposing the development projects?
16. What strategies have you employed to mobilize support for your protest within and outside of Melauli village?
17. How do you see the cultural impact of the proposed projects on the identity of Shel- Melauli village?
18. Have you considered the possibility of compromise or negotiation with the government regarding the proposed projects?
19. What lessons do you think other communities can learn from the Shel-Melauli village protest experience?
20. How according to you has protest effected in influencing government decisions regarding the proposed projects?
21. How has the protest influenced your perception of democracy and governance?

22. How do you see the future of shel- Melauli village in light of the ongoing protest and proposed development projects?
23. What steps do you believe are necessary to ensure the sustainable development of shel- Melauli village while preserving its unique identity and environment?

## **QUESTIONNAIRE II**

### **QUESTIONNAIRE FOR ANTI COAL AGITATORS**

1. What is your opinion on ongoing protest regarding coal transportation and double trackking?
2. Do you oppose the development regarding coal transportation? If yes why?
3. What specific concerns do you have regarding the potential impacts of coal transportation the environment and public health in the region?
4. How do you see the balance between economic development and environmental conservation in the context of the proposed infrastructure projects ?
5. What role do you believe local communities play in decision-making processes concerning development projects ?
6. How effective do you think the protests have been in raising awareness about the environmental consequences of the proposed projects?
7. What strategies have you employed to engage with policymakers and government officials to address your concerns?
8. How do you see the government's approach in addressing environmental concerns raised by activists regarding the infrastructure projects ?

9. In your opinion, what alternative solutions could be considered to meet the region's transportation needs while minimizing environmental impacts?
10. What are your expectations regarding the long-term consequences of the proposed infrastructure projects on the biodiversity and ecosystem of Mollem National Park?
11. According to you, how much role has media played in making people aware about coal transportation and double tracking?
12. How would you evaluate the role of social media and digital platforms in amplifying the message of the anti-coal agitation in Goa?
13. How do you see the responsiveness of government authorities to the demands and concerns raised by activists regarding the infrastructure projects?
14. What lessons do you think can be learned from the anti-coal agitation in Goa for future environmental activism ?
15. What strategies do you suggest for greater collaboration and dialogue between environmental activists, local communities, and government authorities?
16. How do you see the future of Goa in light of ongoing protests and proposed infrastructure projects?
17. What measures would you propose to ensure the sustainable development of the region while protecting its biodiversity and ecosystem?
18. How do you see the role of environmental NGOs in supporting local environmental movements such as the anti-coal agitation in Goa?
19. Have you considered engaging with industry stakeholders or corporate entities involved in the proposed infrastructure projects to address environmental concerns?

21. How do you see the potential economic benefits versus environmental costs of the infrastructure projects in Goa?
22. What would you consider as the most significant achievements and challenges faced by the anti-coal agitation?
23. What forms of support or assistance do you think would be most beneficial for sustaining the momentum of the anti-coal agitation in the long term?
24. What message would you like to convey to policymakers, government officials, and the wider public regarding the importance of preserving the ecological integrity of Goa and similar natural habitats?

## ANNEXURE II





